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# THE HOMILETIC REVIEW.

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## REVIEW SECTION.

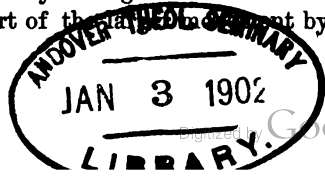
### I.—THE PREACHER'S PLACE AS A LEADER.

BY JOSEPH PARKER, D.D., MINISTER OF THE CITY TEMPLE,  
LONDON, ENGLAND.

WE read that Jesus Christ is spoken of as a "leader and commander of the people." These are striking terms, and are entirely in harmony with the attitude which the Savior assumed toward the men, the institutions, and the affairs of His day. Leadership is a term which admits of many modifications of meaning and practise. The leading journal of Europe is supposed, and I think with a large amount of correctness, to lead public sentiment by following it. There is a fine subtlety about this policy which is well worthy of the attention of preachers. I have known, in my long period of service, many men who seemed to be leaders and who persuaded themselves that the Church could not do without them, who have made noise enough to rival the wind at Pentecost; so windy, indeed, were they on many occasions that, when they have sat down on the platform which has trembled under their stamping feet, I have whispered to my own soul the instructive and humbling words, "The Lord was not in the wind." It is, indeed, quite astonishing how many people mistake noise for leadership. My reading of history is that the less noise the more power. Repose is mastery.

The first qualification of any leadership that is to be large and enduring in influence is that it shall express intelligent and profound conviction. In all departments and relations of life sincerity is power. We are impatient because we are weak. Ignorance wishes a thing to be conceived in the morning and executed by nightfall, and if there is no execution within those two points of time we suppose that prophecy is false and that the highest influence is but a vain pretense. It was different in the olden time, when the dreamer or the seer said, "The thing was true, but the time appointed was long." Jesus Christ rebuked the men of His day by telling them that their time was always come, but that His own hour had not yet rung on the bell of time.

All true social movement is part of the natural movement by which



the kingdom of God is brought into the region of human affairs and is established as the final sovereignty of thought and action.

The kingdom of God is slow in its development. Sometimes, indeed, the development is so slow as to aggravate shortsighted and impetuous men. They can not see why the kingdom of heaven should not instantly reveal itself through all the cloud and tumult of wasted time. They have no patience with the slowness of the centuries. The great error is that we have lost the true standards of measurement alike in time and in the quality of moral actions. The man who forces his destiny is in great peril of ending life as a suicide. We shall correct all the madness of our wild energy and clamorous impatience by remembering that one day is with the Lord as a thousand years, and a thousand years are as one day. We have victimized ourselves by manufacturing time-keeping machines. God has a chronometer of His own. If we do not remember these things we shall make our leadership an explosion or a defiance, an atheism or a despair. When we hide our years in the years that are at God's right hand, leadership itself will be set in right perspective and leaders will become baptized with the baptism of peace.

The preacher as a leader may easily defeat his plans by too urgent and importunate haste. He should ask himself in the words just quoted, "Is the thing true?" If he can answer that inquiry in the affirmative he need not trouble because it is said that the "time was long." Many men are anxious to create for themselves a reputation for energy. Such men do not realize that they are by this very act censuring and affronting God Himself. I have known men of no mean faculty who utterly defeated their ministry by taking up a species of leadership which the world could very well have done without. Such men were more anxious for the committee on Monday than for the quiet and holy service on Sunday. I could write the names of such people who find it simply impossible to sit down in the committee meeting, they are constantly "rising to order," proposing an amendment, obstructing policies which they do not approve, and suggesting emendations without duly considering whether they are real and substantial improvements. Such leaders have quite a large committee reputation, while their own pews are significantly shunned by the people who ought, by every local consideration, to throng their sanctuaries. Such men are politicians rather than preachers. They are debaters rather than expositors. They are ecclesiastics rather than evangelists. Such men never acquire a profound influence over the religious thought and service of their generation. In the summing up of things it will be found that instead of these noisy creatures being first they will be last, and many a man who has never proposed a resolution or suggested an amendment will be in the front rank of those whom the Lord will delight to honor. To the rejected noisy ones who complain that their heaven is too small for their fast intel-

lectual endowments the Lord will say, "Son, remember thou in thy lifetime receivest thine applause," and now they who made no bid for leadership are receiving the heaven to which their virtue and their faithfulness have, by the grace of God, entitled them.

The preacher who attempts anything in the way of public leadership should consider whether he is not forfeiting a possibly large influence for a possibly limited notoriety. In other words, might he not do all his work as a public leader by consecrating and devoting himself more thoroughly to the work of expounding great principles and creating, by the Spirit of God, a healthy spiritual atmosphere. He should then consider whether in an unwise snatching at public applause he is not really depriving himself of legitimate influence. The leadership of the preacher should not be so much in detailed work as in setting in motion the highest influences that affect the minds of men. History has shown it to be possible that a man may greatly and happily affect a public controversy without taking any partizan side in noisy and defiant discussion. The decision of great public questions is in the long run, maybe after many ups and downs, affected rather by atmosphere than by logic. Everything depends upon the right temper, a sweet disposition, a high-minded reasonableness, rather than by mere cleverness in verbal dialectic or political asperity. When the disciples were of one heart and of one mind there was no difficulty about having all things common. The first Christian socialism did not break down at the point of communal proprietorship, but at the point of fealty to an unselfish policy.

It should not be a surprising thing if the preacher of the Gospel of Jesus Christ should do the most of his leadership through the medium of secret prayer. I am old enough to believe that prayer prevails with the Father-God. By prayer I do not mean the eloquence of words; I mean the fervor and love of the soul crying to heaven in the power and comfort of the name of Christ. Was it less than a great fall in spiritual power when prayer took the form of specification to God? In the times when the kingdom of heaven was most mighty amongst men, was it not true that the great prayers were offered in the silence of midnight, or on the top of the mountain, or when no word was heard but only the sigh of an unutterable desire? When Jesus prayed did He not pray in the temple of solitude? Silence has lost its place amongst the mightiest influences of the Church. We now live under flaunting banners, in the midst of noisy demonstration, we march to the blast of the trumpet or to the tuck of the drum, rather than to an ineffable music which the heart alone can hear even in the silent silence.

The people themselves are not a little to blame in this matter of perverted leadership on the part of ministers. They wish to have a minister who can take his place in the town! They are proud to have a minister who can assume a commanding position on the political

platform! They almost advertise for a man who is up-to-date! They may render unto Cæsar the things that are Cæsar's, but they do not render unto God the things that are God's, in all this matter of public demonstration. I have no hesitation in expressing the conviction that many a man exerts a better influence by not attending a public meeting than if he brought down the repeated applause of an excited and undisciplined mob. The divine seal was upon the face of Moses rather than upon the foolish colloquy which ended in the molding and the worship of the golden calf. The kingdom of God was with the silent man who tramped down the lonely mountain rather than with the man who made a sound as of riot and feasting at the foot of the hill.

My distinct and emphatic advice to young preachers beginning their pastorate would be to shun the public meeting in favor of the solitary altar, and only to go into public debate and demonstration when some great principle is in peril; and even then they should not go in the heat of political fever, but in the severe restraint of spiritual self-control. My feeling is that young leaders is a phrase which amounts to something like a self-contradiction. Experience should lead, a multitude of years should teach wisdom. Elihu should hold his tongue until all the older men have declared the results of a lifetime's experience. I am not denying that there are occasions on which the young can speak with almost inspired authority, but they do not speak with that authority simply because they are young. Is there any great public excitement in a town? The pulpit should be the more deeply spiritual in its ministrations. Is society in any way divided because of controversial conflict and untempered criticism? The duty of the pulpit is to bring to bear upon the whole excitement the influence of the most intense devotion and supplication. Thus young ministers may find spheres of leadership in what may be called unexpected quarters. We may rule the mob without attending it. We can effect a vast amount of good by the penetrating influence of a good example. Specially should all ministers beware lest in gaining public applause on the one hand they are forfeiting spiritual confidence on the other. People do not want to go and listen to a minister whose controversial spirit has embittered them in the discussion of public affairs. Of course there are times when the most modest and retiring ministers may feel called upon to take part even in public demonstrations, but the rarity of their appearance will only add to the effectiveness of their influence. I have known ministers who have thought it to be their duty to take part in every social fight. Reviewing my own life, I am thankful to say that whatever I may have been enabled to do, by the grace of God, has been done by an earnest desire to teach the broadest principles of the kingdom of heaven, and not by taking sides in political disputation or in any variety of divisive and embittering discussion.

It is well for preachers to know for what purpose Jesus Christ did

not send them, as well as to know for what purpose He did invest them with His holy commission. Paul said, Christ sent me not to baptize, but to preach the Gospel. It is certainly allowable that every man must first pray for the sanctification and enlightenment of his conscience, and then must follow the conscience that has been enlightened and sanctified. Some men have a gift for taking part in a discussion who are absolutely and intolerably dull in conducting a Christian service. Let every man abide in the calling wherewith God hath called him. The most depressing hours I have spent in the ministry are those in which I have been officially to attend committee meetings—apt to be the hotbeds of little vanities, jealousies, and petty displays of petty abilities. Often it has been most saddening to my heart to see how the young man has criticized the old man, and how the old man has begrudged any encouragement to the young man. I have often thought that if these men, young and old, would show as much energy in their pulpit ministrations and in their pastoral duties as they show in committee meetings or in parochial discussions, they might do a really substantial and blessed work in helping the progress of the kingdom of heaven.

We have in England Christian ministers who but for the title "Rev." attached to their names might easily be mistaken for members of Parliament, or, indeed, for anything else that is political and secular. They seem to live for the House of Commons. I never hear their names mentioned in connection with the pulpit or with any department of spiritual ministry. Were they really ordained to preach the gospel of politics? Were they meant for the House of Commons, or for the House of Prayer? The mischief of it all is that they are never easy until they have secularized all nominally religious institutions. Their prayers are political efforts. They never refer, so far as I am aware, to the deepest things that concern soul and progress and destiny. I have made a study of some of these men, representing various denominations, and I have marked how eager their interest is in political discussion in comparison with their indifference to spiritual enthusiasm. I remember on one occasion being present at a meeting of ministers and Christian laymen, and for two hours and a half the whole company exhibited the deepest interest in the criticism and the censure, or the appreciation and praise, of Joseph Chamberlain, but during the whole two hours and a half they did not so much as mention the name of Jesus Christ. This was remarkable as applying to a body of men who were at the time in the city for the purpose of exhibiting the spirit and cooperation of Christian union and brotherhood. Any stranger not knowing all the circumstances of the case, especially any pagan stranger, would have imagined that Joseph Chamberlain was the one personage that interested the attention of this company of Christian leaders. What Chamberlain was; what Chamberlain said; what Chamberlain did; Chamberlain's goodness,

Chamberlain's badness, Chamberlain's ambition, Chamberlain's patriotism, these were the topics, and with the most energetic eloquence the Christian leaders belabored their subject. When I asked them why they spoke much about Chamberlain and nothing about Jesus, they replied—that Jesus Christ was too sacred a subject for general conversation! If they could have imported one-tenth part of their energy into their pulpit work, they would have been known as really effective and useful Christian ministers. The very last idea that would have occurred to me, had I not personally known who the men were, would have been that they took any interest whatever in the salvation of the world. The worst of all this is that it indicates a spirit which is carried far beyond a fireside conversation. It indicates in particular a one-sided political spirit which is never satisfied with any Christian deliberation that does not sooner or later end in a political resolution. I am not sure that there is not a considerable grain of truth in the suggestion, made by many anti-dissenters, that all dissenting chapels are, in some degree, political institutions. In all seriousness it has been asked, "Is Protestantism a religion?" I have often been tempted to put the inquiry in relation to some nominally religious gathering. All the excitement has raged round a political question. The proceedings have been considered humdrum until the political subject has come up. Then the energy! then the shouting! then the indignant retort! then the bawl and cry of prejudice and partizanship! Many years ago I knew a distinguished English nonconformist who perhaps took the prize for pulpit dulness; but whenever a political subject came up in the town he was the man selected to supply the enthusiasm in the public meeting. Is it not strange? Is it wholly creditable? These inquiries should throw some light upon the question of this paper, a question which relates to the possible leadership of the Christian preacher. Perhaps I am hardly a fair judge in the matter, because I am neither a statesman, nor a politician, nor a man of commerce. It is quite possible that I am too little interested in the political life of the community in which I live. I can only shelter myself, if they will allow me, behind great examples of consecrated ministry. The men who will live from one generation to another are not the men who have taken part in fugitive political debates, but the men who have made the Word of God their study day and night, and have found their supreme delight in declaring the everlasting Gospel as a Gospel of redemption, righteousness, and peace. If any Christian student feels that he is a politician, let him abandon the pulpit and enter energetically upon a political career. .

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GEORGE MÜLLER used to say that he first settled this question concerning any proposed measure, "*Is this the Lord's work?*" Then, "*Is it my work?*" Then, "*Is this the Lord's way?*" And last, not least, "*Is this the Lord's time?*"—PIERSON, "*Seed-Thoughts.*"



## II.—THE GENIUS AND WORK OF JOSEPH COOK.

BY PRESIDENT J. E. RANKIN, D.D., LL.D., HOWARD UNIVERSITY,  
WASHINGTON, D. C.

JOSEPH COOK was a phenomenal man, as much as Luther and Beecher and Moody. He did a phenomenal work. It is written in heaven. It will be more and more honored on earth. He came directly from the soil, in the open gateway of the Adirondacks, where they draw near as if to gaze on his cradle; yes, and the place of his royal sepulture. There his father lived a life of sterling integrity, with a little more than moderate means, which was set apart to God in the training of his son. There, within four miles of Ticonderoga—a region so full of sacred historic memories—Lake George, the old-time pathway of empire, empties into Lake Champlain. And right on the banks of Trout Brook, at Mr. Cook's suggestion now called Lord Howe Brook, in honor of the English general who during the French and Indian War fell on its banks on January 26, 1738, this only-child of the household first saw the light of day. And there in that same valley—a valley of surpassing beauty—near a stone chapel lately erected partly to his memory, now slumbers the dust of this mighty champion of truth and righteousness. Standing on the bedded rock of the eastern front of this hospitable home inherited from his father, where such noble men and women as Professor Park, Dr. Cyrus Hamlin, Dr. Parker of London, Dr. Noble, Frances E. Willard, and many others just as great and good, have not unfrequently been his guests, he has often playfully boasted that he was proprietor of the first dry land which emerged from chaos on this western continent. To hear him thundering back and forth on the lecture-platform, one might think he belonged to the iconoclasts and destructionists of his period. But never was a more playful, generous, and majestic host; never a more genial friend. At that fireside in later years, the great causes which employed his tongue and pen were sometimes uppermost, but more frequently discourse was about the scenery without, the beautiful pictures that decorated his walls, about choice bits of literature as illustrated in his magnificent library, embracing books of many tongues and of varied kind and weight. Mr. Cook was always a severe student. Tho thoughtfully and carefully accepting the results of modern science, he had no respect for the conclusions of science falsely so called. He accepted the new so far as it was well established; but he allowed none of the old to be displaced by the new simply because of its newness.

Mr. Cook was educated after his father's plan; as much so, indeed, as John Stuart Mill after the plan of his father. But in the molding of his character and culture, he was also an original creator. He arrayed himself in his youth on the side of all genuine reforms. I have seen a beautiful picture of him in his youth, thoughtful, pure; a truth-

seeker. I have read a thoughtful temperance address of his, several times delivered with much acceptance, when he was a youth of seventeen—an address memorable to the oldest residents even to this day. Thus, he took hold of everything for himself; drew his own conclusions, set his own stakes, made his own landmarks; went on unfolding till he reached the maturity of his powers.

Whatever one's views of Mr. Cook's opinions—and they were always positive and pronounced—no one can doubt that he was one of the world's great orators. Justice Brewer embraces his masterpiece, his noble address on "Ultimate America," where he weighs the States and Territories in scales and the continent in balances, in his ten-volume collection of specimen orations from the first days until now. In that work the editor classifies him as among those orators who reach facile expression without effort. There is in a few biographical hints from his own pen, an account of how he taught himself the art of Demosthenes and Cicero; how he achieved his phenomenal successes in swaying men; how he overwhelmed antagonists; how he won men to the truth as it is in Jesus. These are wholly our phrases, not at all his own. He began to study this art of speech, especially speech upon his feet, in the old-fashioned academy, where such characteristic work used to be done. His boyhood was spent at three several institutions of this academic grade, namely, Shoreham, Vt., Whitehall, and Keeseville, the last two in the Empire State. He afterward went to Pointe aux Trembles to perfect himself in the French language. Of the days in Keeseville, Bishop Goodsell, who was his schoolmate there, writes as follows: "My most distinguished schoolmate, distinguished then as now, was Joseph Cook. We prophesied great things for him even then; and we were true prophets. What crowds came from the countryside to hear him in debate; to hear him orate, for his speeches were orations. When the academy paper came out, his poetry was devoured by all." This was from 1852 to 1854. Of this period his own recollections were sufficiently vivid. He speaks of a very dear friend by the name of Rev. Louis N. Beaudry, who born a Catholic became a Protestant, largely through association with his young companion, and with whom he practised extemporaneous speech, as vigorously as Demosthenes practised addressing the waves of the *Ægean*; selecting as their auditorium the pine groves beyond the cemetery on the high northern bank of the Ausable. "We wrote," says he, "twenty or thirty themes on separate slips of paper, shuffled them in a hat, and obliged ourselves to speak ten or fifteen minutes on topics drawn by lot from the collection." This was the constraint they put upon themselves. This was their gymnastic sport. Cicero, however, Mr. Cook regarded as his great teacher. One day Judge Simmons of Keeseville, a man of commanding presence and great distinction as a lawyer, met him in the street going to school and asked him what book he had under his arm. It was Cicero's orations. Al-

most snatching the volume from Mr. Cook's hands, Judge Simmons opened it as if at random, and began to translate a passage into vigorous English. The young man was fascinated. "Do you know," says the Judge, "what history lies behind these orations?" This interview so stirred young Cook that it was his belief that all the after-work of his life under teachers and professors was inferior to it. It was a touch of nature between them. When he learned the historic setting of Cicero's orations, he had learned the art of oratory. For thus he learned to speak.

But if one of the great impulses of his life came from a lawyer, one still more important, because a spiritual one, came from a minister. Mr. Cook had been brought up among Universalists. The prominent people of the neighborhood were of that persuasion. This significant inscription, from the tombstone of one of Mr. Cook's ancestors, is to be found in the burial-ground of this neighborhood.

"If there is another world,  
She lives in bliss;  
If there is none  
She made the best of this."

From such independent, sturdy stock and surroundings Mr. Cook came. If Universalists, they were honestly and thoughtfully if ignorantly so. But it was to be his good fortune soon to emerge from such agnostic influences. When Mr. Cook went to Keeseville he sat under the ministry of Rev. John Mattocks, son of an ex-governor of Vermont, a brilliant graduate of Middlebury College. This Presbyterian pastor of Keeseville did more to quicken his intellectual and moral nature than any other agency up to that period in his life. Mr. Mattocks was a converted lawyer. He carried his lawyer-arts and skill into the pulpit. He was always a severe logician there. Mr. Cook heard him with admiration and delight. Here was a thinker and educator; and quickly the pupil recognizes the teacher. He was convinced of the rightful claims of Christianity, and openly yielded allegiance to those claims. It was as a logician that Mr. Cook came into the Kingdom of God. His acquaintance with God first came through his logical powers. He remembered especially, and to the day of his death, a sermon of Mr. Mattocks on the text, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." The emphasis put upon God's mercies and man's reason was never to be forgotten. That single sermon, as he believed, was the chief human instrumentality that brought Mr. Cook to accept the Cross of Christ. Bunyan's Pilgrim had no experiences which were not in substance Mr. Cook's own; none more graphic than this young man's. Rev. Mr. Mattocks afterward removed to St. Paul, Minn., and there died, still in the fulness of his powers, and in the midst of a fruitful season of revival, such as had always attended his ministry. But perhaps no

more signal blessing ever sprang from that ministry than the conversion of this young man, Joseph Cook, so eager to know the truth and so willing to obey it; aye, so mighty to defend it. He united with the Presbyterian Church in Keeseville in 1853. At that time he was fifteen years old.

Mr. Cook always intended to be a lecturer and reformer. This, too, was his father's wish; his father, as unique and original a man, perhaps, as his more distinguished son; his father, his "blessed father," as the son tearfully styled him; whose life, as he was departing from this world, seemed to be prolonged, as was the life of Simeon, that he might die blessing his son on that son's return from abroad in 1882, as Jacob blessed his son Joseph; and whose last resting-place by the roadside this son never passed without reverently uncovering his head. This man, William Henry Cook, born in 1812 and dying in 1885, united with the Baptist Church in Ticonderoga, somewhat late in life, largely through his son's influence. It was a close-communication Baptist Church, tho Mr. Cook was not a close-communication man. Mr. Cook estimated that this farmer consecrated at least sixteen thousand dollars to the education of his only son. Until he was thirty years of age, it is Mr. Cook's statement that he had never earned a dollar. After the academies in the neighborhood of his birthplace came Phillips Academy (Andover), Yale, Harvard, Andover Theological Seminary, where he found his favorite teacher, Professor Park, studies in Germany, and finally extensive travels in Europe; all of which his father planned and paid for. Mr. Cook was not more than ten or twelve years of age when his father told him the wonderful news that he was destined to go to Yale College, a proposition which stirred his soul for months and years till he found himself there; there, also, he met his future wife, Miss Hemenway of New Haven, a descendant of the first graduate of Yale College.

His father always valued education and character far above wealth, and yet he could readily recognize the main chance and had keen instincts for business; owned farm lands, grazing lands, lumber lands, fine stock, and always made them pay. This farmer, too, made his boy an abolitionist, an advocate of temperance, and a student of all vital current affairs; topics on which the father and son had frequent and vigorous conferences and discussions; almost never on topics religious, on which they were agreed. The home book-shelves were filled with such sermons as those of Edwards and Dwight, Robert Hall, Robertson, Beecher and Spurgeon, Professors Park and Shedd, and Jeremy Taylor's "Holy Living and Dying." Paley's "Evidences" also was there. Indeed, his son has said that he could scarcely mention any book of high merit which he himself knew, with which his father had not made himself familiar; keeping himself up to his son's atmosphere and level all his life long. Of his father, Mr. Cook once said: "I seriously judge that my father could easily have become a better

public speaker than his son ever was or will be. He had a keen sense of wit and humor, an infallibly resonant and regnant conscience, a sure grasp on the line of cause and effect, a vivid imagination, a picturesque vocabulary, and a torrent of eloquent emotion."

At first he wished his son to be educated both in the law and medicine, but was content in a general way with his studies in theology and reform. When on his death-bed, where his son sought and received his benediction, even the laying on of hands after the manner of the Hebrew patriarchs, expressing, as he said, "in a broken and pathetic, but most inadequate way, my gratitude for what he had done for me during the forty years of my life; his only reply was, 'I am glad I did not squander my small surplus.'" Standing with this son on the tower at Mount Auburn one bright morning, he scanned the impressive view of Boston and Harvard spires; his only utterance as he stretched out his hands over the historic scenes being, "These shall perish, but thou shalt endure. As a vesture shalt thou fold them up, but thou remainest and thy years shall not fail." So reverent, so imaginative he was. For two reasons I have dwelt upon Mr. Cook's father as a formative influence in his life; because it was his due, and because Mr. Cook would not have it otherwise. As Daniel Webster and Thomas Carlyle each attributed much of the secret of his success to the wisdom and self-denial of his father, so did Joseph Cook.

I have said that Mr. Cook was a phenomenal man; he was also a providential man. When human destiny needed him and called for him he said, "Here am I, send me." He was a man of prodigious power of all sorts. He was a little short of six feet in stature, weighing some two hundred and fifty to three hundred pounds, with a stentorian voice, with a snowy brow of great height and breadth, leonine in look, and fearless as a lion; by a solemn league and covenant morally devoted to the cause of truth in all his threefold nature as God should give him light to see it, he came upon the stage of action when so many were surrendering their faith in the facts and worth of Christian Revelation—in other words, were persuaded that they must accept a materialistic evolution, in which protoplasm was God over all blessed forever. He had studied science reverently. He was not ignorant of it, nor irreverent toward it. He believed in its fundamental positions. But he was not prepared to surrender to it more than could be proved; for example, his belief in God. He did not mean to be swept off his feet by the tide of materialism. Two things he believed: first, that true science was of God, that the invisible things of God from the creation of the world were clearly seen, being understood by the things that are made, even his eternal power and Godhead; and secondly, he believed in the eternal harmony of Science and Revelation, that, in the last analysis, it would appear that God was in Creation just as really and as much as in Revelation, that all things were made by God and that without Him was not anything made that was made.

So from twenty-five to thirty years in *Our Day*, a magazine he established, on the platform of the Boston Lectureship—an evolution of his own, tho supported by some of the greatest and best minds in the land—he lifted up his voice like a trumpet; he was the Great Heart of the great reforms, and the noble defender of every great cause that needed a defender. How Frances E. Willard loved him as an elder brother!

Some critics have ridiculed this man, dismissing him with the epithet “Joe” Cook; tho even his Christian name was a birthmark of his noble father’s reverence for the great Jewish historian. He was not faultless in his oratory. He was too much himself to be faultless. He was usually mighty everywhere. He had a power of logical statement, of transcendent phraseology, he had an aptness and fitness in the use of words, a skill in phrasing things that might be called genius, that was genius. As illustrating what I mean, take his “Horoscope of Years,” which I quote; one of his happy hits in the handling of words:

*A Horoscope of Years.*—Man’s life means:

Tender Teens,  
 Teachable Twenties,  
 Tireless Thirties,  
 Fiery Forties,  
 Forcible Fifties,  
 Serious Sixties,  
 Sacred Seventies,  
 Aching Eighties,  
 Shortening Breath,  
 Death,  
 The Sod,  
 GOD.

Cliff Seat Horologe, 1889.

I do not say it is equal to Shakspeare’s “Seven Ages,” but I do say it suggests that, and in the last alliterations is worthy to be compared with it. He describes his father as having a “picturesque vocabulary.” It was true of himself. His nature was poetic. His imagination wrought on all the material of his thought. You saw it in his letters, in the greetings given to his friends. In connection with his Monday Lectures, he wrote hymns to be sung by the great congregation. These hymns, which are to be published and were dear to him, are too grandly phrased for popular use. They required an effort of reflection even to be understood. Tennyson says, “Hymns must be commonplace”—that is, addressed to the popular level. Why not, if the common people are to sing them gladly? But yet, even in his hymns, there are lines not a few, which illustrate what he means by the phrase applied to his father, a “picturesque vocabulary.” It is the use of words or phrases that are pictures. Take the lines: “Sacred seventies; aching eighties; shortening breath; death; the sod; God.”

Mr. Cook did not reach the "sacred seventies." He had only walked three years in the "serious sixties." For five years he was a disabled man; at length, he knew what is meant by the shortening breath. "Overwork! Nervous prostration! Immense activity of brain!" This Atlas had carried upon his shoulders a world too long. That he ever emerged from the melancholia of that period was an Easter triumph of the grace of God. For more than a quarter of a century he had stood confronting the armies of the Philistines; the men that were shouting, "There is no God!" "Evolution is God!" By speech and in type he had gone all over the face of the earth: journeying on land and sea, sometimes with his most precious wife. All at once, when he was alone in Australia, and on the eve of a Sunday morning's address, a cloud of thick darkness shut him in, as tho it were a Cimmerian fog from the seas of despair. It took five years of the kindest and most sympathetic ministrations—shall I not call them angelic?—to recover him from an unreasoning alienation toward much that had once been so attractive, so absorbing—the great truths of God. Not that he ever doubted their truthfulness. But one Easter morning this came true. It was my own happy lot thus to describe it in a sonnet then written and not published:

"Again truth's champion takes his wonted place,  
Whose voice was lately hushed in all the world,  
Again his colors to the sky unfurled;  
We give him welcome loud, we give him grace!  
Again, that fearless front! That clarion note,  
Once so familiar, wakes the startled field.  
Late on the helm of wrong, the giant smote,  
The foe, skull-cleft, stripped of his sword and shield.  
Again! From out his isolation long,  
Apollyon and his legions hov'ring near,  
Our Great Heart comes the pilgrims' way to cheer,  
And change their fears to an exultant song;  
Again, to meet the Time's extremity,  
Resumes the toils laid down beyond the sea."

As a preacher, before his great career as a lecturer, Mr. Cook served churches in Lynn, Abington, and Middlebury, Vt. Preaching, for Mr. Cook, was no trifling matter. His work was emphatically of the evangelistic type. He was at different times associated with Rev. A. B. Earle, a judicious Baptist revivalist, and with Mr. Durant, a very fascinating speaker, formerly law-partner of the distinguished ex-Senator Rufus Choate, a man of very attractive presence, and the founder of Wellesley; with grace of speech like John Wesley's. The writer has had the privilege of studying Mr. Cook's notes written out for discourses and exhortations, used at this time. They are all on high and commanding themes; for Mr. Cook usually selected such themes, whether in the pulpit or on the lecture-platform. They all aim at immediate results.

Mr. Cook's recent temporary resumption of platform work was a great delight to him. He had been like the Lion of Lucerne: silent and bleeding; tho his protecting hand was still on the shield of God's truth. He rejoiced again in a freedom from the affectionate surveillance which for five years had been exercised over him by his dear wife. It was a great risk and a treacherous joy. I have triumphant letters written by him at this period, when he was lecturing again independently. One such lecture of his has lately appeared in *THE HOMILETIC REVIEW*. The great man was himself again. But could it last?

This high expectation, this promise, was not to be long realized. Prematurely—yes, of a man so physically endowed, we may use this word even at sixty-three—the Angel came, and he passed to his sleep in the Lord. In the country district where he was born, on that hereditary farm which fed and clothed and nourished him from his boyhood, from whence his father and mother had looked out admiringly to behold his first triumphs, and where his faithful wife had for five years fostered his gradual recovery to health, with no overshadowing of his intellectual powers, which was so much to be feared, he fell asleep; he went back to his mother earth. And there amid the mountains he takes his great slumbers. His native town of which he had long been the most distinguished citizen, where at nineteen he had assisted in founding the academy, and in which he had been indefatigable in his efforts to foster the historic spirit, a spirit so prompted by native historic scenes and localities—rose up to call him blessed and to do him honor. From Cliff Seat, the sacred refuge of his long toil, the treasure-house of his magnificent library, the guest-place of his choicest friends; from Cliff Seat, of which his father had made him heir, he was borne forth to a spot near a beautiful little chapel of stone, erected partly in memory of himself, and hereafter to be used for church purposes indiscriminately by all denominations, according to one stanza of a hymn sung at its dedication:

“All kindred and all climes,  
Be free to worship here;  
The same the Truth, tho changed the times,  
Till Christ Himself appear.  
The valleys fair expand,  
Roam flocks with fleece of snow,  
The sower comes with gen'rous hand  
And gladdens all below.”

There will he sleep; the spot overlooking vale and hill of surpassing loveliness, within sight of the two towers where himself and his queenly companion respectively carried on parallel work, and where she, in her widowed waiting, now girds herself again to help the fulfilment of the Master's command, “Go ye into all the world and preach the Gospel to every creature,” and if God kindly wills, to write his



life. There will he sleep, till in His sweetness and glory the Master shall come! His expectation is from God, nor shall it be cut off.

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### III.—WILL THE GOLDEN RULE WORK IN DAILY LIFE?

BY CHARLES M. SHELDON, D.D., TOPEKA, KANS., AUTHOR OF  
"IN HIS STEPS," ETC.

THIS question opens up the whole subject of the application of the teachings of Jesus to human action. The fact that we ask such a question and discuss it is instant proof of the fact that in a great many departments of civilized activity the Golden Rule is not the rule of daily life. At the same time, by universal consent of the civilized world, Christ is reckoned to be the greatest moral teacher the world has ever known. Do His precepts break down at the actual point of contact with the actual work that men are doing? If the Golden Rule is meant to work in daily life, why do so many men, both in the church and out of it, deny its principle in practise while they seem to accept its principle in theory? This is our theme, and it will be our purpose to answer the question frankly and simply.

#### *The Double Standard of Civilization.*

It is a fact which the business world in most cases acknowledges with great frankness that men in the world, who acknowledge the mastership of Jesus in the home or the religious organization, do not always carry His mastership into commercial life. It would be easy to cite thousands of individual cases where men who are kind, true, loving husbands and fathers, who pray and read the Bible in the family circle, who are active in religious work, in church and Sunday-school, the moment they step into business relations at once act on a different basis, rear an entirely different standard. For example, men who would not for one moment, as private citizens, run a saloon and make money from it, do not hesitate at all, as members of a corporation, to own and control a steamship line which carries a whole cargo of liquors and keeps open a bar until midnight on every ocean voyage. Men who in their private lives would not work themselves on Sunday, because they believe in going to church and doing religious work on that day, do not hesitate for a moment, in their commercial lives, to own and control railroads which run Sunday excursions, carry liquor on their dining-cars, overwork and underpay their employees, and keep thousands of men at work every Sunday in the year. Men who in their individual energies would be horrified at the mere thought of doing physical injury to a neighbor, have no hesitation in the business world in ruining another firm commercially, if they can do it through a process of legal "freezing out." The fact of this double standard of life is so palpable that it can not be denied; and while every man acknowledges

that the Golden Rule must work in the family or the family will go to pieces; while every man acknowledges that the Golden Rule must work in the church or the church will be destroyed; yet the same men say, at least by their conduct, that the Golden Rule will not work in business or in commercial transactions. I know several men who own and control one of the largest hotels in one of the largest cities of this country. They are members of churches, irreproachable men in their private lives; but one of the large sources of revenue for the hotel is a beautifully furnished saloon. These men would be horrified at the thought of drinking intoxicants themselves or selling them themselves, but in their business relations they permit the thing which they would not permit in their private relations to men; and if they give any excuse for it they simply say the Golden Rule will not work in this business relation. "A hotel without a bar will not pay," therefore—and the argument ends right here with them: "Of course we must have a bar."

*Is This True?*—I made careful inquiry of very many responsible business men in New England last year, asking this question: How much of the business of Christian America do you think is being conducted on a Christian basis; that is, on the basis of the Sermon on the Mount and the Golden Rule? The most favorable reply I ever had from one group of men was that perhaps ten per cent. was on such a basis; but the largest group of men interviewed, frankly made as their statement of what they considered the facts, less than two per cent. These business men did not charge the business world with direct acts of dishonesty between men in business relations. That would simply bring the whole business world to a crisis; but it was the whole structure of selfishness upon which the business rested that was under indictment in the thought of the business men themselves. Is this true? That is, is it true that the business world is not really on the basis of the Golden Rule? Its individual transactions, so far as sheer dishonesty between men is concerned, must be honest, for that is necessary to the carrying on of any business. But while that might be a fact, is it also at the same time true that the real basis which underlies business relations to-day is unchristian in the sense that it is not governed by the same standard which governs the family life or the church life?

*The real difficulty*, which seems to many men to make impossible the actual obedience to the Golden Rule in practise, is a fear that love will not pay in dollars and cents; or, as one practical money-maker once said: "I am ready to practise the Golden Rule in my business, but the other man with whom I am dealing is not ready. If I actually do to him as I would have him do unto me, he will take advantage of it, and I shall be in every case the loser. Hence," this man argued to his swift conclusion, "the Christian part of the world can not literally obey the precepts of Jesus in business because the unchristian part

will take advantage of it, and the result will be simply the business loss of everything. If we turned the other cheek, we would not only have it smitten but we would be knocked down and stepped on as well." Very frankly and almost brutally put, this statement would perhaps represent the feeling of thousands of Christian men in business to-day, and the real difficulty in their own practises lies at this point,—the fear of loss if the Golden Rule is actually applied to daily details.

*Shall We Wait until the Millennium?*—According to the statement made by this man, the world must wait until it is better, until it can be best to adopt the right course. It must keep on doing the unchristian thing until there are more Christians. In other words, according to this reasoning, one man or group of men can not apply the Golden Rule to society, but must wait until in some mysterious manner the other half of society is ready to do what the Christian half is already willing to do but dares not actually do on account of the consequences. This is begging the question. The Golden Rule is announced as a standard of conduct not for an ideal society, but for the actual society which men already have, and if every man waits until the millennium comes before putting the teachings of Jesus into practise, the millennium will never come.

The reason why a large part of the Christian business world denies the Golden Rule in actual life is that *it has not actually tried it*. For example, the man who says a hotel in a large city will not pay unless it has a saloon in it says so simply because all the other hotels have saloons in them. As a matter of fact, if the Golden Rule were to be applied literally to a first-class hotel in any large city and the saloon or bar were eliminated, the hotel would pay as well as if it had a bar. There are enough temperance people in Boston, New York, Chicago, or any large city in the United States, who would be more than glad to use a first-class hotel that did not carry a saloon with it. The same is true of the ocean steamers. The Christian stockholder or manager says, other steamers carry liquor; so must we or we will lose custom. But a strictly temperance line of steamers would actually pay, for there are enough temperance people now living and able to travel who would choose such a steamer in preference to any other. A newspaper editor once said to me that, if he were to conduct his newspaper on Christian principles in strict obedience to the Golden Rule, it would go bankrupt in thirty days. But he had never tried it to prove his assertion. As a matter of fact, it would not go bankrupt. In my opinion it would be a success if managed with the same amount of energy and intelligence used upon the present paper.

*The only question to ask* about the Golden Rule is not, will it pay, but ought it to be the standard of conduct? And while it is true that in a great many cases the application of the Golden Rule to daily conduct would at once pay in dollars and cents, it is no less true that in

a great many other cases the immediate result of putting the Golden Rule to work would be an immediate financial loss. The ultimate result would be to the vast commercial gain of the entire world. But whether loss or gain faced a man as a result of living according to the Golden Rule, the question for him to ask would be simply, "Is it right?" Then let the results be what they would. The argument that to live according to the Golden Rule would mean loss, and that therefore it is not practical, is to leave the whole question at the point where Christ takes it up, in the words, "Whosoever would save his life" (that is, his physical existence at the expense of his conscience) "shall lose it; and whosoever shall lose his life" (that is, the mere physical existence, for the sake of his conscience) "shall save it." We have no right to ask the question, Will it pay? before we ask the question, Is it right? It will pay in the long run both financially and spiritually. If we seek the kingdom of God first, we shall have all the other things that we need. But the main business is seeking the kingdom, not getting the other things.

One reason why the Golden Rule has not been applied as a standard to daily conduct is because the doctrine of stewardship of property and life has not been preached by the minister. If for the next ten years from every pulpit in America the ministers would preach fearlessly to their people the Bible teaching concerning God's ownership of the world—the doctrine that we do not own anything ourselves, but simply hold everything in trust—the effect of that preaching would be seen in the conduct of men in business, political, and social life.

### *Practical Suggestions.*

Among the practical suggestions which may be offered to test the Golden Rule in daily conduct, I will offer the following:

1. Let the preacher, through personal conference with a group of volunteers in his church or parish, begin literally the carrying out of the Golden Rule in the business transactions of the men in his church. Among the young men, who are not entangled in so many selfish enterprises as some of the older ones, volunteers can be found who will make a beginning. For example, a young director in a large railroad corporation has been persuaded by one of the ministers in this country to bring into the directors' meetings suggestions looking toward the abandonment of Sunday traffic on the division in which he is specially interested. Certainly the Golden Rule is not applied to the Sunday traffic of the railroads, and the Christian men in our churches who are stockholders, directors, and officers have a Christian duty to perform toward their brothers who are engaged in the work of the road which brings them revenue. The ministry of this country has not done its duty unless it has presented to men in the churches, who have authority and influence, the opportunities for putting Christianity into the great corporate life of the industrial world.

2. Work among the children in the Sunday-schools is foundation-work in this direction. The average minister would say, probably, in reply to the suggestion made above, that not one man in one hundred in his congregation would put the Golden Rule literally to the test in every detail. Then the real hope of Christ's rule in daily life for the future resides in our children. The pastor ought to gather together the children in his Sunday-school or the young people in his young people's societies for definite catechetical instruction on the stewardship of life. This is sowing seed. Somebody will reap the harvest of it. There is too much preaching to the older people. The largest results in any parish will come to that ministry which gives perhaps one-half its preaching strength to the youngest half of its congregation. As a class, we preachers are too anxious to make a rhetorical or literary impression on grown-up minds. The task of education is simple; the use of quiet ways devoid of dramatic effect is a task which is not attractive to most of us, yet there is no question that Christianity waits for a ministry which will in humble, quiet, silent ways sow the seed of the truth in the minds of those who are to be the world's workers. It is easier to mold plastic clay than to make a dent on the hardened rock.

3. It would pay any preacher to gather statistics in the social world which go to show that love does pay in business; that the Golden Rule applied in its most literal construction brings in satisfactory results in the long run. There are many noble illustrations of this fact in the commercial world. The imposing array of all such facts presented to a congregation through preaching, or to the press through special articles, will have great weight in persuading men who have been timid or skeptical to apply the Golden Rule in their own lives. The world needs to be taught that selfishness does not result in success. It needs to be taught that love, literally and lavishly employed in business, politics, society, education, journalism, everything, pays an individual, a community, or a nation, more than the exercise of any kind of selfishness.

*Will the Golden Rule work in daily life?* To answer the question directly there is only one answer: it will. By that I do not mean that in every case it will immediately result in what the world calls "success." In a great number of cases it will immediately result in absolute loss. If the Golden Rule were to be applied at once by a great many corporations or firms or individuals, the immediate result would no doubt be a vast loss financially, or at least a vast change to methods so diametrically opposed to the present methods that a crisis of some kind would follow; but the Golden Rule would work just the same, and in the readjustment of conduct on that basis the ultimate result would be more money, more power, more real success than the world has ever known. The trouble with the world is that it has not yet tried, to its fullest extent, the teachings of Christ. It has been timid

and skeptical and fearful. The hard-headed business man, as he is called, has in too many cases regarded the Sermon on the Mount as an "iridescent dream," to quote the famous Senator from Kansas; but he has not been in the habit of thinking of the Sermon on the Mount as the finest bit of political economy and of social regeneration the world has ever known. It has taken the world nearly two thousand years to realize even in a faint degree the divine truth that love will pay in every sense of the word. That is what Christ taught, and as fast as men believe in it and live it practically every day, just so fast they will increase in wealth, power, and development of all their nature. It is the great opportunity of the ministry to-day to present this truth to the world. The doctrine of stewardship, of divine ownership of wealth, the doctrine of the kingdom of God first before money-getting, the doctrine of love to God and man, the doctrine of doing all things to the glory of God,—these are the themes which ought to occupy the thought and mind of the ministry for its emphasis on the social gospel of the day.

Will the Golden Rule work in daily life? It certainly will, and all that is necessary to prove it is that we put it to work without waiting for any one else, without waiting for the millennium to come first. There must be a spirit of "social adventure," as it has been called, which shall make men as heroic, in the face of possible loss in the business world, as the Arctic explorers who set out on a physical quest for something which is practically of little use even if they find it. The Golden Rule will work in daily life. All that is necessary is the humanity to put it to work.

#### IV.—CRITICAL THEOLOGY VERSUS CHURCH THEOLOGY.

BY PROF. GEORGE H. SCHODDE, PH.D., CAPITAL UNIVERSITY, COLUMBUS, OHIO.

THE development of an increasing estrangement of the so-called scientific theology of the day from the traditional theology of the evangelical churches is one of the most noteworthy phenomena in modern Church thought and life. Conservative and positive circles are beginning, in many quarters of the Church, to watch with some distrust and doubt the investigations of those who by their learning and position have all along been regarded as above all others the defenders of the faith. The official teachers of theology and the representatives of technical theological scholarship have manifestly begun to ignore what has traditionally been considered as their chief work and business, that of utilizing their skill and learning in the service of the faith and creed of the Church, and have by their very researches and investigations built up a more or less new system that stands out in bold contrast to the official and confessional status of the churches. The existence of such a "deep chasm" between the old and new theologies—to use an expression of the lamented Delitzsch—is a fact beyond doubt or debate, and is openly acknowledged by the protagonists of the newer views. It is frankly stated that such fundamentals as the inspiration and inerrancy of the Scriptures, an *artificialis stantis et cadentis ecclesie* for the old theology, have been made impossible

by modern Biblical scholarship, and overthrown by the facts of the Scriptures as these are now laid bare by critical research. Only recently Professor Krüger, of the University of Giessen, in a formal discussion of the relations between the theological teacher and the convictions of the Church, declared it to be a leading duty of the professor of theology "to endanger souls," by demonstrating to the student preparing for the ministry that the naive views of traditional church teachings can not stand the test of criticism, and that whatever theology he would teach and preach must be built upon entirely new foundations. No man has in recent years more rudely shocked the Christian Church than Professor Harnack, of Berlin, a brilliant scholar, and perhaps the most influential theological teacher in the world. About seven years ago he urged that the Apostles' Creed should no longer be made a part and portion of the ordination vow of the candidates for the ministry, because certain statements of this creed, especially that which says that Christ was born of the Virgin Mary, no longer represented the actual teachings of modern theology. Lately he has published his "Essence of Christianity," in which he boldly declares that in the original Gospel, as preached by the Lord, there is no place for Jesus, but only for God the Father. The most recent indication of this break between the critical theology and that of the Church at large is the proposition, seriously made, to change the theological faculties in connection with the universities into merely religious faculties, in which not only Christianity, but also other religious systems, should be studied, as to their merits and demerits, with the aid of purely scientific principles and methods. This proposal emanates from the devotees of the new "science of religion" (*Religionswissenschaft*), a regular Pandora box of untold mischief in modern religious thought, which indeed acknowledges Christianity as the greatest of religions, but denies its absoluteness and makes it at best a *primus inter pares* and not a *sui generis* product of divine revelation. Whether we consider the radical Higher Criticism of the Old Testament, as championed by the Wellhausen school, in its more or less naturalistic reconstructive scheme of Israel's religious development; or the New-Testament criticism, that makes practically a difference of kind between the Gospel as preached by Christ and the Gospel as preached by the apostles, making especially the Apostle Paul the chief factor in the development of what afterward came to be the recognized theology of the Church; or the dogmatical school of Ritschl, which empties the fundamental dogmas of Christianity of their objective reality and substance—in every instance the same condition of affairs is observed, namely, that the critical and scientific theology, that claims for itself the exclusive right to these predicates, advocates teachings that are in outspoken opposition to what the Church has for many centuries regarded as fundamentals and essentials in her system, such matters as the Scriptures, the Person and the work of Christ, the Atonement, and kindred doctrines being involved. Modern critical theology is evidently not a *novæ* matter, but a *novæ* affair.

Nor is this estrangement confined to Germany, where indeed "university theology" has in many instances almost become a synonym for anti-churchly theology, and has been declared by Krüger and others to be anti-churchly intentionally; but to a greater or less extent it is found wherever modern theological methods and manners have found entrance. Theological thought, like learned thought in general, is now cosmopolitan and international, and the "deep chasm" exists also in large circles of Holland, of French Protestantism, of England and America. In practically all of the leading denominations in the United States, with the exception of the Lutheran, there is a conservative and a liberal element, advocates of the old and advocates of the new theologies. The existence of this difference and conflict of spirit in the Protestantism of the world is one of the fixed facts of modern church life.

To state this fact and to explain the phenomenon are different things. And

yet there are certain ideas and ideals that have become prominent factors in modern theological research that may, to a certain degree at least, explain the why and the wherefore of this estrangement. Among these is found, as neither last nor least, the conception current concerning the proper character and purpose of theological research as such. In this department no ideal is more potent than that of "scientific," corresponding in meaning to the German "*wissenschaftlich*." If the theology of our day wants to be anything, it aims first and foremost at being "scientific." Against this there certainly can be no objection, if understood merely in the sense of a systematic investigation and presentation of the facts of theology. But the aim is another, namely, to build up a system of theology along purely scientific lines, as this is done in such secular sciences as history, philology, or philosophy. The ideal is to deal with theology without any prejudgments whatever, to analyze the facts and data, and by the inductive method to form conclusions and principles. In this way, *e.g.*, in the matter of inspiration, the testimony and claims of the Scriptures to inspiration are to be disregarded, and only the facts as elicited by a study of the Biblical books, judged from the same standpoint from which scholars judge of the facts of any secular science, are to be taken into consideration, and from these alone is the theory of inspiration to be inductively formulated. The general trend and tendency of scientific thought has been to place all sciences, including theology, on absolutely the same footing, to deal with the data and facts according to the same canons and critical laws, and in that way to secure a scientific superstructure that is entirely without prejudgments, "*voraussetzungslos*." The old idea, then, that the science of theology is to render handmaid services to the Church by furnishing the scientific exposition of the faith and creed of the Church, of the truth of which the believers were convinced on other grounds than those that obtained in the secular sciences—this idea has virtually been discarded, and theology is even declared to be *ex-professo* anti-churchly. It is in harmony with these views that the claim is made, that the Protestant Church must seek another basis for her creed and confession than the written word, which as such can not be regarded as the last court of appeal, since the Scriptures themselves have come *sub judice* under the laws of scientific investigation. The new basis is to be the "historical Christ." It can be readily understood why the adherents of distinctively modern theology protest against the "juridic" authority of the Scriptures, and against the "It is written," as the decisive voice in matters of faith and life, and insist upon a rejection of the formal principle of the Reformation, according to which the Scriptures, and these alone, are the source of doctrine and dogma. The aim now is to get behind these sources by testing these, and measuring the contents, worth, and value of these by purely abstract scientific principles.

Were this ideal a possibility or a reality all might be well. The claims of the Scriptures should and must be tested and examined, but along legitimate lines. But the critical theology of the present time is the very last that can claim to be "without prejudgments." It approaches the facts of the Scriptures with a preconceived philosophy and prejudgments that surpass the dogmatical schools of former generations. It has been the singular fate of the various schools and phases of "modern" and "advanced" thought that it has attempted to force the Scriptures into the Procrustean bed of some subjective philosophy or historical scheme. Vulgar Rationalism made human reason the arbiter of the teachings of the Bible; the New-Testament school of Baur, of Tübingen, forced the facts of the New-Testament period to harmonize with the Hegelian scheme of historical development. Wellhausen applies the natural-development ideas of a Darwin to the contents of the Old Testament, in order, as the critical Dillmann again and again demonstrated, to compel these to tell the story in a "*gradlienige*" process and progress; the new dogmatical school of Ritschl applies the principles of knowledge and of morals as developed by Kant, generally credited with being



the father of rationalism, to the teachings of the Scriptures. Occasionally a representative of the new school will honestly confess his prejudgments, as does Kuenen, in stating his "standpoint," among the principles of which is the proposition that the religion of Israel was "one of the greatest religions of the world, nothing less, but also nothing more"; or as when Harnack, in his "Essence of Christianity," bluntly states that miracles in the traditional sense of that term could not have occurred, or that the Fourth Gospel can not be accepted as presenting a historical picture of Christ. In view of facts like these, it is simply folly to claim that modern critical theology is "scientific" or "without prejudgments." It is under the spell of a philosophy, subjective in character and origin, that already from the outset has decided what the result of its investigations of Scriptures will be. In reality it is a dogmatical and not a Biblical school of theology. And its processes are equally as unscientific as are its underlying principles. Modern scholarship is accustomed to laugh at the allegorical methods of a Philo and the early Church fathers, who could make the Scriptures say anything and everything that they desired; yet it is doubtful if the allegorical method with its fantastic crop of exegetical oddities ever produced anything more unique or unscientific than is done by the modern critical school. When, *e.g.*, the marriage of Moses to the daughter of Jethro is made to mean that the great law-giver received from the tribe of Kenites the worship of Jahveh, of which he before this had known nothing, or the persons and events recorded as historical in Genesis and Exodus are made the personification of religious and national ideas, it is doubtful if the pages of Philo can furnish anything more arbitrary. Modern critical theological methods and manners are anything but "scientific." They are a philosophy with which the records of the Scriptures are made, *volens volens*, to agree.

It must be frankly acknowledged that traditional evangelical theology is also based upon certain prejudgments. It does not claim to be "*voraussetzungsgelos*." Positive Protestant theology is a unit in accepting the Scriptures as the highest court of appeal in all matters of faith and morals, and it does so, not on the ground that the inspiration of the Scriptures has been or can be demonstrated, by the ordinary processes of logic or history, to be absolutely inerrant and infallible. The ground for its faith in the Scriptures evangelical theology finds, in accordance with the unanimous teaching of the fathers, in the *testimonium Spiritus Sancti*. This conviction is in fact a matter of faith and not of evidence. In the nature of the case the theologian must look to other sources than reason or history for his belief in the inspiration of the Scriptures. The bulk of these, their very heart and kernel, pertain to matters that reason can not weigh or measure, and upon the correctness or incorrectness of which it can not pass judgment. The central doctrines of Christianity, the Trinity, the Person and work of Christ, can be and must be purely matters of revelation. History, archeology, logic, and kindred sources can furnish evidence only on the truth or falsity of the externals, the human side of the Scriptures, the chronology, history, geography, etc. Neither they nor other sciences can *prove* the inspiration of the writings between the covers of the Bible. At most and best they can remove objections wrongly made against the truth of the Scriptures, but this hand-maid service exhausts their function and their force. The value and the importance of the archeological finds made in the Euphrates and Tigris and Nile valleys have been rather overestimated in our day. Independent of these the Church is convinced of the divine character and origin of the Scriptures. Its evidence and proof it seeks and finds elsewhere, and within these limits and limitations evangelical theology not only allows but encourages the widest application of scientific canons and rules; and Biblical science becomes, not a strange philosophy from without that lords it over the Scriptures, but, recognizing the Bible as that which it claims to be, applies the test of scholarship to the eluci-

dation of the facts of the Biblical books in accordance with their spirit and purpose. It is from this point of view that our older theology was accustomed to call theology a "*habitus practicus*," and to put forth the claim that the first requisite that is necessary for the theologian is, not that he possess the mastery of the niceties of philosophy, philology, history, and the like, however necessary these may be, but that he be a believer and a Christian, as Christian theology is as much a matter of the heart as it is of the head, if not more so.

Whatever the merits or demerits of both the old and the new theology may be, there can be no doubt of the fact that the difference between them is one of "standpoint," and one that is rarely, if ever, decided by the laws of logic and evidence. The positions in both cases are taken upon evidences other than the immediate teachings of the records under consideration. At bottom the difference between the old and the new theologies circles around the question: What think ye of the Scripture? Both take their positions as a matter of faith, i.e., their confidence or lack of confidence originates in principles not taken directly from the data and facts of the Scriptures.

These facts, too, show that the two, if honestly and consistently applied and developed to their logical outcome, are irreconcilable. The effort at a compromise between the two ways brings with it the sacrifice of principles on the one side or on the other. The Church can not adopt the critical views now current concerning the Scriptures, their contents and teachings, concerning the origin and early development of Christianity, and on other fundamental matters, without changing its basis and principles. There is no place for consistent critical theology in the traditional creeds and confessions of the evangelical Church. This truth is also instinctively felt wherever the two trends come into contact. In Germany, the great majority of students preparing for the ministry go to universities where the positive tendencies prevail, while at such avowed liberal institutions as Jena and Heidelberg the enrolment is exceedingly small. The Government, too, has recognized the fact that pastors can make no use of their liberal creeds in the pulpits, and has accordingly appointed positive men in the liberal faculties of Bonn, Marburg, Tübingen, and elsewhere. It is a well-known fact that the theological hypotheses of the "advanced" theological professors are in the majority of cases discarded by young ministers when they come into contact with the actual spiritual needs of the people. They find that they can not satisfy souls with such husks, and the efforts of the university professors by "vacation lectures" to keep the rank and the file of the ministry in touch with the "newest results" of critical theology have been practically failures.

What the outcome of the contest and contrast will be is scarcely doubtful, in the light of the history of the Church. There have been such collisions before between the positive faith of the churches and the negative teachings of the schools, and in every case it has been a survival of the fittest. Evangelical principles have maintained their position, even if the details in certain points have been influenced and modified by the germ of truth that is always found in erratic tendencies, and the exaggeration and misuse of which constitute their stock in trade. The Church has always in the end profited by neological theology, and for that reason it need not worry as to the eventual outcome of the present struggle.

## V.—SURPRISE-POWER IN THE PULPIT.

BY REV. T. M. FOTHERGILL, PH.D., STRATHEROY, ONT., CANADA.

WHEN we speak of surprise-power in the pulpit we have no intention of approving of anything fantastic, grotesque, or even amusing. The pulpit is a place for serious business, and should be so filled as to command respect, and at the same time sway the will toward God. Sensationalism, as generally under-

stood, like a boomerang, swings back upon the sensationalist. He who degrades the pulpit with cheap clap-trap or sensational methods will not fail to reap his reward.

We can not, however, close our eyes to the psychological value of surprise-power, which may be utilized as a factor in gaining attention and swaying the reason. The military expert appreciates the value of this element of surprise, and no writer of fiction counts a book worth its salt unless it contains strategic points and elements which will rivet the attention of the reader to the last line of the last page. Even the historian recognizes this feature; for he, too, in detailing the trivial as well as tragic events of the past, must not fail so to present his narrative that his reader's interest shall be quickened and attention retained. How shall he do this? Among other things in his narrative there should be hills and dales, the quick turns, the gentle streams and rushing torrents; for all life is full of surprises and unexpected movements: in brief, he must lay hold of this element of surprise.

In illustration of what is here meant by surprise-power we recall the eulogy passed by Justin McCarthy upon Lord Salisbury's style of address, in which he said:

"His style was always forcible, telling, and original. He never sank into the conventional manner, the monotonous mechanical rise and fall of intonation, by which so many speeches in the House of Commons are spoilt and made wearisome. With him the unforeseen almost always came to pass.

"There are a good many speakers in the House of Commons—fairly good speakers—who never begin a sentence without giving you a good reason for anticipating in what manner the sentence is to end. No such depressing confidence could ever be felt when Lord Salisbury spoke. And I have always thought Lord Salisbury too vigorous, too vehement, too original, too surprising in his sudden turns of phrase, too obviously unpremeditated in his happiest illustrations, to suit the dignified level of the hereditary chamber."—"Reminiscences," vol. II., 148 and 149.

And why should not the preacher of the Gospel avail himself of this legitimate factor in the delivery of his message? He has the greater need of this since the world is becoming so accustomed to his message and so familiar with the truth he proclaims. Preaching Sunday after Sunday to the same people, who know their Bible and are intimate with the facts of the Gospel, little new truth can he hope to give them; but it is open to every preacher to deliver his message with such an awakening as comes to those who, ascending peak after peak of the Alps, behold fresh visions and new glories.

In many ways this surprise-power may be achieved, some of which we will enumerate.

Incidentally, we may intimate that it can be secured in the sermon-plan. Give to the winds the idea that a sermon must ever and always have three main divisions, with an equal number of subdivisions, and these followed by a number of important lessons. "Nature, proofs, and results" is a method well attested; but we would say, for the sake of interest, throw in a topical discourse, or an expository one, or even one that simply comprises some important lessons, as in the case of Dr. L. A. Banks. The best of cart-wheels make ruts, and deep-cut tracks in a sermon-plan are undesirable, for every one then knows which way you are going to travel.

Then again change the mode of introduction sometimes, and, like the late Charles Stanford, start right in and, instead of announcing what you are going to do, go in and do it.

Moreover, this surprise-power may be gained by the method of delivery. As soon as many good brethren step into the pulpit, they put on a new and unnatural voice, pitched on a high key, and there they stay till they have pronounced the benediction. It is one long monotone, like the never-ending wind that rushes through the forest. As the voice is an instrument of wondrous com-

pass and flexibility, would it not be better to touch all the strings? Speak loudly and softly; persuade with the soft tender tones, rebuke with the rolling thunder, and reason with the common and ordinary voice. Vary the tone, learn to strike all the keys on the board, and monotony will not dare to show it head.

Closely akin to this modulating of the voice, in securing surprise-power, is the precaution one should take to pause in the rush of words. "Cultivate the pause," said Dr. Chalmers to a good brother who had been preaching before the famous doctor, and who paused in his sermon from mere fright. Still even when you are not frightened it is a good plan once in a while to shut off steam and pull up short, and it will be as in a passenger-train, every one will begin to arouse himself and inwardly ask what has happened. The rocking-cradle soon puts the babe to sleep; stop it and the child opens its eyes. Learn to pause in the "tempest and torrent" of your words, and you gain force and secure attention, if for no other reason than that the pause is something new and arresting.

Tho it may appear a small matter, yet it is worthy of note that a wise and judicious interrogation will create the unexpected. In a masterful manner did He who spoke as never man spake employ this device and make the people prick up their ears, when He said: "What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A prophet? Yea, I say and more than a prophet." Given the fact that the interrogation is relevant to the subject in hand, that it leaps out at the opportune moment, it can not fail to arrest attention and enliven the discourse.

This surprise-power can also be achieved by the employment of the principle of contrast. Wonderful as Dr. Guthrie was in illustrative power, no method was more frequently used by him than that of putting side by side ideas and truths and even incidents which stood in direct contrast to each other. The human mind is keenly sensitive to the contrasted elements of life. As Genung says: "Thoughts, incidents, and characteristics are often prepared for or set off by something that presents a striking contrast and gives thus the lights and shades, the contradictions and incongruities, that continually occur to excite interest in real life. Antithesis in this broader signification is one of the most spontaneous resources of literature" ("Practical Rhetoric," p. 103). And we may add, it should be one of the most spontaneous resources of the public speaker. Seize the antithetical elements of life and truth, and the unexpected will always occur in the sermon. Observe the pleasing surprise in the following antithesis from Dr. Parker, when he says: "The preacher does not build stone cathedrals. But does he not build temples not made with hands? He can not say, 'See in these mighty stoneworks what I have done,' but he may be able through God's mighty grace to say, 'Look at that man; once he was the terror of his neighborhood, the torment of his family, and now he is a strong, pure kind man.' Is that nothing? Stone works will crumble, time will eat up the pyramids, but this man, this soul, shall be a glorious unfading light when the world and all the wondrous works upon it shall be burned up" (People's Bible, Genesis, p. 307).

The last means we shall mention of acquiring this surprise-power is by exercising due care of one's phraseology and turns in an illustration. An acquaintance never failed to announce the topic or doctrine of the text, in long, drawn-out tones, as the "theme of our discourse." Not even a child but knew what was coming. If you must announce your theme, for variety's sake, at least, put upon it new verbal robes, so that it will step out unexpected and fresh as the morning dew. Vary the phraseology. Here are two or three sentences from Elijah P. Brown, in every one of which the latter part could not be anticipated from the former, and which would at once awaken interest. Speaking of singing in the church, he says: "One reason, sometimes, why there is no more power in the pulpit is because there is so much devil just behind it." "Heart-power in song is something that can not be printed in a book; a painted fire will not

keep the room warm. Too many of our singers do not know any more about the Gospel they sing than the town-pump knows about the taste of water."

It is fatal to pulpit achievement to have the hearer anticipate the speaker. Says the "Autocrat of the Breakfast Table":

"If you ever saw a crow with a king-bird after him, you will get an image of a dull speaker and a lively listener. The bird in sable plumage flaps heavily along his straight-forward course, while the other sails round him, over him, under him, leaves him, comes back again, tweaks out a feather, shoots away once more, never losing sight of him, and finally reaches the crow's perch at the same time the crow does, having cut a perfect labyrinth of loops and knots and spirals while the slow fowl was painfully working from one end of his straight line to another."

Thought should be kept ahead of the listener. • To be anticipated by the hearer is fatal. The king-bird could never get ahead of Father Taylor; in other words, the audience was always unable to anticipate what he would say. Of this, Spurgeon gives the following specimen:

"Some of you make no advance in the divine life, because you go forward a little and then you float backward; just like a vessel on a tidal river, which goes down the stream just far enough to be carried back again on the return tide. So you make good progress for a while, and then all of a sudden"—what did he say?—"you hitch up in some muddy creek."

But Spurgeon had no need to resort to Father Taylor for illustrations of this element of surprise-power; basketfuls of such things could be gathered in his own works, had we time to do it.

Suffice it for us only to say, that no one need imagine this surprise-power is the exclusive gift of the eccentric; it lies within the reach of every preacher who is willing to study. "Prayer and pains" will do anything; and, given the fact of the indwelling of that Spirit who filled the disciples on the day of Pentecost, no one need despair of wielding this factor which will rivet the attention and secure the conviction of the hearers, which, by the blessing of God, may culminate in their salvation.

## SERMONIC SECTION.

### REPRESENTATIVE SERMONS.

#### KING ALFRED, PATRIOT-SAINT OF ENGLAND.

BY CHARLES WILLIAM STUBBS, D.D.,  
DEAN OF ELY.

*The Lord his God is with him, and the  
shout of a king is among them.—*  
Num. xxiii. 21.

IN the first month of the first year of the twentieth century there passed to her rest Victoria, the well-beloved, the greatest and the best of the queens of England, and Edward her son reigned in her stead. A thousand years ago, in the tenth month of the first year of the tenth century, there died Alfred, the greatest and the best of the kings of England, and Edward his son reigned in his stead.

This synchronism of the death-year

of our late revered Queen with the year in which we celebrate the Millenary Festival of Alfred the Great—the wise king, warrior, legislator, scholar, master of scholars, poet, historian, philosopher, patriot-saint—is surely a very striking coincidence, and one that ought to carry with it a very solemn national lesson. A thousand years of a people's history—how can we, any of us, think of them without emotion! What thronging memories of the past, what anxious fears for the future, what hopes, what ambitions, what responsibilities, what ideals, does the passing of that thousand years suggest! . . .

I need not now enter into any detailed record of the life of the great king. We shall all of us have many

opportunities during this week, of supplementing our own knowledge of his genius and achievement, through the skilled and expert teaching of those masters in history and letters who have undertaken to lecture to us. The lessons of his life, which I desire now to press upon you from this place, may be all drawn from the broadest consideration of his character.

Some of you will no doubt remember the terms in which the late Mr. Freeman spoke of Alfred in the Introduction to his "History of the Norman Conquest." He says:

"Alfred is the most perfect character in history. He is a singular instance of a prince who has become a hero of romance, who, as a hero of romance, has had countless imaginary exploits and imaginary institutions attributed to him, but to whose character romance has done no more than justice, and who appears in exactly the same light in history and fable. No other man on record has ever so thoroughly united all the virtues both of the ruler and the private man. In no other man on record were so many virtues disfigured by so little alloy. A saint without superstition, a scholar without ostentation, a warrior all whose wars were fought in the defense of his country, a conqueror whose laurels were never stained by cruelty, a prince never cast down by adversity, never lifted up to insolence in the hour of triumph—there is no other name in history to compare with his."

If such a panegyric be true, and I think it is, there must be for all of us many lessons of wholesome discipline for our own soul's health, to be learned from the contemplation of the character of such a man. Let us look at him briefly under one or other of the aspects suggested by this passage of Professor Freeman.

#### *I. A Saint without Superstition.*

*He was a saint without superstition.* In other words, he was a God-fearing, single-hearted, pure-minded Englishman. "*The Lord his God was with him, and the shout of a king was among his people.*" It is the moral grandeur of Alfred's character that still hallows his memory among us. As a boy he had been taken to Rome and to the court of the Frankish king. In those

early years, it would seem, among the stately and inspiring wonders of Rome, amid the intellectual life of the scholars and statesmen of Charles the Bald, he imbibed impressions of the value of religion and the value of learning as the noblest aims in life, which never afterward left him.

"In the year 853," so says the *Saxon Chronicle*, "Lord Leo [Leo IV. that is] was Pope of Rome, and he hallowed (Alfred) king and took him for his Bishop-son." Whatever this "*Hallowing as Bishop-son*" may be taken to mean—baptism, confirmation, consecration, dedication to kingship—it is certain that from that time onward, all through his life, alike in the restless years of boyhood, in the twenty years of desperate war and fighting, in the later years "of manifold care" in the reorganization of his kingdom, "the fear of God," the close sense of religious responsibility, of a dedicated mission in life, was the groundwork of his every act and thought and ambition. "I have striven always," he says—you all know the noble often-quoted words—"to live worthily the while I live, and after my life to leave to the men that come after me a remembering of me in good works."

You feel it in every one of his writings. Of the five books of which he is certainly the author, it is the ever-recurrent note. As you turn page after page of any one of them, you feel instinctively that here is no author writing a book to be admired or criticized. "He is baring his whole soul to us. He speaks as one who on his knees, in the silence of his own chamber, in the presence of his God, is pouring forth his inmost thoughts, hopes, and sorrows to the All-seeing Eye, which seeth the secrets of every heart, from whom nothing is hidden or unknown."\*

Let me read to you one or two passages from the king's books to illustrate this. I will quote only those passages which are interpolations in the text of the Latin books which he was

\* Frederic Harrison, *Harvard Address*, p. 80.

translating or adapting, and which are, therefore, pretty certainly his own words.

Here are the opening words of that naive and pathetic preface to his translation of Pope Gregory's "Herdman's Book," or "Manual of Pastoral Care," in which the king tells us of his own passionate desire for the restoration of learning in his church and people:

"I, Alfred, by the grace of Christ, dignified with the honor of royalty, have assuredly understood, and through the reading of holy books have often heard, that we to whom God hath given so much eminence of worldly distinction, have peculiar need at times to humble and subdue our minds to the divine and spiritual law, in the midst of this earthly anxiety: and I accordingly sought and requested of my trusty friends that they for me, out of pious books about the conversation and deeds of holy men, would transcribe the instruction that hereinafter followeth: that I, through the admonition of love being strengthened in my mind, may now and then contemplate the heavenly things in the midst of these earthly troubles."

Or take these words interpolated in the text of his translation of the "Consolations of Philosophy," by Boetius:

"Even as the wall of every house is firmly set both on the floor and in the roof, so is every kind of good firmly seated in God, for He is both roof and floor of every form of good." \*

Or again:

"Whoever would seek eternal happiness must flee from the perilous beauty of this earth, and build the house of his mind upon the firm rock of humanity, for Christ dwelleth in the Valley of Humanity and in the Memory of Wisdom." †

Once more:

"Power is never a good thing, save its possessor be good, for when power is beneficent, this is due to the man who wields it. . . . No man is better for his power, but for his skill he is good, if he is good, and for his skill he is worthy of power, if he is worthy of it. . . . Ye need not take thought for power nor endeavor after it, for if ye are only wise and good it will follow you, even tho ye seek it not." ‡

"He who would have full power must first strive to get power over his own mind." §

Or take the same passage, as he rewrites it, at a later time, in poetic form,

\* Sedgefield's "Boetius," p. 127.

† *Ibid.*, p. 25. ‡ *Ibid.*, p. 35. § *Ibid.*, p. 73.

in the hope, no doubt, that the regular rhythmic measure of his verse, reminiscent of the alliteration and swing of the old national poetry, might catch the ear of his people and win their hearts at last to higher and truer feelings of devotion and worship.

"He that seeketh power . must first strive  
That he may of himself . in his mind within  
Lordship compass. . . .  
As far away . as in the west  
Outermost lieth . an isle in ocean,  
Where never is night . known in summer,  
Nor is the day . in winter divided,  
Into times parted . Tíle (Thule) men call  
it—  
Tho that a man . be sole master  
Of all this island . and from thence onward  
E'en to the Indies . out in the east—  
Yea tho all this . be his own to govern,  
How is his might . any the more  
If of himself . control he hath not,  
Nor of his thoughts . nor thoroughly strive  
Well to beware . in word and in deed  
Of all the sins . of which we were, speak-  
ing."

My friends, when we read such words as these, so simple, so genuine, so natural, so spontaneous, do we not feel that we are looking into the heart of one who, if he was not a born poet—and no one will say that King Alfred was quite that—was, by the grace of Christ, something far higher and better, an inspired man—there is only one inspiration, remember, for there is only one Holy Spirit—pouring out to us Englishmen of to-day, as to our countrymen of a thousand years ago, the deep feelings of a heart full of the sense of God's presence always and everywhere, of a soul which hungered and thirsted after righteousness with all the simple devotion of a childlike spirit which loved and longed for goodness, with all the free enthusiasm of a brave and manly nature, which above all bore witness that, for King, as well as for people, the duty-ideal, which because it is the Christ ideal, has the mark of wounds upon it, is still the highest and purest and best of all human ambitions?

God grant, my friends, that that spirit which was Alfred's may, by the same grace of Christ to which he made

his appeal, be not wanting to your prayers and mine.

## II. A Broad-Minded Englishman.

Let us look briefly at another aspect of this noble life. *King Alfred was an Englishman to the core, but he was of an international temper, far in advance of his time.*

Consider this proof of it. In the year 1589, in the thirty-first year, that is to say, of the reign of Queen Elizabeth, Richard Hakluyt published his great geographical work, "The Principal Navigations of the English Nation," a book which has been picturesquely and not inaptly called \* "the prose epic of the English people."

That book has generally been accepted as laying the foundation of modern scientific geography. But the honor much more truly belongs to King Alfred, who, seven centuries earlier, compiled the first book of practical geography for the Western world, with a comprehensiveness of method, an accuracy with regard to fact, a scientific precision and insight, and a breadth of aim, which geographers of learning and research to-day acknowledge to have been greater than that of his successor in Elizabeth's time with the added experience of seven centuries to guide him. The edition of Orosius, translated, expanded, supplemented by King Alfred, is a truly astonishing production. In the history of literature or science I know no more wonderful exploit.

But it is not, of course, of the literary or scientific wonder of the book that I desire to speak to you now. It is of the lesson, suggested by the motive of the book, that I wish to speak.

When the first long struggle with the Danes was over, King Alfred, as we all know, had found our England desolate and her people sunk in ignorance. In the twofold task which he at once undertook, of restoring religion and sound learning and education to his people, and to that end of putting

some of the great books of the world into his mother tongue, Alfred began the work of translating and supplementing the "Universal History" of Orosius. He knew—and in this the king showed himself to have reached a standard not only far in advance of his own age, but in advance even of much of our own statesmanship to-day—he knew how important, not only to the soldier or the merchant or the traveler, but to the ruler and the statesman, was a knowledge of geography, a knowledge of the distribution of races and peoples on the face of the earth, and their relationship to one another; above all, how essential such knowledge was to the training of a free people in the art of government, and to the realization by them of the common interests and the true brotherhood of nations, which is the only basis of permanent peace.

Here was Alfred's great aim as a ruler—to train his people in the art of true life; to make England a center of light and of freedom and of peace to the Western World.

"Oh, Wise One!" he cried, in one of those ecstatic outbursts so common in his writings—

"Oh, Wise One! thou knowest that greed and the possession of this earthly power never were pleasing to me, nor did I ever greatly desire this earthly kingdom, save that I desired tools and materials to do the work which it was given me to do, which was that I should virtuously and fittingly wield the kingly authority given to me. Why, thou knowest that no man may understand any craft or wield any power, unless he have tools and materials. Every craft has its proper tools. But the tools that a king needs to rule are these: to have his land fully peopled, to have good prayer-men, good war-men, and good work-men. . . . Without these tools, thou knowest, the king can not put forth his capacity to rule. . . . That which is done with unwisdom can never be accounted as skill. . . . True high birth is of the mind and not of the flesh. . . . Every man that is given over to vices forsaketh his Creator and his origin and his birth, and thus loseth rank till he be of low degree."

Such, my friends, was our patriot-saint's kingly ideal a thousand years

\*Froude, "Short Studies."



ago. Have we advanced upon that ideal to-day?

*Alfred and Edward VII.*

When Alfred the Great died, he left to his son Edward the inheritance of a loyal and expanded kingdom and the splendid inspiration of a noble name. We Englishmen of to-day can not surely miss here the force of historic coincidence. The Victorian era closes with the expansion of England's empire, and the splendid inheritance, by "our Sovereign Lord, King Edward," of the memory of a mother who was the noblest and the best of English queens, ruling in righteousness and love three hundred and eighty millions of people. Of that first Edward the "Old English Chronicle" says:

"He dwelt in peace,  
Diligently he earned it;  
He himself honored  
God's Law  
And God's Holy Name.  
Wide throughout nations  
Was he greatly honored."

How are the English people of to-day helping this later Edward to gain a like noble record for his country and himself?

We have heard much in England of late years of the expansion of our British Empire, of the growth of an imperial spirit among our kindred peoples scattered throughout the seven seas. And those of us who welcomed this new spirit did so only because we trusted that it would bring with it, both to England and her daughter states, a new sense of unity and loyalty and corporate obligation, the best guaranty, as we thought, to the world of our country's ability to bear, both by might and by counsel, the white man's burden; to inspire and guide the life and destinies of the protected peoples who rightly look to us for help; above all to be the mother-land of new nations, of free peoples, able to train them in those principles of justice, and order, and progress, in those ideals of self-government and well-ordered freedom, which we knew had alone made Eng-

land great in the past, and which we believed would one day also make her daughter states truly great in the future, because they would have learned to say: "We could not love the empire and the mother-land so much, loved we not honor, and freedom, and justice more." It was because of this faith also that we accepted, tho for many of us it was with hesitancy and sadness of heart, the apparently necessary appeal to the arbitrament of war.

We shall all, I suppose, be wise after the event. But might we not have been wise before the event, if only we had remembered that altho it is possible for a man to be both a soldier and a Christian—and who can doubt that in this war the red touchstone of battle has in many and many a case separated the gold of character from the dross?—it is not possible for a nation to be both imperial and Christian if its statesmen should forget that the royal supremacy of Christ—and the width of the acknowledgment of that claim is the measure of a nation's Christianity—requires that the ultimate social good of the peoples they propose to govern, their development in character, and in the free and manly virtues, independence, self-government, justice, order, progress, shall be the aim of statesmanship, and condemns any imperial enterprise which is prompted by insolence of pride, or by passion of vengeance, or by lust of gold, or by the worship of any other false or cruel god, which degrades them who serve him from brave and upright men into base and covetous slaves of greed?

*The Inner Secret of True Empire.*

My friends, the inner secret of true empire is to be found in that saying of King Alfred one thousand years ago:

"*England-needs not only good war-men and good work-men, but also good prayer-men.*"

Community of secular interests, whether of trade combination, or of military comradeship, or even of race sentiment, will not carry us very far in

state-building. For that you need *unity of ideal*. With free men that must ever be the true basis of any social reconstruction, of any political reformation which is to be stable and permanent. Life, true life, always and only develops from within. No rearrangement of society, no transformation of political institutions is possible, has ever been possible, or ever will be, except as the application of an ethical principle, of a moral development, of a strong and active common faith. It is indeed a law of social forms that they must always be expressive of national character: national institutions must of necessity bear the impress of national character; they live only so long as it supplies them with vitality. Revolution of form ever follows, not precedes, revelation of thought. First revelation, then revolution. *Religion is, therefore, always the great state-building principle*. "Show me," said once a great political thinker of our day—

"Show me a state which is not also in some sense a church, and I will show you a state which is not long for this world."

I wish I had time to develop the argument at the back of these maxims. But I must hurry to a conclusion. How can I end better than by reading to you these further words of King Alfred? They are fine and noble words, a very trumpet-voice of the heart, a psalm of devotion in its piety and exaltation, worthy, it is not too much to say, of the lofty music of Milton's "mighty-mouthed harmonies," and not less of the strong and earnest Puritan faith of that great singer, which one would also fain believe belongs to the essential nature of our English character:

"To God all is present, both that which was before, and that which is now, yea, and that which shall be after us; all is present to Him. His abundance never ceaseth, nor doth it ever wane. He never calleth aught to mind, for He hath forgotten naught. He looketh for naught, pondereth naught, for He knoweth all. He seeketh nothing, for He hath lost nothing. He pursueth no creature, for none may flee from Him; nor doth He dread aught, for none is more mighty than

He, none is like unto Him. He is ever giving, yet He never waneth in aught. He is ever Almighty, for He ever willeth good and never evil. He needeth nothing. He is ever watching, never sleeping. He is ever equally beneficent. He is ever eternal, for the time never was when He was not, nor ever shall be. . . . Pray for what is right and needful for you, for He will not deny you. Hate evil and flee from it. Love virtue and follow it. Whatsoever ye do is ever done before the Eternal and Almighty God: He seeth it all, and all he judges and will requite."

#### "HAD I MY LIFE TO LIVE OVER." \*

BY KERR BOYCE TUPPER, D.D.,  
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*I have learned from experience.*—Gen. xxx. 27.

Two weeks ago to-night, under the inspiration of a supreme desire to make the coming fall and winter notable for the salvation of men and women, especially youth, in the great evening congregations of this church, the pastor announced that, during the next six months, he would deliver alternate Sunday nights a series of brief, practical sermons on the general subject, "Had I My Life to Live Over." In connection with this announcement, he made the unusual request that universally, as far as practicable, the members of this congregation furnish the subjects for these discourses by sending to the minister, through mail and without name attached, answers to this inquiry: "Had I my life to live over, in the light of past experience—

"(1) What virtues would I seek to cultivate?

"(2) What vices would I strive to shun?"

In short, in what respect would effort be made to improve the gracious, golden opportunities of life?

Most graciously have friends accepted this invitation. During the past week, in the church and through post, no fewer than three hundred and eighteen responses have been received, each dealing with this important mat-

\* Notes from the first of a series of sermons being delivered in the First Baptist Church, Philadelphia.

ter—responses which, coming from earnest hearts and honest hands, have thrilled the pastor's soul with their pathos, giving expression, as they have, to experiences alike of joy and sorrow, adversity and prosperity, light and darkness, perplexity and solace. As never before the minister of this people feels that he has an insight into the heart of this congregation. A new inspiration has been imparted to his work, and with it a conviction that by the Spirit's aid he will be able hereafter to appeal with more definiteness of aim and more success to the consciousness and lives of the men and women before him. Oh! if I have one paramount desire in connection with this present series of sermons, that desire is that, when at last we all stand together at the judgment-bar of God to give our account for the deeds done in the body, we may be able to point out here and there, as a result of these familiar, heart-revealing talks together in this room, some sheaves of glory for the golden garners of eternity. Grant this, O Lord our God, for the Savior's sake!

It may be of interest and profit, in this introductory address, to present an analysis of fifty of the most definite and suggestive of the letters to which reference has been made. It does a man good to look into a brother man's heart and to witness there the throbs of sincere and genuine aspiration. The great preacher of righteousness, John Newton, produced during his ministry a work to which he gave the significant title, "Cardiphonia," or Voices from the Heart. The contents of these letters from members of the congregation are Heart Voices. Let them speak to us the language which each heart utters to itself as it raises the question, With a new life granted one, what graces and virtues would I seek to cultivate, what faults and sins and vices strive to shun?

#### *I. Graces and Virtues.*

Among these one finds mentioned, as he reads these earnest, honest letters,

the following: Make the Golden Rule the law of life. More money for benevolence and less expenditure on self-interests. Decision earlier in life as to my life-calling. Concentration of effort on one special thing. More genuine sympathy for the poor and the unfortunate. Devotion to some exalted ideal. Economy. Christlikeness. Cultivation of a happy disposition. More patience under trial. Spirit of prayerfulness. Purity in word and deed. Cultivation of the fruits of the Spirit. Self-respect and self-reverence. Early obedience to Jesus Christ. Simplicity of heart and life. More self-denial. Firmness in acting in accordance with Christian ethics. Spirit of contentment. Thorough unselfishness. Both being and doing good. Self-control, especially control of the tongue. Essential truthfulness. Domestic fidelity. Giving the best of personal power to God. More deference to superiors. The spirit of charity toward all men.

So much for the aspirations after the nobler and the more enduring things.

Turning now to the opposite picture we find, among the things to be shunned, the mention of the following:

#### *II. Faults and Sins.*

The mistake of uniting with no Christian church, tho a believer. The error of leaving the church joined in youth and drifting from religious influences. Lack of judgment in choosing a life-companion. The mistake of marrying one of a religious faith at war with my own. Becoming polluted by politics. Prevarication and falsehood. Indifference to the value of time and money. Not curbing the tongue. Refusal to listen to a wife's advice on business matters. Evil companions. Misjudging people. Extravagance. Impure literature. Unchastity. Improper language. Resisting early religious impressions. Not making right regnant in life. Gambling. Acting in violation of conscience. Lack of stability. Intemperance, es-

pecially that connected with strong drink.

These things, say these earnest souls, they would fling away from their lives, exclaiming in reference to them, as Crates said of his gold as he flung it into the sea, "I will destroy thee before thou dost destroy me."

Now, in the presence of these various and varied replies—and how the mark of sincerity seems to stamp each of them—we naturally ask ourselves, What are some of the lessons that here suggest themselves? Among the many are these:

1st. The world's craving for, and demand of personal, practical preaching that deals with life, that penetrates the heart, that has to do with daily experiences, that throws light upon the path over which we constantly walk, and which helps men to be better and do better hour by hour. Mightier power would the pulpit have were it to discuss less frequently things far away from men's thought and deal more with every-day realities. There is nothing secular which Christianity can not touch and glorify.

2d. A second thought: How diversified, strangely diversified, is human experience! No two letters of all these hundreds of letters just alike. Each has its own burden, its own aspiration. From how many different homes, different vocations, different lives, different experiences, have come these heart-revealing missives; now from one whose mental powers have been dissipated and made ineffectual by attempting too many things; now from one who in youth despised books, grew up without study, and so reaped the sad and bitter fruit of ignorance; now from one who remembered not his Creator in his youth, and in consequence thereof have come the evil days full of grief and sorrow; now from one who yielded the heart to God in childhood, but, failing to cultivate the Spirit, finds himself lifting the lament, "Nothing but leaves": now from one who has been drawn from virtue and happiness

through evil associates, and finds his life a blighted thing; now from one who has gone into the muddy pools of politics, and instead of helping to purify them, as Hercules purified the Augean stable, has himself become polluted and degraded; now from one who has cultivated the cynical and critical, rather than the irenic and sympathetic spirit, and finds some of the sharp and painful arrows aimed at others shot back into his own bosom; and now from one, aye, from no fewer than thirty-six persons, who yielding to the cup of death have been compelled to cry out with Charles Lamb, "The billows have gone over me." Oh! that in the coming sermons the love of God may be so presented, and the sacrificial redemption of Jesus Christ, and the power of the Spirit, that all these may see that the Gospel is able to save to the uttermost—save from sin and save to service; save body, soul, and spirit; save in time and save in eternity.

3d. A final lesson taught from these letters. It is this: The mingled strength and weakness of our poor human nature. The laments that fill these letters—laments over desires unrealized, purposes unfulfilled, deeds unexecuted—speak volumes respecting human frailties; the aspirations expressed in these letters—aspirations, some of them, that glow with the very brightness and beauty of the sky—reveal inspiring discoveries of soul-hunger for truth and the better life.

#### CHRISTMAS AND YULETIDE.

BY CHARLES GORE, M.A., D.D.,  
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*For the Lord is our judge, the Lord is our lawgiver, the Lord is our King; He will save us.*—ISA. xxxiii. 22.

CHRISTMAS! What does it suggest? It is a public holiday, it is a time for plenty of good living, of good eating and drinking, for those who are not very poor; it is a gathering of families, a geniality in the family circle, a kind thought for the poor. These, indis-

putably, are the features which are most apparent and most real. And yet in all this, not excepting the kindliness of heart, what we have to do is something older in this England of ours than the celebration of Christmas. All that is *not* Christmas, but that Yuletide of our Saxon forefathers which constituted the festival of the winter solstice long before Christianity was among us, and which again and again is shown raising its head over the associations which belong to the name of Christmas. It is indeed a thought not without suggestiveness that behind Christmas and behind Easter lie these older pagan festivals. In the old primitive days men necessarily lived in much closer contact with nature than we do. They marked her seasons, they celebrated the periods of time by the periods of nature, and they marked these periods with festivals. Thus the vernal equinox, the period of the festival of the first life of nature, underlay the Jewish Passover, and when in the providence of God that was used for a religious purpose the festival was turned to commemorate, not the joy in the mere natural life of the first-grown corn, but the joy of something diviner—the joy of a redemption for a religious purpose, of the Israel of God out of Egypt. And yet it mounted higher still; it became the festival of Easter, the festival of the yet greater redemption from sin and death in the resurrection of Jesus Christ.

Something of the same sort happened in regard to Christmas. The shortest day in the year, the day when nature seemed most dumb, most dead, most profitless, this it was that our forefathers—in all parts of the world, selected to commemorate the life of nature. They put themselves in mind by religious feasting and merry-making that nature, tho she seemed so dead, was still alive, that she would show her lamp again, that after the winter came the spring, and after the spring the summer and the autumn. And all these popular associations of Christ-

mas come down from that old Yuletide festival of our pagan Saxon forefathers. They are simple joy in nature and in human life, just as it is; they involve no religious effort.

But this festival is used to commemorate something which, tho indeed it be full of the most unutterable joy, is yet only full of joy if first we will consent to a great spiritual effort and discipline. We commemorate the coming of God, how the eternal Son of God came down and took this human nature of ours, and brought Himself into obvious and visible contact with this human life of ours, just as He found it all round about Him, amid the sick, the sad, and the sinful. He showed God, His character, His mind, His disposition and purpose toward men, plainly, unmistakably, here in the midst of us. And to commemorate that, brethren, must make a man think of what sort did this Mind of God show itself to be, what kind of Being in disposition toward us did the Divine Nature disclose itself to be? For, after all, there can be no miscalculation so serious as a miscalculation of the character of God where information is to be had—a surprise as to what God is—a finding out when once we are face to face with Him that we have been altogether misconceiving what He is, and that we might have known very much better.

#### I. THE SURPRISE OF GOD'S COMING.

*In Prophecy.*—That chapter of splendid dramatic power which I read to you just now out of the prophecy of Isaiah, the chapter which, in the Service of the Church, constitutes part of the preparation for Christmas as the lesson for this Sunday, is full of a profound teaching in regard to this surprise of the coming of God.

Israel was lying altogether disheartened and crushed under the seeming oncoming of the Assyrian to desolate and to destroy. They had lost all heart of hope; the ambassadors weep bitterly, they come back with nothing but impossible terms; the valiant ones,

the heroes, cry without; "The highways lie waste, the wayfaring man ceaseth, for the great king hath broken all covenants, he hath despised the cities, he regardeth no man. The earth mourneth and languisheth; Lebanon is ashamed and hewn down, Sharon is like a wilderness, and Bashan and Carmel shake off their leaves."

And it is in this moment of despair and hopelessness that God is represented as arising off His throne like a great conqueror and vindicating the liberties of His people. "Now will I arise," said God. Immediately He confronts the Assyrian tyrant; He assures him his plots are to come to nothing: "Yeshall conceive chaff, ye shall bring forth stubble: your breath as fire shall devour you. And the people shall be as the burnings of lime: as thorns cut up shall they be burned in the fire." And so it is. It is God come to redeem—to redeem His people.

But with a splendor of dramatic power the whole scene changes. God has come to Zion, as the Redeemer of His people, but instead of the joy which such a coming of the Divine Redeemer might be supposed to bring, it is all a terror. The sinners in Zion are afraid, trembling and surprised the godless ones, for the God who has come among them with His claim of righteousness and holiness is a Being so unlike anything they had imagined—His claim is so altogether discrepant with what they are prepared to yield, that His Presence is something much more than the presence of an inconvenient guest, it is devouring fire, it is everlasting burning. Panic-stricken they cry, "How are we to put up with the Presence of such a Being? Who among us shall dwell with a devouring fire? Who among us shall dwell with the everlasting burning?" And the answer is that it is the righteous who can dwell with God. Those who have lived by the laws of plain moral righteousness—"He that walketh righteously and speaketh uprightly; he that despiseth the gain of oppression, that shaketh

his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from looking upon evil." He, indeed, can welcome this advent of God; to him it will not be devouring fire or everlasting burning. On the contrary, to him it will be a place of security, a protection, abundance of nourishment, a vision of the King in His beauty, the glory of a wide-stretching land. And all the old terrors shall be but memories of a past that has been turned to joy, a mere reflection of all those Assyrian officers and magnates that a little while ago seemed so formidable. Now they are all gone, and Zion is a place of peace and prosperity and quietude, secure from all attack by land and by sea, a place defended by broad rivers and streams where no enemy can appear, "wherein shall go no galley with oars, neither shall gallant ship pass thereby." For God has come to save them. But that, and that only, is the order of His salvation—"The Lord is our judge, the Lord is our lawgiver, the Lord is our King; He will save us."

*In Fulfilment.*—Truly, brethren, those words are extraordinarily interesting, when read as a prophecy of what actually occurred. He came, the long-promised Christ, He came for whom all those ages, those peoples had been nominally preparing, and the result surely is startling. He corresponded, as every thoughtful reader of the Bible must acknowledge—this Jesus of Nazareth corresponded with all the deepest anticipations of the prophets, He represented all that they had always said God would show Himself to be. But truly He did come and judge them. We tremble even now as we think of the flash in His eye as He drove those who bought and sold out of the courts of the Temple; we shudder even now before the tremendous tones of those words, "Wo unto you, scribes and Pharisees, wo unto you, wo unto you!" He came to judge them.

They had got rid of so many of the sins which scandalized in the days of

the prophets, they no longer went after false gods; but other sins had taken their place, others not less deep nor less great, and He who came to save was compelled to judge, to pronounce upon them the physical evidence of temporal judgment. He told them that their city must be destroyed, laid waste, and they must cease to be the people of God. It is the most remarkable prophecy of history—that stroke of judgment fell so surely. He came to judge!

*If He should Come Now?*—Brethren, it is an old thought, but it is a thought that we are never safe in forgetting even for many weeks or days; we who know what that Christ is must think what would be His attitude toward our life in public—or in private. For never let us forget it—the same yesterday, to-day, and forever is that Jesus with whom we have to deal. It is not to our untaught imaginations that we are to go to find out the character of the God with whom we have to deal; He has shown His character, it is written in history. Let Him walk through our streets: what would be the word that would drop from His holy lips as He saw how much of our society is truly represented by the world, which, indeed, means nothing else except human nature in its business and its pleasure, forgetting and ignoring God; how much of our society is the world, how much of all that you see and hear—ah! that you must perforce see and hear—is represented by the tyranny of the flesh, the eating, the drinking to excess, the manifest and flaunting lusts and insulting sins that divide and separate, the malignity, the hostility, the bitterness, the uncharitableness, the slanders! I ask you only to reckon with yourselves here, a day or two off the Christmas festival, when we purpose to commemorate the coming of the Christ, what would be the flash in His divine eyes, and the tones from His divine lips, as He moved among us in England to-day as we are!

Ah! but do not let it remain in the general. Bring thyself under those

Eyes, under that Voice; lay yourself naked and open before Him, search narrowly to see what would be in fact His verdict, whose character you know, on your uncleannesses, self-indulgences, selfishnesses, pride, uncharitableness! The Lord is our Judge; the Lord is our Lawgiver. So, again, it was God had given a law to His people. It was a law negative, simple, rudimentary; it had been gradually deepened by the prophets, but when Christ came it was brought to its completion. Pass it back from outward acts to words and thoughts; carry it into the intents and will of the heart, and it becomes a spiritual law, a law for the whole man, a law reaching down into the roots of our being, and penetrating through all its compass.

## II. THE CHARACTERS WIN HIGH HE COMES.

\* *The Lord our Lawgiver.*—The Lord is our Lawgiver, but they would not have it, and it was the very religious people who would not have it. The scribes and Pharisees would not, because they had been so long the representatives of religion that they could not entertain the thought that they were wrong, that they of all the people in the world were required to begin again and learn new truth and start afresh as if they were learners and not teachers. And the priests would not have it because their political schemes would be in danger and they were responsible for the political situation. And the mass of the common people would not have it because they were so occupied with the things of physical and material life that they had not the heart to care about it or the imagination to conceive it. And so it was but a little band, but a little company, in whom the Lawgiver could find ears to hear.

Brethren, the Lord is our Lawgiver. Again, I would have you ask yourself the question, Are you anxious to learn more? That is the evidence of correspondence with God. For one to call himself High Churchman, Low Church-

man, by what name you please, and to think that having taken up his position he has nothing more to learn, that he can resent all claim that he should begin again and open his ear as to a new doctrine, and think things out afresh, and hear what more is to be said to his heart and to his conscience—that kind of attitude into which we all so easily drift, the attitude of thinking we know all about it, and that we are thoroughly religious people, and that there is nothing new for us to learn, that it is monstrous to require us to begin afresh—that, whatever else is certain, is an attitude with which Christ can never be satisfied.

It is the only mark of progress that we are always seeming to begin again, that we are always finding ourselves, as it were, on the lowest rung of the ladder, always crying with the great Ignatius, "Only now do I begin to be a disciple"; always finding the opening out of fresh truths, of newer knowledge, line upon line, precept upon precept, here a little and there a little, with the ear of the understanding always open to the new, the deepening, the enlarging voice of God!

Brethren, orthodoxy is always degenerating into Pharisaism. That is not the condemnation of orthodoxy, for orthodoxy gives us just that position of vantage in which we can best appreciate and understand the truth; but Pharisaism always dogs orthodoxy as a very obvious and easy parody, and we do well to ask ourselves, as we await this Christmas festival, Are we prepared for the Lord as our Lawgiver, are we expecting to learn more, are we ready for the deeper claim, are we listening for the enlarging Voice and Message? The Lord must be our Lawgiver!

*The Lord our King.*—The Lord is our King, and when He came there was no room for Him in the inn. Of course, there was no blame to the inn-keeper; it is but a simile. It was an accident, but it was a symbolic accident, because it represented what in

much greater seriousness of moral blame was continually, and at every turn, happening to the King of the Jews. They had not room for Him. He came to the Sadducees and found them typical men of affairs, responsible for the political situation, and by the mere preoccupation of their mind and the exigencies of that particular situation unable to find room for Him amid their practical interests. He came to the Pharisees, and they were occupied in maintaining their theological position; they had to maintain their position as the representatives of the religion of the country; and because they were occupied in their pride and their learning they found no room for Him in their lives. And the common people, with the ordinary cares of life, in them, too, the good seed was choked by the cares and pleasures of life, so that it died.

The Lord is our King. We know the hollowness of the cry which recognized Him, the Hosanna which was followed by the crucifying. And yet, familiar as the idea is, it comes upon us, if we choose to think, from time to time with the horror of a new surprise. There was no room for Him! Room, indeed, to shout a glad Hosanna as far as the voice goes, room enough for all the phraseology of Christianity, a Christian country, and a national Church. But *actually*, when the moral claim is pressed home, and you see what it means, this King of the Jews, this King of mankind, is there room for Him in the places of public policy, in the great markets and places of business, in the haunts of amusement and of sin, in the houses of the crowded and the miserable and the poverty-stricken?

Truly, brethren, if we, with any degree of reality, are to rejoice in a Christmas joy, if Christmas is to be for us anything more than the Yuletide of our pagan Saxon forefathers, we must go through a process of mental discipline of a serious character before we can welcome it. The Lord is our



Judge, the Lord is our Lawgiver, the Lord is our King, only when in the reality of frankness and in sincerity of heart we have taken Him for Judge and Lawgiver and King. Only then and only so can He come to save us!

But you may say to me, Do you mean that it is only the very good, only the blameless, the lofty character, who can welcome the Christ? Brethren, always remember that, after all, innocence, blamelessness, in the eye of even strict-living men, lofty and innocent character, is what our Lord first of all found ready to His hand. Always remember that it was to the innocent, to the Israelites without guile, to Peter, and James, and John, men of purity of life, and simplicity of life, and blamelessness of character, that He turned as the first instruments of His kingdom; not to those whom in the tenderness of His love He welcomed out of the extremity of sin. But for all that, this we know to be a primary law of His Kingdom: tho innocence is more serviceable than penitence, yet under His eye innocent and penitent are alike in frankness of acceptance. The point is, not what is the standard you and I have reached, not how far on the road of righteousness we have got, but, are we open?

*The Lord our Judge.*—The Lord is our Judge. Are we prepared to admit the light; are we prepared sincerely and honestly to bring our life into the light of that old penetrating gaze, under those divine and human eyes, and with a real sincerity of effort seek to see ourselves as we are in God's sight, casting away the veil of the covering that is spread over human hearts when they move outside the practise of the presence of God? Are we prepared to know the truth about ourselves? And if we are, are we prepared to know the truth about what God would have us be? Will we in sincerity take Him for our Lawgiver? It is not a light thing to know, or to seek to know, what the life is that God would have you and me live; but yet without the

courage of that great offer, without that opening of heart, without that cry, "Show thou me the way that I should walk in, for I lift up my heart unto thee," there is, believe me, no possibility of making even a beginning of coming near to Him on His terms. The Lord is our Lawgiver, the Lord is our King. In spite of all our weakness, in spite of our manifold temptations and failures, pollutions and worldliness, of which we are conscious, will we make the sincere effort to let His will master our life in our home, in our private conduct, in our public relations? The point is that, you see; not how far have you got, but what are you truly and sincerely aiming at. Are you really ready to see yourself as you are in God's sight, and to call your sins by their names in candid and frank confession? Are you ready to pass under His judgment, and to know, as far as your conscience enables you to know, what He thinks of you? Are you ready to accept the divine cautery? If pain be necessary to get you rid of your sins, are you ready to accept the bitter medicine and the healing pain? Are you ready to learn more of the divine will, and to begin again as if you had never begun before? Are you ready sincerely to erect Him your Master and your Lord over the area of your life, and in the details of your conduct? It is not how far you have got, but whether you are ready to begin. If so, then truly He will come and save you. Once only let the barriers of human wilfulness be withdrawn, once only let the heart of man open itself, frank and candid, before God, and spread itself like an opening flower in the sun, and all that great tide of divine power is let loose to come down into this heart of ours, to inspire our will with strength, and our intelligence with life, and our hearts with love, to put into us new inspirations, and new powers of insight, and new purposes, and new hopes, and new strength—He will come and save you. . . .

Only let us take Him in His own

divine order, only let Him judge you with His divine judgment, only let Him give you the law from His own divine lips, only let Him take you for His subject and His servant, and you, too, shall know all that is meant in that rich word "Savior"; and yours, too, shall be the title, full and rich, to join in the angelic acclamation on Christmas Day: "Glory to God in the highest, and on earth peace to men at God's good pleasure!"

### CHRIST GREATER THAN MOSES.

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*This man was counted worthy of more glory than Moses.*—Heb. iii. 3.

As these two characters stand out before us to-day we are prepared, while giving a high glory to Moses, to give a still higher to Christ; and our purpose is simply this—to consider some of the principles under which glory is accorded to men, and then to ascertain whether under those principles glory can be given Moses, and greater glory to Christ.

I. The first principle of comparison is this: The one who makes sacrifice and endures suffering in the interest of others is counted worthy of glory.

This will be readily accepted by all who hear me. Abundant illustrations of it are at hand, in present-day life and in history. We remember with monuments and honor the heroes, dead and living, of our own wars. Leonidas and Thermopylæ have been sung from that day to this. Florence Nightingale received a letter of thanks and a gold medal from the Queen of England, and her name is a household word to-day throughout all Christendom. All honor to those who have illustrated the principles of the one who makes sacrifice in the interests of others.

On this principle, Moses, who endured so much for Israel's good, is counted worthy of great glory, but Christ, who became incarnate, lived,

suffered, and died, not to save a world simply, but for each individual lost soul, is worthy of immeasurably greater glory.

II. Another principle of comparison is this: The one who delivers his fellows from bondage is counted worthy of glory.

The principle is accepted in all Christian lands; everywhere this is conceded to be correct. It is illustrated in Toussaint L'Ouverture, in Wilberforce, in Alexander II. of Russia, and in our own great emancipator Lincoln.

Moses delivered his people from the bondage of Egypt, and is worthy of glory. Christ has delivered us, at infinite cost, from the gall of bitterness and the bonds of iniquity, from bondage to Satan and sin, and is therefore worthy of correspondingly greater glory.

III. Another principle of comparison is: The one who provides for the wants of the needy is counted worthy of glory.

Men are praised who devote their wealth to the founding of hospitals and asylums for ameliorating the physical and social condition of the needy; and when they found schools or other institutions that minister to the mental and moral needs of man. When Dr. Muhlenberg, founder of St. Luke's Hospital, lay in garb for burial in the chapel of that institution, a poor woman as she passed his coffin lifted her hands and cried: "Everybody's father is dead now!"

Moses is worthy of honor, for he cared for the bodies of the Israelites, furnishing them manna for food, and water from the rock to quench their thirst. But Christ is worthy of unspeakably greater glory, for He cares for our souls; He is the Fountain of life to slake the soul's thirst, the Bread of life to satisfy the soul's hunger; He is the Water and the Bread of eternal life.

IV. Still another principle of comparison is: That one who by his interposition saves another is counted as worthy of glory.

When Pocahontas interposed to save the life of Captain Smith she won for herself a glory that will last. Esther interposed for the relief of her own people when the decree had gone forth that they should die. Men give them all honor.

And so we may well give glory to Moses. When, by the worship of the golden calf, the Israelites had apostatized and God proposed to cast them off, Moses interposed for them: "Nay, nay; blot out my name from the great book, but save them!" And God yielded to his intercession. All glory to the name of Moses!

But what shall I say of Him who "ever liveth to make intercession for us," our Advocate with the Father, Jesus Christ the Righteous, who is the propitiation for our sins, and not for ours only, but for the sins of the whole world?

It is because Jesus pleads, my dear brother, sister, and friend—because Jesus pleads, we are here; because Jesus pleads there is joy in our hearts, and there is a beautiful, inviting prospect before us; because Jesus pleads, heaven opens to our gaze.

My dear, unconverted friends, I tell you to-day that you are here, you are out of the grave, and you are out of hell because Christ pleads. Your Intercessor with the Father has been pleading for you all the years when you have not pleaded for yourself. Oh, let your own prayers unite with them to-day, and thus shall you secure the witness of the Blessed Spirit that you are a child of God.

Brethren in the ministry, let us remember that it is our business—our only business—to magnify the name of the Lord Jesus Christ. That is what we are here to do. O brethren, the day is hastening, the sun is setting; let us magnify the name of Jesus by our words, our deeds, our preaching, our life—by all that is in us, and all that comes from us—let us magnify His Name. And thus shall a great world more clearly discover that this

man, Christ Jesus, is worthy of more glory than Moses.

### A GOOD MAN'S PERPLEXITIES IN VIEW OF THE MYSTERIES OF LIFE.

BY BENJAMIN D. THOMAS, D.D.  
(BAPTIST), TORONTO, CANADA.

*"I have heard, but I understood not: then said I, O my Lord, what shall be the end of these things? . . . Go thou this way till the end be: for thou shalt rest, and stand in thy lot in the end of the days."*—Dan. xii. 8, 18.

WE learn from this Scripture:

I. *That the history of humanity is full of perplexities even to the good man.*

Daniel felt it in this instance. David felt it. Job, Isaiah, Jeremiah, Ezekiel, and all the prophets felt it. No thoughtful soul has ever lived but has felt it. We seem to be standing beside this seer of a bygone age, looking into the same darkness, disturbed by the same mysteries, agonized by the same apprehensions. Life is full of anomalies and contradictions.

II. *That even the good man must be satisfied to leave many of the problems that fill him with perplexity unsolved.*

He can not successfully grapple with them. They are immeasurably beyond his capacity. His relationship to God will serve to give him a better standard of judgment, will quicken thought, and enlarge the hemisphere of vision, but it will not serve to lift him out of his perplexities. He may be at rest because he knows that God is on the throne, but it will be the rest of *faith*, not of sight.

III. *That the perplexities which present themselves in life must not be allowed to interfere with the good man's fulfilment of his duties and responsibilities.*

"Go thou thy way till the end be." Your supreme business is not to know, but to do. It is not for the workmen who are engaged in the construction of a magnificent pile which is to be the wonder and admiration of the ages to have a clear knowledge of the architectural ideal. All they need know is

how to use the tools that have been placed in their hands; all they need be anxious about is the particular piece of wall given them to build. They labor necessarily in the dark. All they need be assured of is that they are working under the guidance and inspiration of the great Master-BUILDER. Be true, be honest, be diligent, be faithful, fill the particular position into which Providence hath introduced you as well as it can be filled by the grace of God, and the great Architect under whose superintendence the vast structure is being upreared will take care of the congruities and harmonies. Do not agitate yourself with questions which are beyond your capacity to understand. Do not permit the inexplicable and the perplexing in human phenomena to disquiet you. Do not obtrude into the domain of the Infinite. "Go thou thy way." Do thou thy work. Discharge thou with fidelity thy duty in the sphere into which Providence hath introduced thee. The mysteries and the incongruities, the anomalies and the perplexities, are not for thee to decipher and understand. "Go thou thy way till the end be."

IV. *That there will be a period in the future when all that now perplexes the good man will be seen not to have been out of harmony with his best interests.*

"For thou shalt rest and stand in thy lot at the end of the days." There is a momentous crisis toward which the

whole of life is tending. Righteousness must be vindicated. The dark, mysterious, inexplicable, must be seen to have the light of an infinite beneficence flashing through them. If not, what is there to hope for? Then God is not a God of justice. Then the Bible has been luring us with incentives only to culminate in anarchy and despair. As God liveth there must be a judgment, there must be a period in which wrong shall be righted, in which the false shall be uncovered and the true approved, in which the purpose of God shall shine forth commanding universal admiration, in which infinite love shall be seen to have been ever operant in the affairs of the universe. It must be so, else the whole scheme of life is inexplicable and unutterably unjust.

When the great consummation shall come—

(1) *The good man shall rest*—no more shall there be experienced aught to disturb, to agitate, to perplex.

(2) *The good man shall stand in his lot*—his character and circumstances will correspond. The good man's "lot and the end of days" will be worthy of the great Lord to whose grace he owes it.

The time is coming when the good man shall be lifted above all his perplexities, when he shall understand why he could not understand, and see why he could not see, and know what was aforesaid unknowable.

#### TEXTS AND SUGGESTIVE THOUGHTS FOR THE END OF THE YEAR.

##### What do the Years Bring Us?

*And Pharaoh said unto Jacob, How old art thou? And Jacob said unto Pharaoh, The days of the years of my pilgrimage are a hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.—Gen. xlvii. 8, 9.*

WHAT Jacob seemed to value little seemed worthy of notice and honor

from the wise king. We may think Pharaoh more nearly right than Jacob, whose words, if not affected, show more of the pessimism of old age than of its wisdom. Not all old age is honorable, but many years are a multiplied opportunity, and that a man has lived them through shows that they have not been wholly misused.

What do the years bring us?

1. They bring us multiplied opportunity.

2. They bring us accumulation—

- (a) Of material good.
- (b) Of knowledge acquired.
3. They bring us experience of the world about us and also of ourselves.
4. They bring us growth—
  - (a) Physical in our youth.
  - (b) Mental until our powers fail.
5. They bring us nearer the true life of heaven and happiness, strengthening, if we look forward in the right way.

#### The Higher Weather-Signs.

*Ye can discern the face of the sky; but can ye not discern the signs of the times?*—Matt. xvi. 3.

Sometimes the lower clouds are drifting one way, but above a different direction shows a higher current with another trend. So we see signs of lower and earthly movements, but we ought to see the high trend of great movements which are bringing the kingdom of God.

1. The coming of Christ to earth was a sign that the breath of God's forgiving love was blowing upon sinful men.
2. The unbelieving opposition to Him was a sign of the great battle between right and wrong in which all must take sides.
3. His miraculous power and miraculous patience were signs of the certain triumph of all who trusted Him and the shame of those who rejected Him.
4. The higher weather-signs are the same this year as in 1 A.D.

#### The Shortness of Time.

*The time is short.*—1 Cor. vii. 29.

1. Too short for sinful pleasures or selfish plans.
2. Too short to make worldliness worth while.
3. Too short for impatience. Trial and pain will soon be over.
4. Too short to let our work flag. Our weariness will soon find rest. Toil will soon be over.
5. Short for all the work we wish to do.

6. Short as a time left for repentance. Little time enough to turn back and mend our ways.

7. Short for the carrying out of God's great work of providence.

8. Joyfully short to him whose plans and hopes reach forward into eternity.

#### God's Orderly and Complete Work in the Year.

*To every thing there is a season, and a time to every purpose under the heaven.*—Eccles. iii. 1.

1. The changes of the year have been beyond our control; our plans and hopes have failed; our efforts have been ineffectual.
2. Some things have come out better than we hoped, and we recognize our disappointments as not wholly bad.
3. A thoughtful eye sees God in the changes of the year.
4. God is wise and skilful enough to use our free work in carrying out His plans.
5. In proportion as we accept His control and try to follow His plan are we successful and happy.

#### The Long Life of a Child of God.

*Thy years are throughout all generations. Of old hast thou laid the foundations of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment, as a vesture shalt thou change them, and they shall be changed: But thou art the same, and thy years shall have no end. The children of thy servants shall continue, and their seed shall be established before thee.*—Psalm cii. 24-28.

1. This world is wearing out. All things change and waste; but God is absolutely different. He changes not.
2. We are connected with the wasting world, and some of us have no higher nor wider outlook.
3. But we are connected with God;

and to His children he gives His own immortal endurance.

#### Divine Lessons of History.

*I will remember the years of the right hand of the Most High.*—Psalm xlvii. 8.

1. History is full of lessons; it is "philosophy teaching by example." Accordingly the Bible, given to teach us, is largely history.

2. The best lessons of history are in its noblest characters and their noble actions, and the highest of these are the noble actions of God: *Gesta Christi*.

3. "God in history" is the main thought of the Bible record; not any more in what we call miracle than in His continual inspiration of good and true men.

4. God in history inspires us to our best activity, and comforts us in our deepest sorrows.

#### How God Controls Time.

*My times are in thy hands.*—Psalm xxxi. 15.

I. What time does to us.

(a) Its terrible power. We are sometimes oppressed by our imprisonment in time. It holds us with a terrible grip, gradually silvering our hair, dimming our eyesight, dulling our energy, sapping our strength.

(b) It also strengthens us, for we

grow as well as decay in time. Time brings consolation as well as grief; at least half a man's lifetime is enriching him.

II. God controls time.

(a) He brings it to an end at His pleasure, and can transfer us from weariness and weakening to the timeless condition of eternal youth. Time continues only by His will.

(b) He controls the quality of the time, and so in great degree the quality of our lives.

#### The Dawn of a Better Day.

*Knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.*—Rom. xiii. 11, 12.

In what will the twentieth century be better?

1. The forces of evil work toward their exhaustion; the fire burns out.

2. The forces of good are strengthening continually. They do not tend to exhaustion.

3. The seductive falsehoods of temptation will be more exposed.

4. God in Christ is continually coming nearer to men by improving conditions and increasing intelligence.

5. More and more men are awaking to Christ's coming and presence.

## LEADING THOUGHTS FROM RECENT SERMONS.

### THE GREAT QUESTION.

BY JOSEPH DUNN BURRELL, D.D.  
[PRESBYTERIAN], BROOKLYN, N. Y.

*What must I do to be saved?*—Acts xvi. 20.

SALVATION in its differentiating essence is not believing a creed, nor belonging to the Church, nor experiencing certain emotions, nor leading a moral life. It is deliverance from the guilt and power of sin.

Certainly there is need of that in human lives to-day. In his book on John Bunyan, in the "English Men of Letters" series, Froude made light of those pangs of conscience which induced the conversion of the renowned author of the "Pilgrim's Progress." What had Bunyan ever done wrong? He had been frivolous, had broken the Sabbath, and had been profane. Were such sins sufficient to warrant suffering of soul? No, thinks Froude; they

were trifles, and Bunyan's mental agony was absurd. But Bunyan was truer to human nature than the great historian. It is not those who commit the greatest crimes who have the deepest pangs of heart. It is the best men who feel sin the most. No man who truly knows himself can fail to see that he needs to be made pure within.

How can that salvation be secured after which the jailer asked? This leads on to Paul's reply: "Believe on the Lord Jesus Christ and thou shalt be saved." What is the meaning of that word believe?

Naturally it includes to some extent the conviction of the truth of certain statements of fact—what is called historical faith. When Paul mentioned the Lord Jesus Christ he meant the Man who had lived recently in Palestine, preached certain doctrines, done certain deeds; after which He was crucified, rose from the dead, and ascended into heaven. To believe in Christ was to believe in that Man with that specific history.

It included also, beyond question, to Paul's mind, acceptance of a certain interpretation of Christ's nature; in a word, that He was divine. Paul indicated this by his use of the word Lord, which was a common appellation of divinity. Some people have thought the question of Christ's divinity a side issue; but they have never explained how a mere man could provide the kind of salvation Paul had in mind—that is, release from the guilt and power of sin.

The word believe also included to Paul acceptance of Christ's statements about Himself and His ability to save those who confide in Him. They were such as no other man ever made or could make sanely.

But we must remember that all of Paul's thinking was colored by his religious experience. He became a Christian on the road to Damascus when he yielded himself to Christ. That was the hour he first believed. Faith in Christ, therefore, he understood to be,

above everything else, surrender of heart and life in trust to Him.

That, I take it, is what faith means still. It is not merely believing that the Bible gives us a revelation of the will of God, nor that the Church is a channel of divine grace, nor that to do right is God's plan for men. First of all it is the entrustment of ourselves obediently to the ever-living Son of God as our Savior and Lord.

Whosoever has that kind of faith shall have Paul's kind of salvation, which is the only adequate answer to the needs of the sinful soul of man.

### USE AND ABUSE OF CREEDS.

BY CHARLES E. JEFFERSON, D.D. (CONGREGATIONALIST), NEW YORK CITY.

*I have kept the faith.*—2 Tim. iv. 7.

PAUL, then, had a creed. A creed is a body of truth which a man accepts and holds, a set of convictions worked out into language, a group of conceptions definitely stated. It was Paul's creed which made him mighty in the pulling down of strongholds, and it was against his creed that Jews and Gentiles waged constant and unrelenting war. To carry his creed unimpaired up to the gate of death, that, so Paul thought, was the supreme victory of the Christian life.

Let us think this morning about creeds, their use and abuse. As everybody knows, they are everywhere spoken against, sometimes mildly and sometimes with great wrath. The non-churchgoing world has no use for creeds. They are abominations and superstitions to be trampled under foot. Essayists and novelists sneer at the creeds or smile blandly at the poor souls who still take an interest in them. Many scientists and philosophers can not write on any subject whatsoever without getting in a thrust at the creeds. Even professing Christians have been known to speak disdainfully of them, and religious leaders have again and again advocated the heroic measure of putting all the creeds into

the fire. Many persons do not deem them worthy even of contempt. They pass them by with lofty-browed indifference:

"I take possession of man's mind and deed.

I care not what the sects may brawl.

I sit as God holding no form of creed,

But contemplating all!"

That is the spirit of the modern world.

Along with this disposition to ignore or deride all intellectual statements of belief there is a growing inclination to praise the morality of the New Testament. The fruit of the Spirit is so beautiful that men can not help praising it. The character of our Lord is so august and captivating that only a blind man now dares to say, "I see no comeliness in Him." Whenever a Christian church feeds the hungry, clothes the naked, and gives the ignorant the rudiments of an education, the world shouts, "Bravo! That is Christianity indeed!" The world is to-day exceedingly sensitive to Christian life, and amazingly indifferent to Christian truth. Men say publicly and with great éclat: "I don't care anything for your creeds. Give us something practical." The world to-day is saying in the words of Alexander Pope:

"For modes of faith let graceless  
Zealots fight.

He can't be wrong whose life  
Is in the right."

This disposition crops out everywhere. We find it in our churches. "Don't give us doctrinal preaching. Give us something practical." Any dogmatic statement is resented as something which is medieval and unchristian. We find it in the criticisms hurled to-day against our theological seminaries. There are men who would tear out the course of theological study from attic to foundation. "Theology," so these critics say, "is not what the world needs. Let theological students study elocution and music and political economy and science, but don't let them squander their time in studying the science of God! What does it matter what Peter or John or Paul or any

of the rest of them thought? Let us take hold of the tasks which God has in this age given us to do. Conduct is everything, belief is nothing—therefore give us conduct." It is a plausible argument, but it will not stand close scrutiny. The most subtle enemy of the Christian Church in our day is just this spirit of depreciation of the value of Christian belief.

### A TRUMPET-CALL TO OBEDIENCE.

BY THEODORE L. CUYLER, D.D., LL.D.  
(PRESBYTERIAN), BROOKLYN, N. Y.

*Arise, let us go hence.*—John xiv. 31.

THE Master had finished His discourse and called upon His disciples, recumbent upon the ground, to go forth. Deeds were to take the place of words. He had poured out His heart in words of sweetness and tenderness and power, and He knew He must be doing, bearing the awful suffering which began in Gethsemane. Obedience to His Father was to be carried out. There is nothing so swift-footed as love. He was going forth to suffer, but there was to come the joy of redeeming multitudes to Himself. He was but obeying the Father. The men at the table had not been redeemed then. Had He drawn back, where would those men have been, and where would you and I be?

What is the primal thing in Christianity? Faith? No. Faith is a grand thing, but there is something deeper. The core principle of Christianity is obedience. This is the core principle in the family, in the school, in the college. The first thing in a family is reverent obedience. When your children have learned the difference between "you may" and "you must," you have laid the first foundation of noble, self-denying character. There is much talk of elective studies in colleges. The young people are apt to choose studies which they like best, but in the great school in which Christ is the Master and you and I are pupils, there are no elective studies. We can



not take that which is easy, but we must take the hardships and the trials; and when our Lord and Master calls us to look upon empty cribs and to part with loved ones, we must be able to say: "Father, thy will be done, not ours." The highest attainment in actual and practical piety is obedience

to the Master. Churches and nations should learn the same lesson. Once more I want to press it to your heart that the core principle of Christianity is obedience, unhesitating, finding out by asking "Lord, what wilt thou have me to do?" and obeying, no matter what it costs.

### STATEMENTS ON THE SALOON AND THE SUNDAY QUESTION.\*

FROM A STATEMENT BY CHARLES H. PARKHURST, D.D., MADISON SQUARE  
PRESBYTERIAN CHURCH, NEW YORK CITY.

THERE are three reasons why I feel like advocating opening of saloons on Sunday.

In the first place, an imperfect law, if enforced, is far better than an ideal law that is utterly ignored. The excise law is a case in point, as every one understands.

In the second place, it would take out of the market of crime one of the commodities in which the police are at present dealing and from which Tammany Hall is deriving much of its revenue.

In the third place, it would be dealing in what I consider would be a perfectly square and honorable way with our German citizens, who by this means, I think, could be drawn into a solid alliance with native Americans and Hebrews as against Tammany Hall.

STATEMENT OF MR. ROBERT GRAHAM,  
NEW YORK CITY, GENERAL SECRETARY OF THE CHURCH TEMPERANCE SOCIETY.

THE first advantage we hoped to gain when we elected Mayor Low and District Attorney Jerome was that the law would be enforced in a fair and reasonable way; and that this will be done I have no doubt. I have no faith in the value of a ward or district local-option law. The high-rented wards would vote down the saloon; the poor

tenement-house districts would be flooded with them, and would present the gross anomaly that what was lawful on one side of the street would be unlawful on the other, to the destruction of right thinking and conduct. We are a cosmopolitan city, but we are all American, by adoption if not by birth; and I for one believe with all my soul in the American Sunday of rest.

STATEMENT OF S. D. MCCONNELL,  
D.D., CHURCH OF THE HOLY TRINITY,  
BROOKLYN, N. Y.

I am not able yet to see my way to approve of opening saloons at any hour on Sunday. This is not from any regard for the supposed "sanctity of the day," but because I believe it would be bad for the public. That saloons can be closed completely on Sundays, just as dry-goods stores are when the authorities wish them to be, has been shown again and again. The trouble is that the saloon-keepers are about the only class of business men who really wish to do business on Sunday; all others would prefer not to do so, and desire the support of the public to uphold them in their closing against their own competitors. I am constrained to think that the agitation for opening saloons on Sunday comes far more from the saloon-keepers than from their patrons. I am perfectly willing to allow that selling liquor is just as legitimate a business as selling cheese, but if it be so it should conform to the general customs of trade.

\* These statements are reproduced as printed in some of the leading dailies and religious journals.

The consideration that the saloon is a "club," and for that reason should be allowed to remain open on Sunday, does not seem to me to rest on any substantial ground. In a few cases, no doubt, this is true; but, speaking generally, the saloon does not at all discharge the functions of a club. In any case where it is desired for that purpose it would not be difficult to organize a legitimate club and compel it to observe the same regulations as other clubs. I confess that I do not like the premises of the argument for Sunday opening—that is to say, that the law has shown itself impotent to deal with a particular class of violations. The question under consideration, it must be remembered, is not the liquor question nor the Sabbath question, but the Sunday question, which is quite a different thing. I believe that the trend of the population generally, more especially among working men, is toward closing business places more and more on Sunday. This is not due to the religious motive, but to practical experience. I am very reluctant to admit that this particular class of business should be allowed exemptions and privileges which are not offered to other trades.

I am not able to see how the local-option idea can be made to apply to the situation. If local option is to settle it, within what territory shall the expressions of opinion be regarded as final? Shall it be the option of the whole city or the option of a single borough? And if so, why not the option of a ward, or a still smaller subdivision? I believe that this whole matter is intrinsically a *State* question, to be dealt with by the law of the State, and that ultimately evil will necessarily come from taking it out from the general operation of law and regarding it as a question of local police. It seems to me that the question of general Sunday closing of business is one which lies at the bottom of the social and economic order, and I am very jealous of any attempt to evade it.

STATEMENT OF MADISON C. PETERS,  
D.D., SUMNER AVENUE BAPTIST  
CHURCH, BROOKLYN, N. Y.

Is there any reason why this, the worst trade in America, should demand of the people special privileges which no other business asks? Is it not enough that the saloons are open and tolerated six days in the week? Saloon-keepers are wise if they are content to submit to the restrictions already placed on Sunday traffic, for there is a growing sentiment against the saloon, and the saloon-keeper should beware of too much agitation. Our present duty is not to accommodate ourselves to the customs of our newcomers, but rather to assimilate and Americanize them.

Whenever the American people in this country destroy the American Sabbath and American social customs, and permit the customs of despotic Europe to take their place; whenever the American people drift away from the rocks on which their forefathers founded this Government, into the seas where despotisms have floated, this Government is on its way to its own funeral. As I look over the map of popular freedom in the world, I find that Switzerland, Scotland, England, and the United States, the countries which best observe the Sabbath, constitute almost the entire map of safe popular government. I believe that the security or disaster of American institutions depends upon the issue of the Sabbath contest. If the saloons must be open on the Sabbath, let them be open in defiance of the law.

The law now treats Sunday liquor-selling as a crime and the saloon-keepers as criminals. If the argument is correct that the law against closed saloons on the Sabbath is useless because it will be violated, there ought to be no laws at all in force on that day, because they are sure to be violated. That argument would kill all law and government and introduce universal anarchy. If the law against Sunday saloons can not be enforced, what then?

It stigmatizes the crime of liquor-selling, and if men do violate the law it notwithstanding pronounces the criminality of the act; and men when driven to sell drink do it clandestinely and feel that they are stigmatized, and a high moral end is gained. I oppose the Sunday saloon because I do not want to make liquor-selling respectable on that day. I do not wish the sanction of the State to cover the saloon-keeper.

STATEMENT OF REV. GEORGE F. McA-  
AFEE, NEW YORK CITY, EDUCA-  
TIONAL SECRETARY OF THE PRESBY-  
TERIAN BOARD OF HOME MISSIONS.\*

When Job fell into the hands of the evil one his friends came, by appointment, to comfort him. Elihu was the young man of the company, therefore he sat himself quietly down and waited patiently until Job and his wise friends, the ancients, had it out. Then he said: "Great men are not always wise, neither do the aged understand judgment." Never profounder truth uttered; and none the less wise because spoken by a young man.

It is really pathetic to see so-called statesmen, noted politicians and would-be religious leaders, wriggle and squirm, and twist sense and logic, honesty and decency, in a vain effort to shape their course so as to maintain their standing among decent people and yet allow the "dear people"—the saloon-keepers and their patrons—to keep open on Sunday.

"God made man upright, but man has sought out strange inventions." One of these strange inventions is Home Rule.

What is home rule? As was so earnestly contended by eleven States in 1861, if any one or more commonwealths desired to set up an independent government, none should question that right. "Let us alone," they said. But they were not let alone to work out their own sweet will and destroy the

nation. The other States thrashed that foolishness out of them pretty effectually, and now none are more thankful than those very rebellious States.

Or, as is not only conceivable, but an accomplished fact, as witness Utah, if a State by a majority of her citizens demands the right to practise polygamy, in open defiance of all decency, no one shall say them nay. Such home rule is a delusion and a snare.

Then comes local option, another strange invention. And what is local option, pray? Reduced to its last analysis it means, if a State, or county, or city, by a majority of the citizens thereof, wants any particular law annulled, or any particular custom sanctioned, none shall interfere. If, therefore, the "dear people" want saloons opened on Sundays, that privilege shall not be denied them, no matter who or what interest suffers thereby. If there happens to be in any district a majority who are keepers of dens of vice and sinks of iniquity, who turn order into confusion and create pandemonium, there must be no interference. That would be but the forcing upon an unwilling public puritanistic ideas. Or, if it should come about that any ward should contain thieves and cut-throats in sufficient numbers to outvote the rest, then they may make their own laws, and ply their trade with perfect freedom. For to forbid it would be an interference with the divine right of personal liberty, which is so dear to the hearts of the people—especially those who do not want to be controlled by any law save their own sweet will.

Statesmen, politicians, bishops, and preachers to the contrary notwithstanding, right is right, and wrong is wrong; and the common people, among whom is to be found a mighty host of young men of the land, demand that decency and order shall prevail, and that laws for the punishment of the guilty and the protection of the innocent shall be enacted and enforced in city, county, State, and nation without partiality.

\* In *New York Mail and Express*, December 4, 1901.

The recent campaign in Greater New York proves that this revival of civic righteousness has come to stay; and

wo be to the man, be he politician, office-holder, or preacher, who stands in its way.

## SUGGESTIVE THEMES AND TEXTS.

### Texts and Themes of Recent Sermons.

1. The Priesthood of the People. "They that were scattered abroad went everywhere preaching the word."—Acts viii. 4. By Rev. T. J. Lee, Newark, N. J.
2. Recognition of Friends in Heaven. "I shall go to him."—2 Sam. xii. 23. By Rev. T. J. Searis, Whitewood, S. Dak.
3. The Difficulties of Doubt. "Why should it be thought incredible with you?"—Acts xxvi. 8. By Joseph Parker, D.D., London, England.
4. The Longing for God. "Lo, this is our God; we have waited for him, and he will save us."—Isa. xxv. 9. By Rev. Hugh T. Kerr, Pittsburg, Pa.
5. New Portraits from an Old-Time Gallery: The Fall of a Swift Politician. "And it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him. . . . And Absalom came into Jerusalem."—2 Sam. xv. 1-37. By Rev. Wilbur F. Sheridan, Louisville, Ky.
6. The Pathos of the Cross. "Surely he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted."—Isa. liii. 4. By George C. Lorimer, D.D., LL.D., New York City.
7. Christ's Attitude toward the City: a Last Word about Civic Reform. "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not."—Matt. xi. 30. By J. Kinsey Smith, D.D., Louisville, Ky.
8. The Touch of the Master. "And he touched her hand, and the fever left her, and she arose and ministered unto them."—Matt. viii. 15. By E. Trumbull Lee, D.D., Cincinnati, Ohio.
9. Manhood More than Gold. "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir."—Isa. xlii. 12. By Rev. Hugh Black, Edinburgh, Scotland.
10. But Ye Are . . . That Ye Should. "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light."—1 Peter ii. 9. By G. Campbell Morgan, D.D., Baltimore, Md.
11. Personal Power for Good or Evil. "One sinner destroyeth much good."—Eccl. ix. 18. "Ye are the salt of the earth."—Matt. v. 13. By President Charles Cuthbert Hall, D.D., New York City.
12. Prismatic Christians. "They that be wise shall shine as the brightness of the firmament."—Dan. xii. 3. By Rev. William H. Walker, Jr., Treadwell, N. Y.

### Themes for Pulpit Treatment.

1. The Divine Quest for Glory. ("But I wrought for my name's sake, that it should not be polluted among the heathen, among whom they were, in whose sight I made myself known unto them in bringing them forth out of the land of Egypt."—Ezek. xx. 9.)
2. Disillusionings of Self-Confidence. ("Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not."—John xviii. 17.)
3. Self-Oboliteration. ("Then came the first, saying, Lord, thy pound hath gained ten pounds."—Luke xix. 16.)
4. A Day's Possibilities. ("And in the morning, as they passed by, they saw the fig-tree dried up from the roots."—Mark xi. 30.)
5. Love's Allowances. "Watch and pray that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak."—Matt. xxvi. 41.)
6. Antagonisms of Unbelief. ("But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith."—Acts xiii. 8.)
7. The Channel of the River of Peace. ("Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."—Rom. v. 1.)
8. The Poverty of Loveless Wealth. ("And tho I have the gift of prophecy, and understand all mysteries and all knowledge; and tho I have all faith so that I could remove mountains, and have not charity, I am nothing."—1 Cor. xiii. 2.)
9. Christ the Renovator. ("Therefore if any man be in Christ he is a new creature; old things are passed away; behold, all things are become new."—2 Cor. v. 17.)
10. The Messenger of Patience. ("For we through the Spirit wait for the hope of righteousness by faith."—Gal. v. 5.)
11. The Condition of Divine Illumination. ("Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."—Ephes. v. 14.)
12. The Source and the Standard of Christian Grace. ("If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind."—Phil. ii. 1, 2.)
13. Christ's Character the Inspiration of Service and the Guaranty of Reward. ("And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ."—Col. iii. 23, 24.)

## HELPS AND HINTS SECTION.

### ILLUSTRATION: FROM A PROFESSOR'S NOTE-BOOK.

BY T. HARWOOD PATTISON, D.D., THEOLOGICAL SEMINARY, ROCHESTER, N. Y.

#### The Use and Abuse of Illustrations.

To say that an illustration must illustrate is no doubt a truism, but it is none the less true because it is self-evident, and it carries with it the conclusion of the whole matter. The illustration that fails here fails altogether. Original or striking or beautiful tho it be in itself, it is not an illustration. In the sermon there is nothing which is unimportant. Every word must be counted, in the sum of its influence, for better or for worse. The illustration which fails to illustrate commits two evils—it does the thing which it ought not to do, while it leaves undone the thing which it should do. If not useful it is useless and even mischievous, because it diverts the attention of the hearer and hinders the advance of the preacher's thought. Since it is concrete, the illustration is likely to remain in the memory when abstract statement is forgotten. In a civil-service examination held lately, while the candidates differed widely as to the characteristics of Milton's poetry, all of them who attempted a sketch of his life knew that his father was a scrivener and that he was born in Bread Street, London.

By its very name an illustration must be luminous. So it is often likened to the window of a room. Some illustrations by their inaptness only darken counsel by words, whereas their words should light up counsel and make it clearer yet. To have too many illustrations in a sermon is as if one built a room all windows. The room itself is lacking. The purpose of an illustration is not to dilute the truth which the preacher is enforcing, but to vitalize it. As Thomas Guthrie preached, says Dr. Cairns, "the straight gate was as straight as ever, only the approach to it from the City of Destruction was

lighted up. The narrow way was as narrow as ever, only brightened by waymarks and cheered by emblems and parables in the Interpreter's House, and by glimpses of the Celestial City from the Delectable Mountains."

Illustrations can no more take the place of the truth which they are meant to make luminous than can windows take the place of the room to which they are meant to give light. That pulpit is on the decline which is not a thinking pulpit. Let the preacher who is tempted to indulge in fancy, and to whom illustrations come with an almost fatal facility, be on his guard lest he divert the mind of his hearer from the theme of his sermon. The painter who completed a picture of the Lord's Supper, and asked a friend to give him his judgment upon it, was bitterly disappointed when his warmest words of praise were lavished on a golden flagon on the table, while nothing was said as to the face of the Christ. And so praise for some striking illustration which the preacher has used may be a tacit condemnation of the sermon. It is no misfortune on a June day not to see the tree for leaves, but it is never anything else but a misfortune not to see the truth for illustrations. The preacher who errs here is like the young lawyer who "overlays" his case, elaborating and enlarging when his effect is already produced. This habit, like ambition, overleaps itself. The traveler in Italy will recall the statues on the roof of Milan Cathedral, masterpieces of the great sculptors, but so crowded together and so inaccessible that the stars see more of them than do the Milanese themselves. Of the two dangerous extremes to which speakers are tempted, over- or under-illustrating, over-illustrating seems to be the worse. Truth may be "when unadorned

adorned the most," but when hidden beneath the multiplied garments of an unrestrained fancy her lineaments are hard to discern and her dictates are hard to catch.

What has been said as to the abuse of illustration is preliminary only to the point upon which we mainly insist. An illustration must not only not hinder, it must distinctly help the preacher's aim. Aptness of illustration is most likely to be his when this aim is clearest to his own mind. Significance is an essential quality in the composition of every line of the sermon. "In writing history," says Arlo Bates, "select details with reference to their significance and their truth." In writing sermons, we would add, select illustrations on the same principle. The wise preacher continually challenges alike his thought and the way in which he puts it, with the questions, "Will it help? Does it help me first of all?"

And let it be said at once that an illustration if it be true to its better self is not an ornament alone. It is almost an argument. This was what Sir William Hamilton claimed for Dr. Guthrie's word-pictures. This is what Trench also claims when he affirms that "the parable or other analogy to spiritual truth appropriated from the world of nature or man is not merely illustration, but also in some sort proof." The happiest illustrations are indeed not subtle analogies "taken with a skillful selection from the great stock and storehouse of unappropriated images." Rather they and the truth which they illustrate "belong to one another, the type and the thing typified, by an inward necessity; they were linked together long before by the law of a secret affinity." As cases in point he cites our Lord's words to Nicodemus as to the new birth, and the analogy between husband and wife as it is used to set forth the mystery of Christ's relation to His elect Church. So Buchanan puts it not too strongly, "Our Lord regarded all nature as a symbol, whose

more literal meaning had a spiritual application." The best kind of illustrations therefore appeal to the intellect as well as to the emotions, and become themselves bases for faith. God has not one law in nature, another in grace. Earth is but the shadow of heaven, "and things therein each to other like, more than on earth is thought."

There is a something in common between the world about us and the world within, which gives tone to Dr. McLaren's thought when, dealing with the disposition of transient deeds to crystallize into permanent character, he reminds his hearers "that beds of sandstone rock, thousands of feet thick, were only the sediment dropped from vanished seas, and the chalk cliffs of Dover but the skeletons of millions upon millions of tiny organisms."

The imagination to which illustrations appeal may be mainly intellectual, as with Matthew Arnold, or it may be mainly emotional, as with the most of us, but in some form it probably exists in all of us, altho sometimes it is latent, and only under the touch of a master-hand does it quicken into unexpected life. The mind of man everywhere, like the dove which Noah sent forth from the ark, seeks some solid rest for the sole of its foot. It finds it in an illustration. The power which the speaker has to realize a situation is infectious when he addresses an audience. "He is an old sailor," said the ancient mariner listening to Guthrie, "at least he was a while at sea"; and the same sermon brought from another hearer the remark, "If he stick the minister trade yon man would make his bread as a surgeon."

Among savage tribes the imagination takes the place of printed literature and of the learning acquired in the school. A native orator among the Polynesians "can not open his lips save in parable, song, or proverb." Even in so dry a business as the division of his sermon the native Christian preacher first announces the "body" of the word, *i.e.*,

the text, then the "foundation" or introduction, then the "first trunk" or general division, split up into branches springing out of it, and when all these have been explained or illustrated, the corking or application winds up the discourse. The allusion here is "to a native bottle of scented oil which must be carefully corked. If that be omitted the precious contents will be spilt. So, too, in a sermon; everything depends on the application."

Perhaps if we are all only children of a larger growth, in this matter of illustration the most of us are only savages with a veneer. "You see," said the charming poet-preacher, Robertson of Irvine, when others had failed in gaining the ear of a lady of rationalistic views, and he by the simple pathos of a homely story succeeded, "in religion some minds must be approached through the imagination, and that lady was one who could only thus be influenced." And these minds are often of the highest order. It was looking down into a crystal lake, with its forests of upright stems and undergrowth of soft cloud-like plants, and numbers of delicate creatures ranging to and fro among them, that Tennyson exclaimed, "What an imagination God Almighty has!" Of the late Dr. Benson, archbishop of Canterbury, his biographer says: "All that was imaginative (as distinct from fanciful) appealed to him, and he loved to discuss a nicety in expression or a shade of meaning in language."

Through his imagination the preacher often attains his purpose when cold argument would fail, and, as Emerson says, "It is a physician conquering his audience by infusing his soul into them." Advocating the wise use of illustration, one writer recalls how, when the sermon was dull and the audience belied its name, the preacher remarked, "I remember this summer in the Catskills,"—at once the boy in front woke up, and others followed his example, and in an instant the congregation was for the time awake.

To the Protestant preacher the use of

illustration is the more needed, since he lacks the accessories of the preacher in a Roman Catholic church. Oliver Wendell Holmes, when asked why "Rock of Ages" was set down as the best hymn in the English language, answered that "of all the Protestant hymns he remembered it was the richest in metrical images." "We think," he added wisely, "in getting free of Romanism we have lost our love of image-worship, but I do not think so myself." A Welsh preacher, dwelling on the truth that light is not in the eye, saw that his hearers were unable to follow him. Their simple philosophy was confounded. Suddenly he turned to the solitary candle and blew it out, leaving the congregation in utter darkness. "There!" he exclaimed, "what do you say to that? Is the light in the eye?"

In this case another observation which we proceed to make may seem hardly apropos. We mean that the audience itself helps the preacher in the choice and fitness of his illustration. Napoleon, it was often said, appealed to the Napoleonic in his soldiers. The reason why illustrations are so effective as aids to conviction is that there slumbers within us all an imagination. Every man, as Sainte-Beuve affirmed, has within him a poet, altho, as he further reminds us, often that poet has died young. Rather we would think of the imaginative faculty as sleeping, and of the preacher as coming to awake him out of sleep. And when quickened the imagination wonderfully aids the preacher. Deep calleth unto deep. He first gains from his hearers what he gives to them again.

In common, then, with every other gift which the preacher employs, this power of illustrating and lighting up his sermon is to be taken seriously. We are responsible for the windows as well as for the walls. We recall Hugh Latimer's pointed use of the pen which he heard writing behind the arras where his enemies were examining him, and how they had "one hidden there to

take down all his answers." Preaching afterward he applies the experience in such a way as we may well lay to heart in our preaching: "My hearer, there is a recording pen always at work behind

the arras taking down all thou sayest, and noting all thou doest; therefore be thou careful that thy words and acts are worthy of record in God's Book of Remembrance."

### GREAT PREACHERS AS ILLUSTRATORS.

BY LOUIS ALBERT BANKS, D.D., NEW YORK CITY.

#### Charles H. Spurgeon as an Illustrative Preacher.

SPURGEON had a genius for illustration. Two things united in him, a brilliant imagination and remarkable common sense. His great object in preaching was the saving of souls. He constantly had in mind the winning of the men who listened to him, or those who should afterward read his sermons, to accept Christ as a personal Savior. He had absolutely no literary pride. He cared nothing for literary dignity. He was like a lawyer pleading before a jury. First and last and all the time he was after a verdict. He was willing to make them laugh, to make them cry, to make them mad, to shock them, to do anything that would make them see the truth, and arouse them to act upon it.

Many of Spurgeon's illustrations were undoubtedly put in unusual forms, in order to challenge attention. No man ever held before his mind more constantly than Mr. Spurgeon the prime necessity of getting the attention of the people, if you are going to do them good. He made people talk about what he said. He filled the community with curiosity. He was informal and daring to the last degree in his statements.

In his Autobiography, Mr. Spurgeon gives a most amusing incident of his early pastorate at Waterbeach. One day the mayor of Cambridge, who had tried to curb Mr. Spurgeon's tendencies to sensationalism, inquired of him if he had really told his congregation that, if a thief got into heaven,

he would begin picking the angels' pockets. "Yes, sir," the young preacher replied, "I told them that, if it were possible for an ungodly man to go to heaven without having his nature changed, he would be none the better for being there; and then, by way of illustration, I said that, were a thief to get in among the glorified, he would remain a thief still, and he would go round the place picking the angels' pockets!" "But, my dear young friend," asked the mayor seriously, "don't you know that the angels haven't any pockets?" "No, sir," replied young Spurgeon with equal gravity, "I did not know that; but I am glad to be assured of the fact from a gentleman who does know. I will take care to put it all right the first opportunity I get." The next Monday morning Spurgeon walked into the mayor's place of business, and said to him cheerfully, "I set that matter right yesterday, sir." "What matter?" he inquired. "Why, about the angels' pockets!" "What did you say?" "Oh, sir, I just told the people I was sorry to say that I had made a mistake the last time I preached to them; but that I had met a gentleman—the mayor of Cambridge—who had assured me that the angels had no pockets, so I must correct what I had said, as I did not want anybody to go away with a false notion about heaven. I would, therefore, say that, if a thief got among the angels, without having his nature changed, he would try to steal the feathers out of their wings!" "Surely, you did not say that?" exclaimed the horrified mayor. "I did, though,"



Spurgeon replied. "Then," he exclaimed, "I'll never try to set you right again!" which was exactly what the young preacher desired.

One Sunday afternoon Spurgeon found many of his congregation nodding, and suddenly he broke into his sermon by shouting at the top of his lungs, "Fire! Fire! Fire!" And when the people started from their seats, many asking at once where it was, he replied, "In hell, for sinners who will not accept the Savior." We can well believe that there was no more sleeping that afternoon, and that many people who were not present, but who heard the story, came next Sunday to see what would happen.

Looking through Spurgeon's sermons, we can not but be struck with the fact that he often produces great effect by a very brief illustration. It is only a slight touch, yet it is a window into the sermon that lets light onto his theme. Take this little touch in commenting on the Scripture, "If children, then heirs." Spurgeon says:

"I like to think of the old Scotchwoman, who not only blessed God for the porridge as she ate it, but thanked God that she had a covenant-right to the porridge. Daily mercies belong to the Lord's household by covenant-right; and that same covenant-right which will admit us into heaven above also gives us bread and water here below. The trifles in the house and the jewels of the house equally belong to the children."

Speaking of the special blessings that come to us as individuals, he illustrates in this way:

"I believe that every flower in a garden, which is tended by a wise gardener, could tell of some particular care that the gardener takes of it. He does for the dahlia what he does not do for the sunflower; somewhat is wanted by the rose that is not required by the lily; and the geranium calls for an attention which is not given to the honeysuckle. Each flower wins from the gardener a special culture. The vine has a dressing all its own, and the apple-tree a pruning peculiar to itself. And so is there a special benediction for each child of God."

On another occasion he was preaching on "The Three Hours' Darkness," when Jesus hung on the cross. Speak-

ing of the mocking of the mob, he says:

"At times I have felt some little sympathy with the French Prince who cried, 'If I had been there with my guards, I would soon have swept those wretches away.'"

Here is a little flash which, in a single sentence, throws a flood of light. He is speaking of modern philosophers who were obscuring the doctrine of the atonement, and describes their work in this way:

"These modern cuttlefishes make the water of life black with their ink."

Speaking about the kind of religious life that attracts sinners, he says:

"They used in the old times to catch pigeons and send them out with sweet unguents on their wings; other pigeons followed them into the dove-cote for the sake of their perfume, and so were captured. I would that every one of us had the heavenly anointing on our wings, the divine perfumes of peace, and joy, and rest; for then others would be fascinated to Jesus, and allured to heaven."

The necessity of heartiness in our service brings out this striking illustration:

"We like to associate with people who have hearts—not dry leather bottles, out of which all the juice is gone; but those who have heart, and soul, and life, and fire, and go."

Sometimes it is the very daringness of the illustration, the exaggerated contrast, that startles the attention. He is speaking about the utter impossibility of succeeding in the religious life by works alone without faith. In the midst of his discussion he exclaims:

"To work your fingers to the bones is nothing. You might as well try to climb to the stars on a treadmill as to get to heaven by your good works; and, certainly, you might more easily sail from Liverpool to America on a sere leaf than ever get to heaven by works and doings of your own."

The realism of Spurgeon's illustrations is a great element of power. They always illustrate. Take this case where he is speaking of the importance of complete surrender to Christ and accepting pardon for sin as a free gift. How clearly his truth stands out in this illustration:

"You have heard the story of the English king who was wroth with the Burgesses of Calais, and declared that he would hang six of them. They came to him with ropes about their necks, submitting to their doom. That is the way in which I came to Jesus. I accepted my punishment, pleaded guilty, and begged for pardon. Put your rope upon your neck; confess that you deserve to die, and come to Jesus. Put no honeyed words in your mouth; turn out that nonsense of self-righteousness from your heart, and cry, 'Save, Lord, or I perish!' If thus you plead you shall never perish."

Nothing is too common or homely for Spurgeon to use if it makes clear his meaning. One day he was preaching about the recklessness of the sinner who keeps on in his sin tho he has already been caught in the grip of an evil habit. This is the way he illuminates his theme:

"A mouse was caught in a trap, the other day, by its tail, and the poor creature went on eating the cheese. Many men are doing the same. They know they are guilty, and they dread their punishment, but they go on nibbling at their beloved sins."

He was preaching on death, and the way the presence of God would fill the dying hour with comfort and confidence to the Christian. This little touch out of home life illustrates for him:

"The child has to go to bed, but it does not cry if mother is going upstairs with it. It is quite dark; but what of that? the mother's eyes are lamps to the child. It is very lonely and still. Not so; the mother's arms are the child's company, and her voice is its music. O Lord, when the hour comes for me to go to bed, I know that Thou wilt take me there, and speak lovingly into my ear; therefore I can not fear, but will even look forward to that hour of thy manifested love. You had not thought of that, had you? You have been afraid of death; but you can not be so any

longer if your Lord will bring you there in His arms of love."

Like all great preachers who have won many souls to Christ, Spurgeon had a way of searching the personal conscience with marvelous fearlessness. Imagine a sinner facing this:

"When Saladin lay a-dying he bade them take his winding-sheet and carry it on a lance through the camp with the proclamation, 'This is all that remains of the mighty Saladin, the conqueror of nations.' A lingerer in the graveyard will take up your skull one day and moralize upon it, little knowing how wise a man you were. None will then do you reverence. Therefore be humble."

It is hard to content oneself within the narrow limits of a magazine article when discussing so fascinating a subject as Spurgeon's illustrations. The key-note to the man and his preaching is that he is all the time a soul-winner. Nothing ever rejoices him so much as to know that he has won a soul. There came to him from San Domingo the story from a missionary that a man had come down from the interior of Hayti to ask for baptism. Finding him to be a most intelligent Christian, well instructed in the Gospel, the missionary asked how he came to know anything about it. In reply he told him that he had fallen in with a sermon translated into the French language, which was preached by Mr. Spurgeon. The next Sunday after hearing it, the great preacher told about it in his sermon to his own people, and joyfully exclaimed:

"Oh, friends, I was dull no longer. I had meat to eat. Had an angel stood in the study, I could not have felt more delighted with his visit than I did when I read of a sinner saved."

## SEED-THOUGHTS AND GOLD NUGGETS FOR PUBLIC SPEAKERS.

BY ARTHUR T. PIERSON, D.D.

### Seed-Thoughts for Sermons.

#### TEXT FOR THE NEW YEAR.

HERE is a grand text for the New Year:

"The wisdom that is from above is

first pure [innocent of harm, blameless]; then peaceable [peace-loving and peace-making]; gentle [or open to reason, reasonable] and easy to be entreated [as opposed to headstrong, wilful, obstinate]; full of mercy and good fruits,

without partiality and without hypocrisy; and the fruit of righteousness is sown in peace of them that make peace" (James iii. 17, 18).

The New Testament here compresses into twenty-eight words in the original Greek, the whole scheme of a life guided by the dictates of celestial wisdom. It has *five* marked characteristics. Let us carefully survey them.

1. The basis of all is *purity*. "First, pure" (note the striking similarity of those words, *áγνος*, *ἀμνος*, *ἀπνος*). Our first aim is to be innocent of harm, lamblike, harmless, and blameless in character and life.

2. Then *peaceable*, gentle, and easy to be entreated. Here the dominant idea is peace—peace-loving, peace-keeping, peace-making. When the basis is laid in purity, we are prepared for peaceful relations with God and men. We shall cultivate pacific tempers and qualities, and seek to promote peace among men. Hence we shall be reasonable in our requirements and open to reason, ready to be convinced and persuaded, and not wilfully perverse and obstinate; humble and docile, not proud and stubborn.

3. Then comes a true *fruitfulness*—a life abounding in mercy and compassion, full of all good fruits in deeds and words of kindness and love—an unselfish life of service.

4. And withal there will be a spirit of impartiality in love and absolute sincerity in speech and conduct.

5. And so the believer becomes a sower of both righteousness and peace. He who began by cultivating in his own soul such germs of purity and peace ends by sowing them in the soil of society, and becomes God's husbandman for an eternal harvest.

If we look closer we see here a manifest divine *order* also, and a peculiar *inclusiveness* of teaching.

First of all there is the man in his inmost, essential being—and in that which constitutes the inmost and most essential quality of a godlike character

—*purity of heart*, which alone can insure purity and righteousness of life. This is first in order and importance, the foundation of all the rest.

Next, we have the man in his outward relations: he is a man of *peace*. He is at peace with God and with man. He may be compelled to contend for purity in others as he first of all cultivates it in himself, but even where he contends he is not contentious. And, beyond the conflict necessary to establish purity, he never makes war. And here the Spirit of God so beautifully reminds us what it is that makes even disciples violators of the peace even when they are not unrighteous; they are unreasonably stubborn, and selfishly wilful. Many an otherwise good man confounds prejudice and principle and makes a heroic stand, not for what is a matter of conscience, but of preference. There is no bigotry more intolerant than the bigotry of prejudice. Or again, how often a disciple of Christ, having determined on a given course, blindly persists in it, however contrary to others' judgment or even well-being. Families and churches have been torn asunder by mere stubbornness and wilfulness where no principle was at stake. How beautiful the spirit that meekly and quietly gives way, whenever there is no moral issue involved!

Next we have a hint of the positive triumph of a godlike temper. Back of even the will lies the disposition which inspires the determination. *Love* must be the dominating force. Love is *merciful*, even in its judgments of others. Love is impartial; it knows no caste spirit, and makes no discriminations of an unjust character. Its ministries are universal, and its compassions worldwide. It has no resentment, but is kind even to the unthankful and the vindictive. And as love reigns in a true disciple, so does *Truth*. There is no hypocrisy, but transparency and genuineness in act and in motive.

Such a life is, of necessity, a life of harvesting. It is a life that reproduces itself in others. To it the world is a

field, and the truth of God and the very life of his children are the seed of a new and eternal harvest.

#### "CROWN" IN THE NEW TESTAMENT.

The crown frequently appears in the New Testament, and especially in connection with the believer's final reward. The various expressions used are well worth noting, as they may have special and separate significations which, taken together, give us the complete conception. The word used for crown, used in case of the believer, is never *δαδῆμα*, but always *στέφανος*.

The diadem is the mark of royal dignity; the circlet, or chaplet, is more appropriate generally to saints, as it represents commonly a prize conferred on victors in the public games and elsewhere, and hence naturally suggests the rewards for service as distributed and conferred in the future life. The subject must be examined in connection with the comparison of all the various passages in which the expression occurs.

Bronze tablets have recently been placed in the "Hall of Fame," New York, containing the names of twenty-seven great Americans. Concerning these names some remarkable things are being said. Among them there is not one Roman Catholic or scoffer at religion. The majority were members of churches, and generally evangelical in their views. Washington, Peabody, General Lee, and Washington Irving were Episcopalians; Morse and Abraham Lincoln, Presbyterians; General Grant, Methodist; Whitney, a Quaker. Farragut, the famous naval commander, said: "God is my Leader, and in Him I trust." On one occasion Lincoln said: "When first inaugurated, I did not love the Savior; but, when I stood on the field of Gettysburg, I gave my heart to Christ, and I can now say that I love Him." Such facts are significant. At least they mean this—that true religion must be a potential factor in the formation of the highest type of character in America.

#### SEVEN WITNESSES TO GOD.

There are seven distinct channels through which God may be known; some may have been closed to multitudes of the world's inhabitants, while others are universal and open in their testimony; condemnation follows if their voice is not regarded.

These seven witnesses to God are:

1. Creation—Rom. i. 19, 20; Acts xvii. 24, 27; 1 Cor. xiv. 10.
2. Tradition—Rom. i. 21, 25, 28, 32; Acts xvii. 28, 29.
3. Nature—1 Cor. xi. 14; Rom. ii. 14.
4. Conscience—Rom. ii. 15.
5. Philosophy—Rom. ii. 1-5.
6. The Law given to Israel—Rom. ii. 17, 29; iii. 1, 2.
7. The Gospel of Christ Jesus the Lord—Rom. ii. 16; James ii. 12.

#### A HISTORIC INCIDENT.

In the council held in Rome by John XXIII., the mass of the Holy Ghost had just been performed, and John the Pope was seated on his throne, when suddenly a frightful owl came screaming out of his hole and placed himself just before the Pope and stared him in the face with an intent, fixed gaze. In a superstitious age this adventure of a nocturnal bird in the full light of day led to many ominous speculations; some whispering that the Holy Ghost had taken a strange form in which to appear after the mass. It is said the Pope himself blushed and was in a great sweat. He instantly arose and broke up the assembly. But at the next session again the owl appeared and in the same place, and out-stared the Pope. More disturbed than ever, he called on the council to drive away the owl. But tho they hunted him he would not go, and at last was killed like an incorrigible heretic by their throwing at him their canes.

General Booth, being asked if he did not think the Gospel was about played out, promptly replied, "Played out? It has not yet been played in."

# **Nuggets of Gold from Many Mines.**

## **JORTIN'S REMARKS ON ECCLESIASTICAL HISTORY.**

Previous to the Revolutionary war the Church had no standing before the law, besides being compelled to pay taxes for the support of the Established Church. But by the state constitution adopted in 1778 all Protestant churches with fifteen members or more became "Established Churches" by subscribing to five fundamental tenets:

1. There is one Eternal God and a future state of rewards and punishments.
2. God is to be publicly worshiped.
3. The Christian religion is the true religion.
4. The Holy Scriptures of the Old and New Testament are divinely inspired and are the rule of faith and practise.
5. It is lawful, and the duty of every man being thereunto lawfully called, to bear witness to truth.

## **A CORONET OF GEMS—MAXIMS AND HINTS FOR THE NEW YEAR.**

"Love seeks not limits but outlets."

Opportunity with ability makes responsibility.—*Bishop Hunt.*

Carlyle's "Gospel of Work" was: "If you have anything in the world to do, do it."

The Sabbath is the golden clasp that binds together the volume of the week.—*Anon.*

If you can not be great, be willing to serve God in things that are small.—*S. F. Smith.*

What will not bear to be put before the eye of God should not be put before the eye of men.

The space between a man's ideal and the man himself is his opportunity.—*Margaret Deland.*

"*I have glorified Thee on the earth!  
I have finished the work which Thou gavest me to do.*"

The grand essentials of life are something to do, something to love, something to hope for.—*Thomas Chalmers.*

Haste is waste, and worse; for it implies a production of what is unworthy of us and dishonoring to our Master.

A man can not be at peace with himself while he lives in disobedience to known truth.—*Benjamin Whichcote.*

Ignorance is a blank sheet on which we may write, but error is a scribbled one from which we must erase.—*Anon.*

Certainly love is the force by which, and home the place in which, God chiefly fashions souls to their fine issues.—*W. C. Ganett.*

Life is a pledge, a promise of immortality—a Timegate, but its wings back upon Eternity; and he who loses time loses eternity.—*Joseph Parker.*

"Man is placed between two eternities"—one has waited for him to be born, and the other to see what he will be after he is born.—*Thomas Carlyle.*

The art of saying appropriate words in a kindly way is one that never goes out of fashion, never ceases to please, and is within the reach of the humblest.—*F. W. Faber.*

Two things need the highest grace and are possible only to the greatest saint: the one is to possess and use aright a great fortune; the other is to fight for Christ without letting go our hold of Him.—*Rev. J. Elder Cummings.*

Whenever true vital religion prevails in its primitive power, light conversation, evil speaking, party disputes, fly before it. Its language is *prayer*, its action is *faith*, and its effects are *union* and *love*.—*Rev. W. E. Miller.*

On the day before the battle of Trafalgar, Nelson took Collingwood and Rotherham, who were at variance, to a spot where they could see the fleet opposed to them. "Yonder," said the admiral, "are your enemies; shake hands, and be good friends, like good Englishmen."

Quaintly said a Southern mountain preacher, "You kain't keep a wicked thought from enterin' your mind, but you needn't set it a cheer." But even better than not setting an evil thought a chair is to bundle it out with its author, bag and baggage, and then shut the door with a slam.

It is a poetic fancy that there is a point in the upper air in which all the discordances of earth are harmonized. It is a fact that there is a high elevation of Christian life where the distinctions which belong to a lower and heavier atmosphere are obliterated.—*Rev. Dr. William Adams.*

Samuel Hopkins, the theologian, was singularly irascible. His brother-in-law—an infidel—liked to vex him. One night, when adjusting a matter of business, he made everything so hard that Mr. Hopkins, in a fit of rage, rushed out of the house, and slammed the doors behind him. As he went home, he began to think: "I have reproached my Master, and put a stumbling-block before my brother-in-law!" He stayed all night on his knees, and settled the question with God

that such a temper was never to control him more. As the morning began to dawn, a strange peace suffused his soul. He went at once to make apology, making no reference to his provocations, but acknowledging the sin as before God and before man. The

brother-in-law said to himself: "That man has a spirit I know nothing about, unless it is the Spirit of God. I guess I would better get that Spirit myself." He became an inquirer and a convert, left his legal business, and became a preacher.

## EXEGETICAL AND EXPOSITORY SECTION.

### THE BIBLE OF THE AMERICAN REVISION—NEW TESTAMENT.

By PROF. ANDREW C. ZENOS, D.D.,  
McCORMICK THEOLOGICAL SEMINARY,  
CHICAGO, ILL.

PROFESSOR BEECHER's notice, in the November number of *THE HOMILETIC REVIEW* (p. 452), makes it unnecessary to say much on the general character and history of the American revisers' edition of the Bible just published. He has given a sufficiently full account of its differences from the edition which he has aptly called the "pseudo-American edition of 1898." He has further stated some of the most striking features of the work as a whole, and of the Old-Testament part of it in particular. It remains only to add a few details illustrative of what has been done by the New-Testament section of the American company.

The most obvious peculiarities of the work in this part of the Scriptures are those resulting from the desire to break away from what we may call medieval conceptions. As everybody knows very well, King James's Version was the last of a series of English translations beginning with Tyndale's. Each successive member of this series was more or less a revision of, and an improvement upon, its predecessor. But the first of the series was made upon the basis of conceptions regarding the text and literary features of the books of the Bible, prevalent at the time, but more or less loose and incorrect. These notions were not completely revised out of the English Bible either in King James's Version or in the revision of 1881-85. We can not say that they are altogether eliminated from the Amer-

ican edition, but the tendencies shown in the distinctive features of this most recent revision are certainly away from the sixteenth-century forms. And it is interesting to note that these tendencies lead, on the one hand, to a reversion to antiquity, and, on the other, to a series of modernizations.

As an illustration of reversion to more ancient usage, we may note the changes introduced into the titles of the New-Testament books. The four Gospels, for instance, appear no longer under the titles: "The Gospel according to Matthew"; "The Gospel according to Mark," etc., but more simply, as "According to Matthew"; "According to Mark," etc. The term "gospel" is reserved as the general name of the four narratives of the life and teaching of Jesus. This is done in order to conform to the custom of the early Church as shown in the ancient MSS. and perpetuated in the Greek Church of to-day, which divides the whole New Testament into two great sections, "The Gospel" and "The Apostles," and includes under the former name the four evangelical narratives.

Similar and more significant is the omission of the traditional "S." prefixed to the names of the evangelists. It is not "S. Matthew," "S. Mark," etc., but simply "Matthew," "Mark," etc. Here, also, the American revisers aim to restore the primitive forms of antiquity. Further, the name of Paul appears in the titles of his epistles, without the explanatory, "The Apostle." The Book of Acts is simply, "The Acts," instead of "The Acts of the Apostles." The title of the Epistle to the Hebrews no longer prejudices the mind of the reader in favor of the idea that the

Apostle Paul was the author of the writing, but leaves him free to decide the question upon critical or traditional grounds, as the former or the latter of these may appear more conclusive to him. At any rate, it leads back to the condition of mind prevalent in the early Church on this subject. Finally, the titles of the catholic epistles are given in their ancient and simple forms, as "The Epistle of James, of Jude, the first of Peter," etc., and the Apocalypse as, "The Revelation of John," instead of "The Revelation of St. John the Divine."

Another variety of reversion to antiquity is that in which the American Committee goes back of the mere ancient usage to the very minds of the authors of the books, and aims to render their meaning with a larger freedom than the earlier translators allowed themselves. In this regard the tendency of the revision of 1881-85 was in exactly the opposite direction. It is true that that work could not be strictly called a slavishly literal translation, but it certainly aimed at greater conformity to the language of the original Greek than was absolutely necessary. Of the two main risks of the translation, *i.e.*, first, that of using unidiomatic and inferior English in order to render as closely as possible the language of the Greek, and, second, of departing too far from the original in order to use classical English, the British revisers took the first. The Americans seem to return from this tendency to its opposite.

An instance illustrating this may be seen in the restoration of the phrase "brotherly kindness" in 2 Peter i. 7, where the British revisers had introduced the less familiar and less euphonic tho more literally accurate phrase, "love of the brethren."

If this tendency is carried too far, it, of course, results in paraphrase rather than, strictly speaking, translation, and where the text is obscure there must necessarily be different paraphrases. The American revisers will

not expect all scholars to agree with them in the renderings of those doubtful passages in which they have approached the paraphrastical form of rendering the Greek. In Phil. i. 22, for instance, it seems to us that the true meaning of the apostle is that given in the margin ("But if to live the life in the flesh [be my lot] this is the fruit of my work"). The renderings in the text and the margin should exchange places.

Working in the same direction of reversion to ancient and simpler forms, the American revisers have reduced the marginal and variant readings very largely. From a practical point of view this is a great gain, but the principle has been applied in some instances where it would have been better not to suppress the variants. In Rom. ix. 5, the language of the apostle leaves so much room for difference of view as to his meaning that we can not but regard it as a mistake to omit all mention of some of the best-supported interpretations. By so doing the revisers seem to give a decided preference for the two renderings mentioned respectively in the text and margin. These, however, are not universally regarded as best by all scholars. The English revisers chose the better way here in giving all the principal variants. In a case of such importance the reader is not only interested, but has the right to know the chief readings.

Another case in which the rendering of the American revisers may not be generally approved, because it will not be easily understood, is that of the coins mentioned in the New Testament. The effort of the committee seems to have been to discover the real value of these coins, and use names of English coins which would convey to the reader's mind as clearly as possible an idea of their value. But when in Matt. xxii. 19 we find the word "denarius" used, and are referred for light upon it to Matt. xviii. 28; then turning to that passage find that there is no mention

there of the denarius, we are naturally puzzled. The word used in the latter passage is "shilling." The shilling is defined in the margin as "a coin worth eight pence ha'penny, or nearly seventeen cents." From this one might justly infer that that was the value of the "denarius"; but why use different terms in the two passages? The committee's answer to this is found in the Preface to the New Testament. It is to the effect that the word "shilling" has been used in the majority of instances as more nearly of the same value as the ancient denarius. In two cases only exception was made in favor of the transliterated form "denarius" for reasons rendered obvious by the context. But, in our judgment, these reasons are not very obvious. The reader would have been spared all perplexity if either of the words had been uniformly used.

As has been said, the other tendency discernible in this edition is that toward modernization. Under this head the most obvious alterations are those resulting in the substitution of clear and familiar words, forms, and phrases for the archaic and almost obsolete expressions preserved by the revision of sixteen years ago. Such are the terms "hungry" for "anhungered"; "load" for "lade"; "drove" for "drave"; "will" and "would" for "list" and "listed"; "show" for "shew"; "always" for "alway"; "drag" for "hale"; "living" for "quick"; and "make alive" for "quicken."

The more distinctive and unambiguous name of the "Holy Spirit" takes the place of the older "Holy Ghost." The words "try" and "trial" are put where the Greek words translated are "tempt" and "temptation," with no strict reference to evil-doing. "To lay hold of" appears instead of "to apprehend" in Phil. iii. 12; "honorably" instead of "honestly" in Heb. xiii. 18. On this side of the water, where there is no disposition to cling to things ancient simply because they are ancient, these modernizations will no doubt be

approved by at least a majority of the readers of the Bible.

Kindred to these changes we might regard further the general title under which the New Testament is introduced as "The New Covenant," commonly called "The New Testament of our Lord and Savior Jesus Christ." It is quite doubtful whether the substitution of the term "Covenant" in place of the word "Testament" serves any clearly good purpose. The word "Testament" has so thoroughly taken to itself in religious phraseology the meaning of the word "Covenant" that the two words are interchangeable, and no one thinks for a moment of the etymological connotations of Testament as applied to either of the parts of Holy Scripture. Therefore, in itself, the term "Covenant" is no improvement, and the title as fully put, including both terms, becomes somewhat cumbersome.

Upon the whole, however, every one will agree with the editors that their work is calculated, "on the one hand, to bring a plain reader more closely into contact with the exact thought of the sacred writers than any version now current in Christendom, and, on the other hand, to prove itself especially serviceable to students of the Word."

#### QUESTIONABLE INTERPRETATIONS AND APPLICATIONS OF SCRIPTURE.

BY PROF. JESSE B. THOMAS, D.D., LL.D., THEOLOGICAL INSTITUTION, NEWTON CENTER, MASS.

##### **Misinterpretation of Matt. xi. 12.**

WHEN the Apostle Peter says of some things in Paul's Epistles that they are "hard to be understood," he does not mean to encourage or justify, but rather to condemn, failure rightly to interpret them. To say that they are "hard" of apprehension implies that it is not impossible to apprehend them. None but the "unlearned" (strictly the "unlearning" or "non-studious"), and "unstable" (lacking sobriety of judg-



ment through shallowness of temper), are represented as likely to "wrest these and other Scriptures to their own destruction."

The language, therefore, conveys a warning against that indolent or capricious dealing with the utterances of the inspired writers which is as perilous as it is easy. "Another gospel" becomes no gospel. The "wresting" of Scripture is not simply negative in result: it tends to "destruction." On the other hand, God's Word, like his world, rewards, as it demands, patient looking into, rather than hasty looking at. If the masterpieces of human art hide such subtle profundities of tint, line, and proportion as to provoke the persistent and increasingly hungry gaze of the ripening artist of to-day, it is not strange that the book of wisdom, whose all-embracing mysteries the "angels desire to look into," should disclose its deeper and truer meanings only to incessantly repeated scrutiny under clearer light, from new points of view, and with a better-balanced eye. While, in most instances, the "traditional" interpretation is rightly accepted without hesitation, as presumptively the outcome of intelligent inquiry confirmed by repeated re-examination, it is certain that this presumption is sometimes illusive. A hasty and shallow guess at the meaning of the writer, especially if uttered by an influential thinker, readily petrifies into oracular finality. All seekers after truth, here or elsewhere, are accordingly under obligation, whenever reasonable ground of suspicion arises as to the validity of current construction of any passage, to subject it anew to radical, independent, yet sober and modest, reinvestigation. Seeking to proceed in this spirit, it is proposed to suggest, from time to time, some instances in which a revision of opinion as to the meaning of certain texts seems imperative.

Matthew xi. 12.—"And from the days of John the Baptist until now the

kingdom of heaven suffereth violence, and the violent take it by force."

These words have been almost uniformly taken as describing and commending the impetuosity with which the multitude were pressing into the ranks of discipleship. Inferentially it would follow that vehemence of purpose is a normal condition of entrance into the Christian life. There would also be offered some encouragement to the idea that the kingdom of heaven might in corporate form be forced into visible actuality if men were more passionately set upon it.

But neither the ideas naturally connoted by the words chosen by Our Lord, the occasion which drew them forth, the drift of thought in the immediate context, nor the setting of the text in the Gospel narrative at large, seems fairly congruous with such interpretation. The words rendered "take by force" and "suffereth violence," both carry with them disparaging implication, in ordinary usage. The former is used in John vi. 15, to characterize the turbulent effort of the multitude to "take" Jesus "by force" and "make him king." Its cognate noun, in Phil. ii. 6, disapprovingly characterizes the "snatching at" equality with God, the repudiation of which marked the legitimacy of the ascent of Jesus to the mediatorial throne. Paul's language is apparently a reminiscence of the culminating phase of the great triple temptation in the wilderness, as recorded by Matthew. Although Satan then "departed from him," it was, as Luke says, only "for a season": for the same temptation, in masked form and through diverse agencies, seems to have persistently recurred. The Jews at large, and even his own disciples, seem to have been confidently expectant that the "kingdom of God should shortly appear," and restlessly impatient because it did not. John the Baptist had begun his ministry with the welcome announcement that the "kingdom of heaven is at hand." He had, as he believed, officially identified

and proclaimed the long-awaited-for king.

But instead of accepting the title, and assuming the heaven-certified functions, thus assigned to him, Jesus had continued to hide Himself in remote and disreputable Galilee, and had contented Himself with "laying his hands on a few sick folk, and healing them." Meantime the impetuous John, disappointed in the non-fulfilment of his expectations, chagrined by the conspicuous failure of his predictions, apparently neglected and forgotten in his humiliation and loneliness, sent the half-despairing, half-remonstrant inquiry, "Art thou he that should come, or look we for another?" It was in view of this impatient and almost petulant message of John, and its probable effect on the throng about him, that the words in question were spoken.

Jesus defended John from the hasty condemnation which was likely to follow a revulsion of feeling on the part of the fickle crowd; but took occasion

from the circumstance to point out and warn them against the subtlety of the snare which had entrapped so exalted a man. John, resolute and loyal as he was, had been swept into the tide of popular and unreasoning impulse, which had, from the first announcement of the approach of the kingdom, wilfully set itself to precipitate its open establishment by resort to violence.

The language of Our Lord, thus understood, becomes a perpetual rebuke to that perennial but always reprehensible spirit, which "counts the Lord slack" because He does not hasten Messiah's kingdom in our time, rather than His own, and which insists upon doing in wholesale ways what He has appointed to be done in detail. That the kingdom is like a grain of mustard-seed and not like a stick of dynamite, and that men are not to be corraled into it in throngs by strategic compulsion, but born into it spiritually one by one, was a lesson greatly needed then, and it is not yet wholly antiquated.

## PASTORAL SECTION.

### SYMPOSIUM ON SOUL-WINNING.

THE following letter, sent out to each of the writers whose views are printed in this paper, is given to explain the object and aim of the symposium:

DEAR BROTHER:

There are many who feel that in this day of coldness and declension, when the church records show such small ingathering by confession of faith, soul-winning has become quite too generally a lost art. We desire to place before the readers of *THE HOMILETIC REVIEW* some suggestions from those who have been particularly blessed in winning souls for Christ, in order that those who are unskilful may derive help from those who are skilled. We send you herewith a blank prepared to be sent out to yourself and several other well-known ministers of the various denominations, asking you, if you can consistently do so, to write out *briefly* in the blank spaces any suggestions from your own experience that you think may be helpful to others. As we desire to give the opinions of several in the same number of *THE REVIEW*, brevity is mentioned as an essential feature.

Trusting that you will be able to comply with our request, and in so doing help on the Master's work, we remain,

Yours sincerely,  
Editors of *THE HOMILETIC REVIEW*.

In order to secure a maximum of definite information in a minimum of space, the following specific points were suggested:

- I. The Secret of Soul-Winning.
- II. How to Hold Oneself Personally to Soul-Winning.
- III. How to Lead One's Church in Soul-Winning.
- IV. How to Make Preaching Effective for Soul-Winning.

Answers covering these points have been received from the preachers to whom the request was sent, and are given in connection with the several names, being designated "I.," "II.," "etc.," to save the repetition of the four points in each case.

REV. F. D. POWER, D.D., LL.D.,  
PASTOR OF VERMONT-AVE. CHRISTIAN  
CHURCH, WASHINGTON, D. C.

I.—A passion for Christ and the extension of His kingdom among men, together with the faithful preaching of Christ and the use of New-Testament methods, and apostolic answers to inquirers after the way of life.

II.—Study the life of Christ and the work of the apostles. Reflect on the preciousness and peril of souls. Pray for individual men and women and children. Surrender self.

III.—Preach the Gospel, evermore the Gospel, all the essential elements of the Gospel. Take heed unto thyself and unto the doctrine, continue in them. Do personal work among the unconverted and train others to do it. Live your message.

IV.—Let it be the great purpose of every sermon; close every discourse with an invitation to the unsaved. Be satisfied with no service that does not bring some one to decision for Christ. Put your soul into your ministry.

REV. A. C. DIXON, D.D., PASTOR  
RUGGLES-STREET BAPTIST CHURCH,  
BOSTON, MASS.

I.—Love for Christ and souls, and the conviction that souls are lost without Christ.

II.—Bear in mind every day that the supreme work of the Christian is to lead some one else to Jesus Christ. Everything else, however important, is incidental. Watch for opportunities, and consider every day as lost which has not in it some effort to win a soul.

III. Be a soul-winner yourself, and expound to them the scriptures on the subject of soul-winning. It might be well to organize a "Bring One Society," and meet them at least once a month for the purpose of instructing them as to the best means of winning souls.

IV.—Bear it in mind while preparing every sermon, and as Spurgeon did through his life. Let no one, who has come to church seeking salvation, leave

feeling that there was nothing in the sermon for him.

REV. CHARLES EDWARD LOCKE, D.D.,  
PASTOR OF DELAWARE-AVE. METHODIST  
EPISCOPAL CHURCH, BUFFALO,  
N. Y.

I.—[I do not answer your questions *ex cathedra*, or as one who speaks with authority, or who arrogates to himself any right from his personal achievements, to enter your symposium. I offer simply suggestions, accompanied by sincere sorrow and regret that I have not been more successful as a soul-winner in these busy, hurrying years.]

Soulful preaching, with a full appreciation of the heinousness of sin and the certainty of the rewards of righteousness and penalties of sin. A deep, abiding "mother-love" for men.

Earnest, convincing, persuasive presentation of the Gospel in the pulpit on the Sunday, and personal, sympathetic, and confidential invitations between Sundays.

II.—By staying close to Christ's heart, and not allowing our intellectual pursuits to interfere with the development of our sympathetic nature. We are to study Christ and men. We are not to forget that it is our *one work*.

III.—By being persistently at it oneself.

IV.—Magnify Christ as the highest ideal. Less formality and more zeal, tenderness, and *abandon* in our sermons. Our preaching should not be for the delectation of delinquent disciples, but for the awakening of backsliders, the strengthening of believers, the conviction of sinners, and the consolation and instruction of penitents.

REV. CAMDEN M. COBERN, PH.D.,  
D.D., PASTOR OF ST. JAMES METHODIST  
EPISCOPAL CHURCH, CHICAGO,  
ILL.

I.—(1) Strong desire on the part of the pastor for this one thing.

(2) Private prayer in which this is the burden of petition.

(8) Sermons prepared for the purpose of leading men to an immediate decision.

(4) Pastoral work with this in mind—in the homes and business places of the congregation.

(5) The *constant* seeking of opportunities to speak a word privately and unexpectedly to people about personal religion—at socials, on the street, etc.

II.—(1) Such personal consecration to God and His work that other honor and success seem cheap.

(2) Never preach a sermon without asking yourself on your knees: "Can the Master bless this to the saving of souls?"

(3) No man can keep at this without success as a personal soul-winner of *individuals*. Therefore hold little after-meetings, and also get individuals into your own home and personally lead them into the kingdom.

III.—(1) Visit personally, so far as possible, the entire membership. Get them willing to follow you as leader.

(2) Make the weekly prayer-meeting a revival center.

(3) Organize the entire church. Set every one to doing something previous to special meetings. When the meetings begin focalize the entire church activity on this one thing, cottage prayer-meetings, personal visits by each member, etc. Give each one some part in the revival meeting, and make him feel that it would be a serious loss if he failed to be present and fill that particular office or do that particular duty each night. Set parents after their children, business men after their partners or clerks, etc.

IV.—(1) It must be direct and must uncover the spiritual conditions of those who listen.

(2) It must be so interesting that the unsaved will come to listen to it.

(3) It must press upon the conscience the awful guilt of sin, and upon the heart the gracious love of a sin-pardoning Savior, and upon the will the immediate decision: "I will now arise and go to my Father."

REV. KERR BOYCE TUPPER, D.D., LL.D., SUCCESSOR TO REV. DR. GEORGE DANA BOARDMAN AS PASTOR OF FIRST BAPTIST CHURCH, PHILADELPHIA, PA.

I.—A deep and genuine appreciation

(1) Of the worth, in itself and in its possibilities, of the human soul, and

(2) Of the danger of every human soul that is "without God and without hope."

II.—Make the winning of souls to Jesus Christ the most pressing and imperative business of life. To it let the Christian minister point, as with enthusiasm and joy he exclaims, "This one thing I do."

III.—Emphasize soul-winning as the most distinctive and the most glorious work of all departments of church work—Bible school, guild, league, brotherhood, Endeavor society, etc.

IV.—Study and imitate apostolic preaching, and so

(1) Have the sermon Christo-centric;

(2) Make the appeals to the conscience direct and earnest;

(3) Work for immediate conversions all the year round. Rivers freeze in winter and thaw in summer, churches *vice versa*.

REV. W. J. CHICHESTER, D.D., PASTOR OF FIRST PRESBYTERIAN CHURCH, CHICAGO.

I.—Nothing can ever be substituted for the personal touch of life upon life—the close, warm, hand-to-hand contact with the unsaved. And in accomplishing this, there is need of naturalness, tact, sympathy, enthusiasm, reality—all of which must be utilized to bring the lost soul into fellowship with God. If by any means an impatient individual can be led into living touch with the Almighty, the work is done. Dr. Charles Hodge said: "There is no soul ever lost who prays."

II.—By remembering that the Master has sent us upon the same mission that He Himself was sent—"to seek and to save that which is lost." According to Mr. Spurgeon, "this is the chief bus-

iness of the Christian minister." While it is true that the minister to-day is more than the simple evangelist, whenever from any cause he allows the evangelistic function of his pulpit to be displaced he is not doing his duty as he should.

III.—By holding up this same ideal to the church—an ideal that has been too generally lost out of the church's thought and life. And when the church loses the power of reaching the unsaved, it is not any longer the church of Christ. Dr. H. Clay Trumbull's little book, "Individual Work for Individuals," should at once be put into the hands of every professing Christian in the United States. To be a genuine disciple of Christ is to be an enthusiastic missionary. The old evangelistic method can never be improved on. "Andrew findeth his brother Simon" and "Philip findeth Nathanael."

IV.—"One misses," says Dr. John Watson, "from the modern sermon cer-

tain notes of the former preaching that were most impressive—such as the profound sense of spiritual reality, an unaffected interest in human souls, and an affectionate urgency in exhorting men to flee from hell and to lay hold on heaven." The preacher needed to-day is the man of whom Ezekiel speaks, the man with the ink-horn, clothed with linen, who was to set a mark upon the foreheads of the men that sigh and cry for all the abominations that are done in the midst of Jerusalem." Our sermons need to have in them this "sigh" for the sin of the city. This "sigh" and "cry" colored and shaped Christ's public utterances—and all through the Christian centuries men like Paul and Xavier and Wesley and Finney and Moody have been filled with this same intense solicitude for the lost—carrying upon their hearts day and night what we used to hear about far more than we do to-day—the burden of souls.

## THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D., PHILADELPHIA, PA.

JANUARY 5-11.—A THOUGHT FOR THE NEW YEAR—HABITS AND THEIR FORMING.

*He that is unjust, let him be unjust still : and he which is filthy, let him be filthy still ; and he that is righteous, let him be righteous still : and he that is holy, let him be holy still.*—Rev. xxii. 11.

OR, as the Revised Version including its marginal readings brings out the significance more perfectly—"He that is unrighteous, let him do unrighteousness yet more; he that is filthy, let him be made filthy yet more; and he that is righteous, let him do righteousness yet more; and he that is holy, let him be made holy yet more."

Hear the emphatic sounding of that—"yet more"; "yet more."

What does this Scripture mean? This—the steady growing from bad to worse on the one hand, or from good

to better on the other hand, as forming habits are good or bad. It is the strongest possible statement of the power of habit.

Some illustrations of the power of habit: Dr. Sevin Hedin, the countryman of Nansen, exploring the hitherto unknown regions of Central Asia, was for days deprived of water. He was almost dead from thirst, when at last he came upon a pool of clear water. "I thanked God first," he says, "and then I felt my pulse. I wanted to see the effect that drinking the water would have on it. Then I drank." The religious habit and the physician's scientific habit asserted themselves even in such emergency.

Canon—now Bishop Gore, the author of that most valuable book, "The Incarnation of the Son of God," writes that "he was once present at the death-bed of a pickpocket, a man who pro-

fessed himself to be sincerely penitent, and who believed in the forgiveness of sins. He had said good-by to the world, and the clergyman sat by his side waiting for his last moment to come. Suddenly the sinking man exclaimed in a hoarse and painful whisper: 'Look out for your watch!' They were his last words. He died in their utterance, and the clergyman's watch was found in his lifeless hand. He had not been able to resist the nearness of an article that could be stolen. His enfeebled will could not prevent his muscles from falling into their old habits."

What is the philosophy of habit-forming? Habits are largely the result of the grooves we cut, by constant iterations, in our nervous systems. And habits are good or bad as the grooves run in bad directions or in good ones.

What is the chief principle underlying the formation of good habits? As Professor James, of Harvard University, puts it—to make our nervous system our ally toward goodness, that is to say, to cut into our nervous systems grooves which set in right directions.

What are some of the rules for the formation of good habits and the extirpation of bad ones?

First rule: Launch yourself toward a good habit, and so against a bad one, in strong resolve.

Second rule: Envelop your resolve with every possible aid. Right here is the enormous value of public religious confession.

Third rule: Do not allow exceptions from the good habit toward the bad one. "Every smallest stroke of virtue or of vice leaves its never-so-little scar"—cuts the groove the deeper toward the right or toward the wrong.

Fourth rule: Act at once toward the good habit and from the bad one. As Professor James says—and whose wonderful chapter on habit in his "Psychology" every minister especially ought to be familiar with—

"When a resolve or fine glow of feeling is allowed to evaporate without bearing practical fruits, it is worse than a chance lost;

it works so as positively to hinder future resolutions and emotions from taking the normal path of discharge. There is no more contemptible type of human character than that of the nerveless sentimentalist and dreamer, who spends his life in a weltering sea of sensibility, but never does a concrete manly deed."

But this is hard—this forming of good habits as against bad ones. Yes. But if we will have it so Christ will be empowering for us. Says the poetess, Jean Ingelow: "A musician's child sat at a piano carelessly striking the keys. The master-player arose, and, putting his hands down over those of the child, blended into perfect harmony the notes which had been but a turbulent discord." Christ is that master-player. Come back to our Scripture—"He that is filthy let him be made filthy *yet more*; he that is unrighteous, let him do unrighteousness *yet more*." Ah me! that "yet more"—the power of habit toward evil!

Suppose you let tendency toward evil, the habit of refusing Christ, grasp you through this New Year as you have been letting it grasp you through the year gone. It will be easier for you to do it in this New Year than it was in the last. And so you go on and on. And so death strikes, and you pass into eternity fixed in evil character. Can the issue be heaven?

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JANUARY 12-18.—THE SUPREME VOICE.

*For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.—Acts iii. 22.*

In utmost reverence that Jewish throng, gathered there in the Temple-porch, held Moses. Well, St. Peter goes on to say Moses foretold of this Jesus: "Thus foretold Moses" (Deut. xv. 15-19). Thus comments St. Peter on what Moses, foretelling, said: "Him shall ye hear in all things whatsoever he shall say unto you." His is the Supreme Voice.

Very noteworthy are the tributes which have been yielded Jesus by those to whom His voice is no higher than a voice human: "The holy One"—Goethe. "Jesus is the blameless, the sinless One"—De Wette. "Jesus remains the highest model of religion within the reach of our thought; and no perfect piety is possible without His presence in the heart"—Strauss. "If Socrates lived and died like a philosopher, Jesus lived and died like a God"—Rousseau. "Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing; His legend will call forth tears without end; His sufferings will melt the noblest hearts; all ages will proclaim that, among the sons of men, there is none born greater than Jesus"—Renan. And so I might go on quoting, had I space, from Froude, Franklin, Jefferson, Dr. Channing, Theodore Parker, Dr. James Martineau, and multitudes of others. Surely to such, and to those whom men like these represent, who, tho denying Deity to Jesus, yet make such concessions, and pay such tributes to Him, the voice of Jesus ought to be the Supreme Voice.

But we orthodox Christians differ from these precisely here—we say that to us, while Jesus is human, He is also, in utmost meaning, *Deity*. We say, and we say it without the slightest hesitancy or questioning, that while Jesus was very man of very man, He was, as well, very God of very God. And so to us, with an emphasis and meaning which those who discrown Him of His Deity can never yield—to us the Supreme Voice must be the voice of Jesus Christ.

The Supreme Voice may not be that of *the conscience*. "Conscience tells us that we ought to do right, but conscience does not tell us what is right. Therefore it is that God has given to us a specific revelation of His will and law, so that we may know our duty when conscience tells us that we ought to do our duty." And the specific rev-

elation of God's will and law, the illuminating teacher for the conscience, is Jesus Christ.

Nor may the Supreme Voice to us be that of the Church, for churches are sadly fallible, as history shows.

Nor may the Supreme Voice to us be a creed, for creeds are only *human* statements of divine truth.

Much less may the Supreme Voice be to us social dictates and customs and conveniences.

Nor even may the Bible be to us the Supreme Voice, save only as the Bible is interpreted from end to end in the imperial light thrown upon it by Jesus Christ. The true order is Christ first, prophets and apostles second. The master-key to the interpretation of prophet and apostle we are to find in Jesus Christ.

I. The voice of Jesus Christ ought to be the Supreme Voice to us in the matter of the *ordinances of the Church*.

II. The voice of Jesus Christ ought to be the Supreme Voice to us in the matter of the *family*. Only Christ's law concerning divorce ought to rule a Christian.

III. The voice of Christ ought to be the Supreme Voice to us in *business*. "I never allow my religion to interfere with my business," a man said. But Mr. Balfour, a great Christian merchant of Liverpool, prayed that Christ's "will lead me through life, so that I may live agreeably to His will in the calling and obeying the directions He appoints," referring to his business. Which is the truer and better way of doing business?

IV. The voice of Christ ought to be the Supreme Voice to us in the matter of *salvation*. A man says: "I am as good as my neighbor"; "I am as good as that church-member"; "I am living as near right as I can"; "I have no feeling"; "I am not willing to give up"; "God is love, I need not fear." Christ says: "The Son of Man came to seek and to save that which was lost, and to give his life a ransom for many."

"Him that cometh unto me, I will in no wise cast out."

To which of these voices had one best listen—his own or Christ's? To which are you listening now, as this New Year begins?

JANUARY 19-25.—THE OVERSHADOWING DUTY.

*Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord.—Acts iii. 19 (Rev. Ver.).*

The innermost meaning of sin is selfishness. If anything is true, it is surely true that God should be first. But too often the determining question for a man is not, instantly and decisively, What will please God? but is, instantly and decisively, What will please me? The undue love of self has usurped the place which God should hold. Sin, in its seed and root, is selfishness.

There is a right self-love. Self-love is duty. A true self-love is right and reasonable. But when self-love becomes rebel, and would mount from its proper secondary place and seize the throne God ought to have, your right self-love changes itself into a bad selfishness which is the potential principle of all sinning. Who of us can say, "I have kept self-love subordinate; I have held it resolutely to its appropriate and secondary place; I have always put God first"? Who of us, when he really thinks about himself, can dare say that?

And for this huge, black, ugly fact of sin every soul of us feels that he is blameworthy. As shadow follows light, the consciousness of the guilt of sin follows the fact of sin.

You remember those terrific passages in Victor Hugo's "Les Misérables," when Jean Valjean, former criminal and convict, has lost his past, and is now, under another name, prosperous and happy, the mayor of Montreuil. Another man, Champmathieu, has been

arrested for Jean Valjean as he once was. And the real Jean Valjean, under another name, prosperous and happy, mayor of Montreuil, has determined just to do nothing, to let this other man, Champmathieu, answer for and suffer for what he, the real Jean Valjean, has been in the gone years. You remember that wonderful portrayal of Jean Valjean's struggle with himself concerning that determination, a struggle which at last, however, ends in the most splendid decision for the right and at all hazards. But now the struggle is going on. It is thus Victor Hugo portrays it:

"Before this, we have looked into the folds of his conscience: the time comes for another view. We do not do it without emotion and trembling. There is nothing more terrifying than such a contemplation. Nowhere can eye of man find more dazzling light or denser shadow than in man; he can fix on a no more dreadful, complicated, mysterious or infinite matter. The sky is a sight more grand than the sea, but grander than either is the inside of the soul."

"Returned to his room, he resumed his meditation. He examined the situation and found it unheard of; so much so that, in the midst of his brooding, some almost inexplicable impulsion of anxiety made him rise from his seat and go and lock the door. He feared that something would come in. He was barricading himself against possible occurrences.

"A moment afterward he blew out the light. It weighed upon him. It seemed to him that it was an eye watching. Whose eye? Alas! what he bolted the door against had come in; what he tried to blind, was regarding him—it was his conscience; in other words, God."

"Man can no more prevent the mind returning to thought than the sea returning at the tide. What the tide is to a seaman is remorse to the guilty. God draweth up the soul even as the ocean."

Determining on the sin, Jean Valjean could not keep out of himself the consciousness of the blameworthiness, the guilt of that sin.

You remember Macbeth's helpless struggle to get away from the feeling of guilt for conniving at the murder of the good Duncan.

And the gentlest of our poets, Whittier, sings, how truly, the awful possibility of the doom wrapped up in sin:



"Forever round the mercy-seat  
The guiding lights of Love shall burn;  
But what if, habit-bound, thy feet  
Shall lack the will to turn?"

"What if thine eyes refuse to see,  
Thine ear to heaven's free welcome fail,  
And thou a willing captive be,  
Thyself thy own dark jail?"

Now the great, deep, passionate question for every one of us ought to be—How can I myself get rid of this black, ugly fact of sin? Our Scripture tells us how:

"Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord."

I. To repent does not mean simply to be sorry.

II. To repent does not mean simply to regret.

III. To repent does not mean simply to have remorse. Jean Valjean's remorse for it could not blot out his contemplated sin.

IV. To repent *does* mean to be sorry, to feel regret, to have remorse, and to *forsake*. "Repent and turn again." And the turning again—the *forsaking*, is the only possible evidence of the genuineness of the repentance.

And when such repentance—sorrow for sin and the forsaking it—has taken place, this result follows; sins are *blotted out* through the atoning Christ whom St. Peter, in our Scripture, preached. Such repentance is the overshadowing duty. And it flings its imperative shadow over this New Year.

JANUARY 26-31; FEBRUARY 1.—  
MAKING THE MOST OF THIS PRESENT  
LIFE.

*Give, and it shall be given unto you; good measure pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.*—Luke vi. 38.

The figure is that of the Oriental measuring of grain. The best account of this I know is in a book "Palestine

Explored." It is too long to quote. Finding illustration for it in what was so common a sight to Jesus, our Lord states the law for making the most of this present life. It is the law of compensation—a man getting what he gives. Then as now, a man selling through a cheating grain-measurer would not get a chance to sell again; being found out, as in the long run he surely would be. It is the law of fairness. It is the law of surely balancing equivalent. It is the law of gaining for the self what one honestly and sincerely yields to others.

I. In the direction of *preparation for life's responsibilities and duties*, one gets what one gives.

One tells very interestingly about the great fact of reserve power:

"In plant life, Nature is constantly revealing reserve power. The possibilities of almost infinite color are present in every green plant, even in roots and stems. Proper conditions only are needed to reveal them. By obeying Nature's laws man could make leaves as beautifully colored as flowers. The wild rose has only a single corolla; but, when cultivated in rich soil, the numerous yellow stamens change into the brilliant red leaves of the full-grown cabbage-rose. This is but one of Nature's miracles of reserve power. Once the banana was a tropical lily; the peach was at one time a bitter almond. To tell the full story of reserve power in Nature would mean to write the history of the universe in a thousand volumes.

"Nature is a great believer in 'double engines.' Man is equipped with nearly every organ in duplicate—eyes, ears, lungs, arms, and legs, so that if one be weakened, its mate, through reserve power, is stimulated to do enough for both. Even where the organ itself is not duplicated, as in the nose, there is a division of parts so there is constant reserve. Nature, for still further protection, has for every part of the body an understudy in training, to be ready in a crisis—as the sense of touch for the blind."

This writer goes on to say:

"We must never rest content with what we are, and say: 'There is no use for me to try. I can never be great. I am not even clever now.' For the law of reserve power stands by us as a fairy godmother and says: 'There is one charm by which you can transmute the dull dross of your present condition into the pure gold of strength and power—that charm is ever doing your best, ever daring more, and the full measure of your final at-

tainment can never be told in advance. Rely upon me to help you with new revelations of strength in new emergencies. Never be cast down because your power seems so trifling, your progress so slow. The world's greatest and best men were failures in some line, failures many times before failure was crowned with success."

But to have reserve weakness instead of reserve power, the scant measure instead of the full, is one of the saddest things. And the only way to accumulate reserve power, as over against the surely coming responsibilities and duties of life, is as you yourself give good, full measure of preparation for them. Apply to a young man in college, or in business. And it is utterly impossible, in the long run, to cheat here. You get power in proportion to preparation, and in no other way. And trying to cheat here, to seem to be rather than to be, you will certainly be found out, your weakness will surely disclose itself. Are you entering this New Year in any such cheating way?

II. In the direction of *receiving courteous treatment*, one gets what one gives.

A woman was sitting on the north veranda of her house complaining of the cold. "Of course it is cold and raw when you sit down in the shadow

of the north side of the house," one answered cheerily. "Come out here in the sunshine; the yard is chockful of it." There are ever so many north-veranda people persistently sitting there where they can only get north-veranda treatment.

There are north-veranda people in the Church. There are north-veranda people in business. There are north-veranda people in society.

Ah! this is the law; you can not cheat it; you can not dodge it—if you would *receive* courtesy, *give* courtesy, and you shall receive it.

III. In the direction of *religious experience and strength* one gets what one gives. As one uses religious means, in that proportion he receives religious power and peace. For example, prayer, the earnest reading of the Bible, self-forgetting service for others, are religious means. If one will only use them scantily, he can receive no other than scanty return. The law is inexorable. May this New Year be a year of the large and loving use of religious means, that so the power and peace of religion may make strong and glad the heart, may make efficient and achieving the daily life.

## PREACHERS EXCHANGING VIEWS.

Conference, Not Criticism—Not a Review Section—Not Discussion, but Experience and Suggestions.

### Interest in the Spiritual "Forward Movement."

[As its readers well know, THE HOMILETIC REVIEW has long and constantly kept before them the urgent call of Providence for a spiritual movement forward and upward—one that shall be continuously both forward and upward. We are sure they will be interested in some of the recent expressions of sympathy with our aim and effort, and therefore give some extracts from communications just at hand. The paper entitled "A Campaign of Education"

appeared about a year ago, as an editorial appeal.\*—*Editors.*]

\* From the many articles that have appeared in THE REVIEW on the "Forward Movement" there have been issued, each in eight-page pamphlet form, the following:

"Is the World of this Generation to be Evangelized?"

"The Forward Movement Demanded by Present Conditions."

"Soul-Winning: Some Plain Words Touching a Plain Duty."

These pamphlets have been widely used and greatly blessed in rousing ministers and churches to a new sense of their duties and responsibilities. They may be had of Funk & Wagnalls Company, 30 Lafayette Place, New York City, at cost for distribution.

### "A Campaign of Education."

LAST Sunday, instead of my regular sermon, I very carefully and expressively read to my church congregation your tract or book, "A Campaign of Education." It was most telling to pastor and people. To-day one of the members of my church, an aged pastor of rare qualities of mind and heart, came to ask the loan of that paper to reread it and to read it to others. He said: "It is the best thing I ever read in my life. It is just what I have been looking for for forty years. It so exactly expresses my views." Perhaps you will send him or me two copies, one for him and one for another pastor here.

H. GRUNDY,

Pastor of Baptist Church,

LA SALLE, ILL.

P.S. The pastor referred to is Rev. J. H. Marsh, Ladd., Ill.

### "Why Does the Forward Movement Halt?"

I HAVE read with profound interest your article in the November number of *THE REVIEW* on the conditions in our church, and all churches, that demand an awakening on the part of the ministers and people.

Indeed, I have followed your discussions on the subject during the past year, and have been deeply impressed with the facts presented, the warnings and announcements sent forth. I think the readers of *THE REVIEW* must have their conviction deepened concerning the gravity of the situation.

Now it has occurred to me that an article from you setting forth with trenchant power *the remedy* for this state of things as found in the finished work of Christ for His people, in the mighty word of promise, the mediation of Christ, the omnipotent love of God, and the all-conquering power of the Holy Spirit, would be exceedingly helpful to us all.

S. E. WISHARD,  
Synodical Missionary, Synod of Utah.

[The first letter is from a busy Bap-

tist pastor in Illinois; the second from Rev. Dr. Wishard, Congregational Synodical Missionary of the Synod of Utah. We add a word of a different character from a note of Dr. Dewart, one of the best-known writers and editors of the Methodist Church of Canada, and an appeal that comes to us from "A Mother."—*Ed.*]

### "Originality of Christ's Teachings."

THE leading articles in *THE REVIEW* greatly enhance its value for ministers. I was very much interested in Dr. Pick's articles on "The Originality of Christ's Teachings," because a good deal of baseless assumption on that subject has been published. Cheyne wrote a series of articles in *The Expositor* on that theme; and we have had books about "books that influenced our Lord and His apostles," in which one could not find a particle of historic evidence that our Lord and His apostles had any knowledge whatever of the books named. It is amazing what slight evidence satisfies those who want to believe certain things.

E. HARTLEY DEWART.

TORONTO, CANADA.

### Another Reason "Why Pews Are Empty."

I READ *THE REVIEW* and enjoy all parts, sometimes differing in view.

In the December Social Section, "Why Pews Are Empty" impressed me strongly; but one reason, and a strong one, was not mentioned. I live in a town of about fifty thousand, surrounded by churches—within five blocks, yes, less, I reach Episcopal, Congregational, Presbyterian, Christian, United Presbyterian, Baptist, English Lutheran, German Lutheran, Evangelical, Methodist, and two Roman Catholic. All are fairly well attended, probably better than in cities of larger size; but the Roman Catholic *leads*. Why? I think the reason lies in *early home training*. Catholic parents are more careful in church train-

ing than Protestants. Christian offspring of Protestant parents go to any church, often Roman Catholic. Catholic children *very* rarely go to any other church. Their mission week, with children's great day (May 24 here), is remembered from year to year. *First communion* is prepared for in catechism, and in dress as for a wedding. White dress, slippers, ribbons, and flowers are worked for and thought of and planned for for weeks, for a *church* affair, not a *party*. Of course I realize

that this is an outer garment, but all makes its impress, and holds the child to *the church*. Peter's pence is provided *first*, candy next. *Parents*—rude, ignorant, foreigners many of them—see that these things *are* done, and children's faith and habits are *established*, and the *pews are full*. Have some gifted man write up this side of the question, arouse our *fathers* and *mothers* to their duties to babes under seven years, and our church pews will soon be filled.

A MOTHER.

## SOCIAL SECTION.

### RELIGIOUS AND SOCIAL THOUGHT AND MOVEMENT.

By J. H. W. STUCKENBERG, D.D., LL.D.

#### The Creative Spirit and Creative Work.

THE morning of the New Year has dawned, the second of the new century. Time is on wings. The century already seems old, so little is its advent still a subject of comment. The first year was rich in suggestion. It afforded an opportunity to review the past and look forward, to fathom the meaning of the situation, to seize the urgent problems, and to devise methods for progressive movements. The preparation for the century's work was not completed last year; but ought not some of the realization to begin in the second?

Many and great plans were made a year ago. All felt that a new era had come and that wisdom and energy were required to meet the demands of the occasion. Men of God were inspired; they became prophetic and apostolic. It was a time of initiative, and with the newly created century the creative spirit was aroused.

What was inaugurated under the fresh inspiration of that epoch may have been developed and made a new power. The impulses continue and carry forward preachers and churches.

At the same time it looks as if in many places adjustments and adaptations had been formed which mean routine and an end of initiative. Shall the creative spirit die with the century's first year?

There is not a department or phase of church activity in which this spirit is not constantly required. New conditions arise to which the old methods are not adequate. Besides, life requires variety and freshness. The vast means in the storehouse of Scripture have not been exhausted, and Christian genius can be as resourceful as in the past. Is not this an epoch-making time?

The creative life has no difficulty in determining where the creative spirit is to be applied. There is call for new matter in the pulpit, different elaboration and arrangement, a better style, more vivid illustrations, more direct application. There are unfathomed depths of Scripture from which the purest water for thirsty souls may be drawn. Here is a problem for the New Year: How can the pulpit be made so human and divine, so deep and attractive, as to be indispensable for all earnest and yearning souls?

Church organization affords oppor-

tunity for initiative. It is often loose, inefficient. The power of organization is lauded; yet the Church remains atomic, individualistic. The cohesion of love and sympathy, and an overwhelming passion for humanity and an irresistible drawing of the Spirit, are absent. Compactness, solidarity, a pentecostal brotherhood are needed. All organizing effort should aim at a deeper and more effective union in worship and work.

The Church as a growing center of the social life of a district, a parish, or a community, is a fruitful theme. Could not the congregational life increasingly absorb the time and energy now given to clubs and secular company, perhaps to frivolity? It is one of the greatest problems how the Church can infuse its own spirit into social life and give an ethical stamp to the character and course of society. Why should the church-building be empty some one hundred and fifty hours every week out of the one hundred and sixty-eight? Could any economic concern flourish under such conditions? How it characterizes our Christian civilization that the churches are closed and dark and empty, while the saloons are wide open, brilliantly lighted, and crowded!

Religious extension is the watchword. The Church must reach out, its life entering more nooks and corners, its spirit pervading more the home, the factory, the store, the social circle, politics, and recreation. The religious life develops by exercise; the soul grows by giving; a man becomes more by doing more.

A suggestive statement was lately made by one who moves in the richest and most influential circles of a large city: "It is a time of great opportunities. The people are anxious for religious help. The social settlements are doing the required work which the Church fails to do."

Creative work has a sphere in every meeting of the Church, in the regular services, in the Sunday-school, the

Young People's and prayer-meetings, and in the social gathering. What a call in our day for the Church again to become a missionary institution! The missionary Church of the first Christian era needs reviving.

We hail, then, at the beginning of the new year the creative spirit for the needed creative work, guided by the divine Spirit and divine Word.

## I. RELIGIOUS THOUGHT AND MOVEMENT.

### **The Strength of the American Pulpit.**

A NUMBER of preachers met recently to discuss "The Strength and the Weakness of the American Pulpit." They belonged to different denominations, some occupied positions which gave them opportunities for extensive observation, and they represented the East as far as Boston, and the West as far as Chicago. Some of the results of the discussion on the first part of the subject are here given. The editor of this department took part in the conference, so that his views are included in the following.

One element of strength was found in the freedom of the American pulpit. There is no state Church to dictate its course or to interfere with its prerogatives, and no civil government on whose patronage it depends. The Church can freely determine its character and make its own history. Being thrown on its own resources, it can, unhindered, exercise and develop its powers and make the most of its opportunities. The position of the preacher in this free Church is one of peculiar influence and responsibility. He is called to mold the congregation, to give the people spiritual light and bread, and to be their inspirer and leader, just as were the prophets of old. He interprets and applies the Scriptures to them, and exerts a controlling influence in the affairs of the Church. These factors give a unique place to the pulpit, nerve the preacher with strength, and add weight to his

message. No other place on earth is better calculated than the American pulpit to draw out the noblest qualities to the utmost.

This freedom offers the largest scope for the choice of subjects. The preacher can discuss the world and its thoughts, the character and acts of governments, the course of municipalities and corporations, the sentiments of society and the relations of classes, the spirit, the policy, and the life of the people, as well as what pertains to the mind and heart of the individual. Not a theme is foreign to him to which Christian ethics and spirituality are applicable. For his moral and spiritual work he can take his material from the widest range, from nature and mind, from science and philosophy, history and biography, literature, art, and life, subordinating all to his exalted calling and to the teachings of the Book of books. The variety in the American pulpit with the oneness of aim testifies to the untold wealth from which the material is drawn.

Another element of strength is its practical character. Not that metaphysics, speculation, and dogmatics have disappeared; but there is a growing conviction that the calm reflection these require adapts them better for profound theological works than for the rapid utterance of the pulpit. The people with their intensely practical life want teaching which is adapted to their experiences and daily affairs. That this teaching may reach down to the depths, as did the conversation with the Samaritan woman, every Christian thinker knows. What is most profound may be most practical; but it must enter the mind and stir the soul of the people. The deepest truth is demanded; but it must be living. The American pulpit is not free from poetic generalities and rhetorical phraseology, but it is becoming more direct. The situation demands it; and the thoughtful preacher knows that his power depends on meeting the actual needs of men, their doubts, fears, perplexities,

temptations, and yearnings. Christ as a teacher is studied, how He meets the questions of the people and solves their problems. The pulpit has learned from the attacks made on it; the empty pews teach their lessons; the minds and hearts and lives of the people are studied; and, as a consequence, the pulpit is becoming more living, the sermon more experimental, and its adaptation to the situations of life more marked. Preachers study psychology and call for a good psychology of religion. A successful pastor lately said: "The greatest lack of our seminaries is that they fail to teach their students a knowledge of the people."

Great inspiration comes to the pulpit through the contact between the pastor and his congregation. He learns from them how to make his instructions most effective. Especially is this the case where no hierarchical assumptions keep him from free personal communion with them. The best sermons preached may receive their inspiration and substance from the people. Much help is derived from congregational meetings to discuss the interests of the Church and from sociables.

Another source of strength is in pastoral conferences and ministerial associations. All learn from one another; each gives and takes. Often an account of actual experiences, how difficulty is met and success achieved, is more valuable than the discussion of abstract subjects.

It was affirmed that much of the power of the American pulpit consists in extempore preaching. Whether or not this is on the increase, it is certain that the dry essay is more and more disappearing. Even the read sermon must be direct and living and delivered with animation. In many instances the sermon is carefully elaborated or actually written and then preached from notes, or it is partly written, partly extemporized. The latter method, combining the advantages of writing and extemporaneous utterance, is often very effective.

It is thus evident that the grand opportunities of the preacher, the independence and responsibility of his position, and the inspiration which comes from the people and his fellow-pastors, are important factors in determining the strength of the pulpit. This strength, of course, is found in different degrees varying with the preacher, his people, and the general social and ecclesiastical conditions. The strength differs in kind as well as in degree.

The personal element is receiving more prominence than formerly. As abstract and dogmatic statements recede the person of Christ comes more to the front, His sublime trust in the Father, His wonderful love, His infinite tenderness toward the suffering and needy, and the revelations of His heart in Gethsemane and on Calvary. This increase of the personal element is also seen in the fact that the preacher draws more on his own experience of religion and of the teachings of Scripture, and also appeals more to the experience of his hearers. The use of biographical literature also seems on the increase. This personal factor is an element of power; it makes the message concrete, human, life-like, and has great possibilities for the future.

No doubt there are other elements of strength in different men and places, but the above are believed to be the most essential and most general features.

## II. SOCIAL THOUGHT AND MOVEMENT.

### How to Reach the Men.

THE discussion of the absence of men, especially working-men, from church is bearing fruit. Preachers who are on the alert are making special efforts and devising new means to reach them. The theory that men are too tired on Sunday to receive instruction may apply to some, but it does not account for the general neglect of divine services on the part of the majority. They are prepared, perhaps even anxious, for instruction, if it is in the line

of their interests, calling, and life. The exercise of an entirely different set of faculties from those used during the week is a healthful change and may be a recreation, provided the faculties are properly aroused and stimulated.

A layman recently said with reference to winning men to the Church: "If you want to attract them you must discuss subjects which appeal to them." This is the plan now adopted by ministers of different denominations, and it is meeting with encouraging success. The pastors form classes for men, become their teachers, meet them during the Sunday-school hour in a room by themselves, and consider from the religious and moral standpoint living questions of the day. The themes are such as the men take a special interest in and on which they seek light. The social problems are so rich that there never can be a lack of significant and fruitful topics. Perhaps the members of the class themselves suggest the subjects. They are encouraged to ask questions and take part in the discussions.

Manifold advantages may come to the pastor, the men, and the church. The pastor learns the views of the class and has an opportunity of applying the Gospel to the burdens, perplexities, and queries of men's minds. The men learn what the Christian doctrine is and that the Church is not afraid to meet the great problems of the day. The Church will gain by the spread of its teachings and by winning men now alienated. Indeed, by flooding with religious light the burning questions of the day the Church can gain victory on victory.

The pastor may be too much burdened on Sunday to take this extra work. Some other person may in that case be found to take it, some wise business or professional man. Some pastors hold, besides the Sunday class, a sociable for the men once a month and have a suitable address, perhaps by some expert on the subjects discussed.

One pastor has published the following instructive statement respecting the object of his class:

"Never was there a time when so much interest centered in the great social and economic problems. As a minister, I have long felt that certain grave problems of church life can never be solved until the church herself seeks more earnestly and practically to understand and solve the great social and economic problems that so vitally affect the every-day life of the great army of wage-earners of our land.

"I believe that the teachings of Jesus Christ contain the only real, permanent solution of the world's great problems. Hence the object of this class will be to study religious problems from a social and economic point of view; and social and economic problems will be discussed from a Christian standpoint. There will be a free, open discussion of these subjects each Sunday in the class. Bring your questions to the class."

#### **An Eminent Social Scholar and Worker.**

In the death of Brooke Foss Westcott, Bishop of Durham, England and the world have lost a distinguished Biblical scholar, an able student of social problems, and an efficient practical worker in the great social movements of the day. Many preachers in America may know of him only as a profound guide in the study of the Gospel. That in his own country he became best known, in the latter part of his life, in connection with the efforts to solve the burning questions of capital and labor, does not imply a departure from his Biblical studies; it was only an application of what he had learned of the teachings of Christ. Some of his social views have already appeared in these pages; others are added from an article in *The Economic Review* for October, which gives an account of his social principles and labors.

Westcott was known as canon of Westminster, regius professor of divinity at Cambridge, Bishop of Durham, and president of the Christian Social Union. It was in the last position that he became extensively known for his clear utterance of the teachings of Scripture on the relation of capital and

labor, and for his labors for the realization of these teachings in social life:

"What can not be superseded is his prophetic insight into the fundamental ideas of the Gospel and their practical bearings upon the social duties and responsibilities of the church. . . . It is not, indeed, only as a severe and indefatigable scholar, quietly pursuing his endless studies apart from the busy turmoil of the world, that he will be best remembered; it is as a man of ideas and principles, with a resolute face toward the actualities and perplexities of human life."

The palace and park of his bishopric did not keep him from entering sympathetically into the anxieties and perplexities, aspirations and hopes of working-men. He brought together estranged employers and laborers, to make them acquainted, and then he would help to conciliate them and remove their differences. He gave this hopeful testimony founded on actual experience:

"I do not presume to say the antagonism of classes can be finally removed, but I do say that one thing has never disappointed my hopes. I have never been allowed to see men brought together in equal social intercourse who have supposed themselves to be irreconcilably separated by interests and feelings, without noticing at least the beginnings of the victory of larger human sympathies over the narrowness of class."

These words are worthy of one who believed "the history of the Church is a series of ethical victories."

How his heart was enlisted in the cause of the toilers was evident when, at church congresses and meetings of the Social Union, he discussed the great social questions in the light of Christ's teachings and life. After he had been speaking at Manchester a working-man exclaimed on leaving the hall: "Why, I did not think the Church had these men!"

Much of his influence was due to a rare union of profound principles and practical tact. He constantly added to the rich stores of his large mind:

"He was always up-to-date, and had read the latest book. And yet he never lost that far prophetic insight, that spiritual outlook, which, when expressed in words, holds an audience spellbound, whether in a university town or in one of our great industrial centers."



His course should be commended to those who fear that the Christian social movement tends to secularize the Church. If truly Christian, it will bring out neglected elements of the Gospel and increase their practical application. He insisted on making the Christian law the ultimate authority for Christian practise. The law is found, he claimed, in the person and work of Christ:

"He has set up an ideal and a motive for life; and, at the same time, He has endowed His church with spiritual power, and has promised that the Paraclete, sent in His name, should guide it into all truth. The Christian law, then, is the embodiment of the Truth for action in forms answering to the conditions of society from age to age. . . . In each generation the obligation is laid on Christians to bring new problems of conduct and duty into the divine light, and to find their solution under the teaching of the Spirit."

A few of Westcott's many striking sayings are added:

"What is the end of business? Is it merely to make money; or is it a form of social service?"

"Man can not reach his own perfection except through social action."

"Christianity proves its vitality by dealing with new conditions of life."

"The redemption of society is through sacrifice."

### QUESTIONS.\*

**Is Jesus Christ Generally Looked upon with Respect by Social Reformers?**

Yes; and by many with enthusiasm. These reformers include Christian socialists and that rapidly increasing body of Christian social workers who do not call themselves socialists. These, of course, aim to model society after the New-Testament ideal. That society teems with evils and needs radical reformation is admitted; it is even affirmed that the reformation must be deeper than that of the sixteenth century. But no agreement has been reached respecting the means to be used and the specific requirements of

Christ. There is a consensus, however, that the teachings of Jesus are the unconditional guide and that His life is the model. His social doctrines are studied as never before; this is proved by the extensive literature on the subject. Special emphasis is placed on brotherhood, on God as no respecter of persons, on character and heart in distinction from the stress on mere externals, on love and sympathy and justice and mercy.

Many reformers who do not profess Christianity, and some who reject its doctrines, regard Christ as the Friend of labor and of suffering humanity. He is even praised as the first socialist. They declare that if His teachings and example were followed, the present social conditions would be impossible. The severest charge made against the Church is that it has abandoned His principles of mercy and justice and sacrifice, and become the friend and advocate of those who exploit the working-classes. Most significant of all is the fact that atheistic socialists express unbounded admiration for Jesus the carpenter, the friend and helper of the needy and suffering.

**Must not the Social Question be Brought to Jesus; in other Words, Must not the Problem be Studied more from the Standpoint of Biblical Interpretation?**

Unquestionably. For the Christians who are trying to solve the social problem and to enlist others in the work this matter is settled. But it is more than a matter of "Biblical interpretation." Equally important and usually more difficult is the *application* of the interpretation. "Thou shalt love thy neighbor as thyself" is plain enough; but the trial begins with the exercise of the love. It is an encouraging sign that the question is more and more, What does the Gospel demand of society, and how can its demands be complied with?

The question here considered is some-

\* Address questions for this department to J. H. W. Stuckenberg, 17 Arlington Street, North Cambridge, Mass.

times taken to mean, whether the teachings of Christ are not of themselves sufficient to solve the social problem. We need the Gospel to get the right spirit and principles, as well as specific doctrines. But the social problem involves so many things that for its solution we need all the light the age affords and the cooperation of all the good forces. The age must be mastered in order that the social condition may be understood. Without economic and political science the Christian worker may mar what he seeks to mend. The hope of thorough and successful work is in Christianity in cooperation with all the best scholarship of

the age. If the problem is how to make the earth produce more food, the answer may be found in agricultural chemistry. An isolated religion, or zeal without knowledge, unfits for the very work now most deeply needed. Among the advances of our times is the fact that Christianity is withdrawing from its former isolation and is associating with itself, in its great mission, science, philosophy, and literature, truth of every kind wherever found. The claim that religion alone can do the work is a mistake that is sure to produce evil effects. Religion, omnipotent in its place, becomes superstition when out of place.

### LIVING ISSUES FOR PULPIT TREATMENT.

#### The Menace of Immigration.

*Our inheritance is turned to strangers, our houses to aliens.*—Lam. v. 2.

How shall our people meet the flood of immigration that continues to pour upon our shores? The report of the Commissioner of Immigration shows that 487,918 foreigners came to this country during the year ended June 30 last. This is an increase of nine per cent. over the 448,572 of the preceding year, and is in marked contrast with the 311,715 in 1899 and the 229,299 of 1898. For similar figures we must go back to the years prior to the panic of 1893 which suddenly checked the tide. In 1892 there were 623,084, while in 1882 the record number was reached, 788,992. The following table shows the immigrant arrivals by decades from 1820, and the comparison with the white population of the country:

Decade ending:	Immigration.	Gain in white population.	Per cent of immigration to gain.
1830 .....	148,439	2,675,212	5.4
1840 .....	599,125	3,658,427	16.4
1850 .....	1,713,251	5,357,263	32.0
1860 .....	2,598,214	7,448,423	34.9
1870 .....	2,814,824	6,678,871	24.7
1880 .....	2,812,191	9,496,628	29.4
1890 .....	5,246,618	11,577,220	45.3
1900 .....	3,844,354	11,488,515	33.6

The table shows that for nearly sixty years a third of the gain in our white population was through immigration. The highest record was in the decade ending in 1890, when nearly half the increase in white population came from aliens. Present figures would indicate a tendency to return to the high totals of the eighties, but with a difference, and here comes the menace. More than seven-eighths of all the immigration comes from six nationalities of Europe. But mark the changes of ten years as shown by the following figures:

Immigrants from	1891	1901
United Kingdom .....	122,311	45,546
Germany .....	113,554	31,651
Scandinavia .....	49,448	35,579
	285,313	102,776
Austria-Hungary .....	71,042	113,390
Italy .....	76,035	135,996
Russia .....	47,426	55,237
	194,523	304,643
Six countries .....	479,836	487,319
All countries .....	500,319	487,918

Note how the immigrants from such desirable nations as the United Kingdom, Germany, and Scandinavia have dropped in ten years from 285,313 to 102,776, while from Austria-Hungary, Italy, and Russia the numbers have more than doubled, from 194,523 to 304,643. The first are the backbone of

the best American stock, and with present safeguards add no menace. The second group are the poverty-stricken, the ignorant, and too often the depraved, of a section of Europe admittedly the lowest.

Of all the immigrants received last year 425,356 were fourteen years old and over, and of these 117,587 could neither read nor write, while 3,058 more could read, but were unable to write. The illiterates thus numbered 120,645, or more than 28 per cent. of those fourteen years of age or over landing on our shores. Less than 1 per cent. of the Scandinavian immigrants, less than 2 per cent. of the English-speaking, and only 4 per cent. of the Germans were illiterate, while 24 per cent. of the Jews, 31 per cent. of the Slavs, 37 per cent. of the Poles, and 52 per cent. of the Italians were unable to read and write. With three-quarters of our immigrants coming from these ignorant races the problem becomes each year more pressing. Church and school must meet the question.

#### Four Liquor-Guzzling Countries.

*Therefore the nations are mad.*—Jer. li. 7.

The Board of Trade of Great Britain and Ireland has published statistics as to the liquor consumption of the world's four leading nations that make a sorry showing for temperance and sobriety. The figures in gallons, total and per capita, are as follows:

use of beer. Americans may find some comfort in the fact that this nation stands lowest of the four in consumption of wines and spirits, while our beer drinking is only about half as much per capita as in Great Britain and Germany. But unfortunately our consumption of these fluids is on the increase. While the gain in wines and spirits has been small, the use of malt liquors has been so largely extended that the average consumption is double the quantity of twenty years ago, and each year shows a marked increase.

#### A Century of Christian Giving.

*And of all that thou shalt give me I will surely give the tenth unto thee.*—Gen. xxviii. 22.

A thousand million dollars contributed by the churches for spreading the Gospel and for charities is the imposing showing of recent estimates. But spread the totals over a century of time, include the churches of the entire world, both Protestant and Catholic, and the figures shrink to comparative littleness. In the hundred years of the nineteenth century the churches of the United States have raised \$207,057,800 for church work, for education and for charities. The churches of England have contributed \$194,656,384 for like purposes and those of Scotland \$11,051,400. The Protestant and Catholic churches of Western and Northern Europe (including Siberia) have raised \$226,809,100; from the Australian Fed-

#### TOTAL CONSUMPTION.

	Wine.	Beer.	Spirits.	PER CAPITA.		
				Wine.	Beer.	Spirits.
United Kingdom .....	15,816,800	1,298,756,000	45,890,000	0.39	31.7	1.12
France .....	963,158,000	238,194,000	78,452,000	25.40	6.2	2.02
Germany .....	81,834,000	1,527,878,000	107,100,000	1.45	27.5	1.94
United States .....	25,346,000	984,210,000	81,000,000	0.33	13.3	1.06

France has the questionable distinction of leading in the per capita consumption of wine and spirits, while the United Kingdom heads the list in the

eration has come \$6,900,000; from South Africa \$2,500,000; and so goes the story around the world.

But measure these gifts, rich as they

are, against the Christian resources. When the century opened six persons in every one hundred of the population of this country, according to the figures of Dr. Daniel Dorchester, were members of Christian churches. Last year the communicants of all the churches of the United States were estimated by Dr. H. K. Carroll at 27,422,025, or 86 to every 100 of the population. Suppose that these church members, numbering more than a third

of the population, control but a quarter of the nation's income. This would amount to \$5,000,000,000 a year on the total estimated income of \$20,000,000,000. A single year's tithing of this Christian income would be \$500,000,000, which is nearly double the contributions made by the nation's churches for the entire century. In the light of these facts the pocket-book of the church is yet to be converted to Christ.

## MISCELLANEOUS SECTION.

### THE BIBLE OR NO BIBLE?

BY D. S. GREGORY, D.D., LL.D.

It is becoming clearer every hour that in the death-grapple of this age between faith and disbelief the central interest is in the Bible. Is it human, or is it divine? Is it fallible, or is it infallible? Is it without authority, or is it indefeasibly authoritative? Is it the word of man, or is it the Word of God? Whatever uniform the combatants may wear, whatever their opinions expressed or covert may be, whatever their claims of loyalty or disloyalty, there is but the single alternative, and all are practically arrayed on the one side or the other. The crucial question for the last half-century has been, The Bible or no Bible? And the death-grapple is on to-day as never before.

By means of false principles of criticism and an unscientific theory of evolution, broached in Germany and Great Britain, and disseminated from chairs of instruction in various schools, from innumerable pulpits and platforms, and through popular literature of every form, the Bible has been apparently discredited and displaced. Whatever may be the real state of the question regarding its character and authority, there is a widespread opinion—not knowledge or judgment, for it has the least possible basis except in superficial assumptions and shallow assertions—

that the old Book is obsolete as a religious authority, and worthless except as a historical relic.

This universal atmosphere of disbelief has naturally resulted in the loosening of the social, moral, and religious bonds. Human nature has never been pleased with the Ten Commandments. Men are gratified to hear that they are without binding power. Hence, with them, the fourth and seventh commandments—indeed, all the commandments from the first to the tenth—are as tho they were not. "There is no such thing as sin." What a gospel it seems! Then no need to think of it, to repent of it, to be saved from it. Lawlessness, impurity, licentiousness, violence, anarchism fill the earth, and the age is confronted with awful and ever-increasing perils. Fools chatter of "evolution" and "progress," but wise men everywhere are questioning about the possibilities with trembling. The drift is tremendous toward a worldliness that is simply heathenism intensified, and toward a learning and civilization that are merely neopaganism. To such a pass has the answer of disbelief, "The Bible is not the Word of God," already brought us. And is not all this merely the beginning?

The only remedy for the present condition of things is to be found in a permanent Christian uplift and a continuous Christian forward movement.

It seems clear, to some at least, that the only solid and enduring basis for such elevation and advance is to be found in *the Bible as the Word of God*. There are some vital questions, touching the crucial question, "The Bible or no Bible?" that need to be asked and answered by every one interested in Christianity as the Bible religion, and who desires to aid in displacing the widespread disbelief and lawlessness by a living, loyal, Christian faith. These will introduce to the question of present duty.

I. *Has the Bible been the only basis of the highest and best civilization?*

This question concerns a matter of fact, and should be answered from that point of view. Civilization is defined by Guizot as

"The improved condition of man resulting from the establishment of social order in place of the individual independence and lawlessness of the savage or barbarous life."

The best civilization must embrace as its characteristics the highest political and social organization and order, the greatest advancement in intelligence, the humanities, and complete manhood, and the largest progress in the most worthy aims, enterprises, and achievements.

Our readers will not question the fact that this has been most nearly realized in modern times in the history of the foremost Protestant nations, Great Britain, Germany, and the United States. But has the Bible had anything to do with the supremacy of these nations in the matter of civilization? Let some witnesses be called to the facts in the case.

The first witness shall be one who has been quite generally looked upon as prejudiced against Christianity and the Bible—Professor Huxley, the noted agnostic. Here is what he has to say: \*

"It appears to me that if there is anybody more objectionable than the orthodox Bibliolater, it is the heterodox Phillistine, who can

discover in a literature, which in some respects has no superior, nothing but a subject for scoffing and an occasion for the display of his concealed ignorance of the debt he owes to former generations.

"Twenty-two years ago, I pleaded for the use of the Bible as an instrument of Popular Education; and I venture to repeat what I then said:—Consider the great historical fact that, for three centuries, *this Book has been woven into the life of all that is best and noblest in English History*, and that it has become the National Epic of Britain; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and, finally, that it forbids the veriest hind, who never left his village, to be ignorant of the existence of other countries and other civilizations and of a Great Past, stretching back to the farthest limits of the oldest nations in the world.

"By the study of *what other book could children be so much humanized*, and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between the Eternities?

"I may add yet another claim of the Bible to the respect and attention of a democratic age. Throughout the history of the western world, the Scriptures, Jewish and Christian, have been the great instigators of revolt against the worst forms of clerical and political despotism.

"The Bible has been *THE MAGNA CHARTA OF THE POOR AND OF THE OPPRESSED*. Down to modern times, no State has had a Constitution in which *the interests of the People* are so largely taken into account; in which the duties, so much more than the privileges, of rulers are insisted upon, as that drawn up for Israel in *DEUTERONOMY* and *LEVITICUS*. Nowhere is the fundamental truth, that the welfare of the State, in the long run, depends upon the righteousness of the citizen, so strongly laid down. The Bible is the most democratic book in the world.

"From the sixteenth century onward, the Protestant sects have favored political Freedom, *in proportion to the degree in which they have refused to acknowledge any ultimate authority save that of the Bible.*"

It is not easy to see how any one can break away from the grip of these facts, so strikingly presented by one who professed not to know whether there is a God or not. One other witness is called to testify to facts in the world's history, as Huxley has testified to the facts of English history and confirmed the words of Queen Victoria: "The Bible is the secret of England's greatness." The author of the pam-

\* See tract on "National Security and Biblical Education," recently issued by the Howard Association, of London.

phlet already referred to summarizes the witness of modern history in the following paragraphs:

"In view of the important fact that, in general, the crimes, mob-violence, disloyalty, and rebellions, which from time to time disturb nations, are confined to classes of persons destitute of Biblical education, it is remarkable that Governments and the respectable portions of all communities have not taken a far more active part than hitherto in the Scriptural (as distinct from the sectarian) training of the young.

"The horrible and sanguinary atrocities of the various French Revolutions and the Paris Commune of 1871; the regicides perpetrated by Italian and other Anarchists; the assassinations and conspiracies of Nihilists; the vendettas of Southern Europe; and the gross municipal disorders and corruption of some American cities, have all been specially characteristic of sections of people who, even if in some cases making a profession of religion, have really never been habituated or inclined to an acquaintance with the supreme truths of God and ETERNITY, as revealed in the Bible.

"On the other hand, the best citizens, and the most amenable to Government authority, are always those who have had the advantage of more or less of Scriptural knowledge.

"Such examples have been afforded in noteworthy degree by the Puritan population of New England, by a large proportion of the Scotch nation, by the peaceful Mennonites and Moravians of Holland and Germany; and, in general, by all the regular attenders of the Anglican, Lutheran, Presbyterian, and other Protestant Churches, on both sides of the Atlantic. For they are accustomed to hear, from week to week, throughout their lives, much of the Sacred Volume read to them, in addition to their own private use of it. And the holiest and most beneficent members of the Roman Catholic and Greek churches have also been distinguished by a love for the Scriptures."

The writer adds, concerning the Bible with evident truth, that "the great body of the wisest and best of men, in all nations, have testified to its unique efficacy, as containing a basis of morality superior to any other source of instruction and also as pointing out the strongest motives to such morality."

By the mouth of many witnesses the claim that the Bible has been at the bottom of all that is highest and best in the modern world is abundantly confirmed. The amazing facts of history suggest the inquiry whether there is

any causal efficacy in the Bible and Christianity to account for them. There is the further question, Are we ready to give up the civilization, by giving up the Bible?

II. *Is the Bible as a reconstructing agency adequate to lift the world up to the highest and best moral condition? Is it the only such agency?*

It lays exclusive claim to be this; is its claim valid? Has it, as a matter of fact, the power in it to set before men the true ideal, and to make them over in conformity with it?

There is no denying the need of such reconstruction. The moral disorder and wreck are manifest everywhere. The Bible expresses the truth when it says, "The whole world lieth in wickedness." That should read, "lieth in the (grip of) the wicked one." Blindness to spiritual things, bondage to Satan, enmity to God, are but the beginning of the long catalog.

If man, the lost sinner, is to be brought back to righteousness, he must have a standard of righteousness set before him; his blind eyes must be opened to see it; his fetters must be stricken off and the enmity slain; the guilt and curse of sin must be removed, and he must be persuaded and enabled to break the power of "cancelled sin" and rise to the freedom of the sons of God.

That is the grand life-and-death problem of the ages, which all the philosophies and religions have set themselves to solve: *How can man be brought out of his sin and be restored to righteousness?*

To be more specific, there are certain obvious conditions upon which the solution depends, and that must be complied with by any scheme that proposes to solve this problem.

1st. It must take into account all the main facts of man's nature, condition, and destiny as a free, intelligent, moral, and immortal being, and make provision for them.

2d. It must take full account of the wreck and defilement and guilt of the

sinner, and make provision for atonement and deliverance.

3d. It must set before and reveal to the sinful soul a perfect standard of righteousness, or of the true manhood—embodying that ideal in concrete form if possible—that he may know just what he ought to become.

4th. It must provide a power for making man over so as to bring him into conformity with the standard of righteousness, since without such conformity man can never become either perfect or blessed, in this world or in the world to come.

5th. As man's nature craves achievement that shall require and task his full powers in their immortal development, there must be furnished an enterprise grand enough and motive mighty enough to satisfy this craving and lift man up to the utmost highest and best.

It were easy to show, by comparison and contrast, that the Bible with its divinely revealed religion of salvation alone satisfies these conditions.

Self-reconstruction, to which man so often resorts, has always gone down before the evil—the sinner's deadened moral nature, his powerful bias to evil, and his perverse principles, affections, and motives, always proving too much for the unaided will to cope with successfully. Good resolutions have always proved inefficient, taken alone, to make man over morally.

The multitudinous religions that are dead have demonstrated by death their worthlessness; while the great living religions, Confucianism, Brahmanism, Buddhism, Mohammedanism, fail to meet every one of the five conditions demanded for the solution of the problem of man's deliverance from evil.

The new philosophies—Modern Pantheism, Positivism, Culturism, Evolutionism—have fallen immeasurably short of the efficiency reached by the false religions, dead and living, in their attempts to lift man up to the highest and best.

In contrast with all these, the Bible with its religion of salvation meets all

the conditions of an adequate solution of the pressing problem of human sin.

It takes into account and provides for all the essential elements of man's nature and destiny. It provides for making the most and the best of body and soul, of intellect and moral nature, of the individual and of society. It gives the grandest scope and solemnity to freedom and responsibility, to progressiveness and immortality. It exalts God, at once immanent and transcendent, to His true kingdom of power and wisdom and love over the life and destiny of man, giving to God the Father His true place of Fatherhood. It takes into account man's sinful failure and wreck, and furnishes for the one an ample atonement through the Incarnate Son, and for the other an almighty reconstructing agent in the Holy Spirit. It embodies its perfect standard of righteousness and its marvelous scheme of grace in a person, Jesus Christ, who is at once the perfect example of right-doing and the complete exhibition of divine love for man, and the almighty helper of man in his struggle out of sin and up toward the perfect character and the noblest life. It fills the horizon of the saved sinner with a mighty mission as a coworker with Christ for a lost world and an everlasting mission for the glory of God, and empowers him for the accomplishment of his mission by the new and universal motive power of divine faith and love.

Philosophically, the Bible has demonstrated its ability to meet the essential conditions laid down, where all its rivals have utterly and ignominiously failed. Practically and historically, the results of the Bible method have demonstrated that wherever Christianity has been allowed to do its appropriate work; and just so far as it has been allowed to do it, it has actually reconstructed life, moral, individual, social, and national, in accordance with the law of righteousness. It has lifted, is lifting, will continue to lift, multitudes from the depths and defilement

and bondage and curse of sin into union and communion and likeness with Christ and God; and it alone has been able to do it.

By its reconstructing power, applied successfully under such desperate conditions, the Bible challenges acceptance as the one book, the one agency that man supremely needs. It offers to do, and is able to do, what every human being supremely needs to have done for him, and must have done if he is not under the power of eternal sin to make eternal wreck. If the Bible with its divine religion is what it claims to be, then attention to its requirements means life and purity and blessedness, and neglect of it means corruption and lawlessness for the individual, for society with all its industrial and commercial agencies, for the nation and the race; and neglect of it persisted in bears in its train inexorable doom and irremediable destruction.

If these things be so, then the Bible with its message of life and salvation is the one thing the man, the family, the community, or the nation needs to know, and in the comparison in the light of the eternities—the *one only essential thing*. Can the Bible as a book of morals be given up as an outworn evolution without wrecking the world morally?

III. *Is the Bible a divine book and its religion a divine religion? Or, is it a human book and its religion only an outworn evolution of past and buried ages?*

This is a crucial question. The Book itself, and God speaking in it and through it, claim that it is the former; many so-called "scholars" are claiming that it is the latter. It is doubtless possible to conceive of it as a reconstructing agency *naturally* adequate to the solution of the problem of evil in the world; but the Bible claims that itself and its religion are not merely naturally but *supernaturally* efficacious. It claims to be, not a human evolution but a divine revelation; not a human book outworn with the ages like all

other human products, but a divine book. It sets forth Jehovah, not as one of gods many, but as the one only God. It challenges the world as the one only absolute religion, complete in the Old and New Testaments once for all. Can its claims be justified? If not, however depressing the thought, they must be withdrawn.

It is possible here barely to suggest some of the lines of fact by which the Bible has demonstrated itself, not only true and naturally and rationally effective, but divine and supernaturally efficacious.

In miracle and prophecy the supernatural has been so interwoven into all the Book, and into all history as connected with it, that it has proved impossible to eliminate it without destroying the Book itself and ancient human history as connected and interlinked with it, and leaving Christianity and all modern history without explanation and without an adequate reason for its existence.

In meeting and solving the problem of evil which all the ages have failed to understand, and which all human attempts to grapple with have been only futile—and doing this largely through the agency of weak and unlearned, who tho separated by the lapse of centuries and marvelous diversities of race, environment, and training, have yet embodied all in a Book having a consistency and a unity to be found in no other book—it has clearly shown itself to be not of man but of God. In human history the Bible has shown itself the only thing able to stem the tide of evil and lift man up to his highest and best. Witness what Professor Huxley and the others have said of its relations to the best civilization. Witness the completeness, reasonableness, and adequacy of its provisions for making man and society and the world over again in the image of God in righteousness. Can all this be merely human and natural? To prove that it is not, God has ordained that its formal preaching and its theological teach-



ing—be they never so accurate and scientific and orthodox—should be utterly abortive without the added breath of the Spirit of God. The words of Scripture itself are: "Not by might, not by power, but by my Spirit, saith the Lord." "The wind bloweth where it listeth."

But above all the Bible shows itself divine by its basis of universal, absolute, and eternal truth. No cry could be more logically fallacious or more morally vicious than that of the present day that truth—even God's truth—changes with the changing opinion of men. Truth is conformity of mental view or verbal statement with fact or reality. Until these latter change, the former can not vary even a hairbreadth. The Bible and its system of salvation rest on immutable facts and realities, of universal interest and of eternal significance. God, man, the lost sinner in his relations to God, the incarnation, atonement, and resurrection of Christ, the essential and fundamental facts of the Gospel, the Holy Spirit and His mission of light and power—these have not changed and can not change. That the Bible should have taken them all in and for all time—after all the philosophers and wise ones of the ages have failed to grasp and grapple with them at all—proves it to be not of man but of God. It so presents, not a human and passing product of evolution, but absolute, immutable, *divine* TRUTH.

If this be so, the Bible, as the Book of God, has a vastly higher claim to human attention, consideration, and study than any based upon its relation to the highest civilization as its basis, and upon its being the one rational and adequate scheme of moral reconstruction. Nor is it simply the claim, so well stated by Dr. Blackie, in "Self-Culture," that

"The idea of God as the absolute, self-existent, self-energizing, self-determining Reason, is the only idea which can make the world intelligible, and has justly been held fast by all the great thinkers of the world,

from Pythagoras down to Hegel, as the alone keystone of all sane thinking."

It is based rather upon the idea set forth by Dr. Chalmers, in "Natural Theology," in the famous passage on the duty imposed by the bare imagination of God. If anywhere in His universe God has uttered a whisper suggesting the possibility of the existence of such a Being, it is man's duty to go in quest of that unseen benefactor, to probe the secret of his own being to learn whether he indeed came forth from that benefactor and received from Him the gifts that light up his life with hope and blessedness, and to acknowledge and adore Him. If such obligation rests upon him who, in the language of Job, has heard but "a whisper" of God, what shall be said of the obligation of the men of our day to whom the Bible has revealed God in "the thunder of his power"? And what of the Book that makes such revelation? Can it be given up?

Does not the Bible deserve the supreme attention that it everywhere challenges? Ought it not to be studied more reverently and earnestly than any other book; yea—in view of the truth it reveals, the salvation it offers, the spiritual and eternal interests for which it provides—*than all other books*? And ought not the answer of disbelief to the question, "The Bible or no Bible?" to be henceforth impossible to a sane thinker? It is absolutely inconceivable that such a Book, so manifestly towering above all human wisdom and so full of divine power, should have been simply a fallible evolution of forces resident in human nature as we know it.

In view of all these considerations, do not the present neglect and ignorance of the Bible, and the tremendous evils that have followed in their train, call for a return to the study of it as the Word of God, and an advance to such a thorough, systematic, and comprehensive mastery of it as the Book of God as has not heretofore been known? The practical question is, How can this be brought about?

## EDITORIAL SECTION.

## EDITORIAL NOTES.

**Soul-Winning.**

ATTENTION is being very generally turned to the Christian duty of soul-winning, and to the fact that its wide neglect has been one of the causes of dearth and failure in the churches. The subject has been discussed in two articles in former numbers of *THE REVIEW*, and readers of those articles will no doubt be glad to avail themselves of the timely and wise suggestions offered, in the Pastoral Section of the present issue, by well-known preachers, in the "Symposium on Soul-Winning." The views there expressed are commended as worthy of prayerful attention.

**The Twentieth-Century Gospel Campaign.**

It is gratifying to know that the leaders in the Gospel Campaign Committee are quietly and patiently doing the work of suggestion and "inspiration" to which they have felt that they were called of God. Many of the various "existing organizations and agencies" for Christian work are being stirred to take up and prosecute their appointed tasks for the kingdom. It is expected that the work of the Committee will take on a wider scope with the opening of the year 1902. Some extracts of letters, given under "Preachers Exchanging Views," will serve to indicate the awakening in many quarters to a new and keener sense of Christian duty toward the perishing.

**The Pan-American at Buffalo.**

THE Pan-American Exposition at Buffalo has passed into history. Its managers showed remarkable enterprise and pluck, and many of its features were admirable. But they made shipwreck on the Sabbath question, and their story serves to point a lesson

for those people in New York City who are just now imagining that they can set at naught the Sabbath law of the Decalog and defy Christian sentiment. The lesson is all the more emphatic as following up that of the Chicago Exposition of 1893, which wrecked itself by similar defiance of the law of God and Christian sentiment.

When it became manifest that the Buffalo directors were contemplating an open Sabbath, petitions and committees from churches, religious associations, and Sabbath alliances were hurried to the city to present the Christian protest against such a course. With these the directors played fast and loose for weeks and weeks preceding the opening, "to the last speciously holding out hopes that the gates would certainly be closed on the Lord's day, only in the end to disappoint them all and fling wide open the doors, inviting and promoting a vast desecration of the Sabbath."

The day of reckoning came. The stockholders foot up a loss of \$2,500,000, the contractors of \$1,000,000, while twenty per cent. of the first mortgage bonds and the whole of the second mortgage default—making a total of \$4,000,000 or more.

Their non-Christian constituency will care little for their loss in so far as it does not affect the pocket, and the Christians who protested against their course will have little regret that they have made of themselves a most conspicuous example of the truth that it does not pay to break God's law.

**The Saloon and the Sunday Question.**

THE late municipal election, in the second city on the globe, resulting in the routing of the disreputable elements that for the past four years have robbed, demoralized, and disgraced that city, seems to have precipitated the reopen-

ing and strenuous discussion of the old problem. The subject discussed being one of universal interest, and the situation in New York being quite typical, an unusual amount of space is devoted to them in this issue of *THE REVIEW*. Besides various utterances from men representing the Protestant churches, we take pleasure in printing in this section a portion of the statement just given out by District Attorney Philbin, a prominent Roman Catholic, whose professional and religious connections have given him a very wide and intelligent outlook, and whose utterances we are inclined to regard as on the whole the sanest, soundest, and wisest of any we have read.

The questions at issue are certainly very serious ones, and the difficulties have been complicated by the alleged utterances of some of the officers-elect. One of the successful candidates, for example, is reported to have said—it is hard to imagine how any one could possibly say it, unless in insane or Satanic mood—that *the saloon business is just as reputable as the dry-goods business*. Various by-remarks, attributed to others of the elect-officers, seem to have combined with this one supreme utterance of folly in furnishing occasion for the flocking of a host of the weak and the wicked to a modern Cave-of-Adullam gathering in the interests of the saloon as against the Sunday. The saloon interests are doubtless largely responsible for the sudden and hot zeal developed in behalf of “personal liberty” and the “Poor Man’s Club,” and the welfare of the “poor working man.” It is to be hoped that the better portion of the public will be able to convince the officers-elect that it will not be well for them to act upon such assumptions as the following:

1st. That they owe their election to the vicious elements, and so must conform to their wishes.

2d. Or that the decent people of the metropolis elected them to make way for any such internal and infernal revolution back from Christianity into

heathenism and barbarism as some seem inclined to propose.

3d. Or that the people elected the leaders to make laws for the city after their own sweet will, rather than to carry out and enforce laws that exist on the statute-books or that shall hereafter be placed there by the proper law-making authorities chosen for that purpose.

4th. Or that they were elected to adopt that most immoral and demoralizing policy, of discrediting all law and bringing in universal lawlessness by winking at keeping the side door and family entrance to the saloons open on Sunday, while the front door is closed.

Meanwhile there are certain things that should be laid to heart by all parties concerned, and to which thoughtful attention is invited.

1st. Freedom of action must have—in man’s present condition—some limitation; and that limitation has been recognized, by the best authorities, by legislation in many different spheres, and by decisions of the courts of law, as being the *moral law*. This principle of limitation has recently been ably discussed by ex-President Scovel, of the University of Wooster, in a series of articles in *THE HOMILETIC REVIEW*.

2d. This is a Christian nation—the Supreme Court has decided that it is so as a matter of fact—and that means, not that every one is bound to accept or profess the Christian religion, but that the *Christian morality* lies at the basis of and is wrought into the structure of all our free institutions. The limitation of freedom in our case is, not at heathen or Grecian or Roman morality, but at Christian morality. It is our glory that Christianity is in this sense the “law of the land.” And this applies to all parts of the land.

3d. Legislation subversive of Christian morality is the open highway to speedy destruction, not of progress and prosperity merely, but of freedom itself.

4th. It is the right of the nation or of the community—and not only the right,

but the *imperative duty*—to protect itself and its individual members from evil and vice and crime, by enacting and enforcing the laws necessary to accomplish that object.

There is no room here for the Mormon to preach and practise polygamy. He may hold his religion, but polygamy is a violation of fundamental Christian morality. Men may secretly practise horrible vice, in violation of the seventh commandment, but to legalize and protect the "social evil" is to strike a death-blow at a vital point in Christian morality and thereby to destroy the family and the state. Our free institutions invite the oppressed of all nations to find refuge under their protecting ægis, but we must guard ourselves by strict immigration laws from the incoming crowds of ignorant and vicious who have been only a curse to their own lands and would bring only a curse to us. We welcome the Italians, but we propose to exclude the Mafioti and the Anarchist.

Freedom is to find its proper limitation in Christian morality; that is the principle that the rulers and ruled in our municipalities—and particularly in New York City—need just now to take into account.

Judged by the principles of Christian morals—yea, even of pagan morals—the saloon as it exists in New York, in connection with the Raines-law system, is, through all the six week-days, the hotbed of drunkenness and licentiousness, and of every other form of loathsome vice and crime. The condition has become absolutely intolerable, and there must be a change. The people will soon be called upon to decide what that change is to be. It will be well for them at the outset to get a firm grip on the right principle, and to think their way clearly through all the complications.

Will the people consent to give the seventh day to the open saloon—while denying it to all forms of reputable business—and thereby make the institution inconceivably worse as a robber

of young men and of the poor and the wage-earner, and tenfold more a hotbed of vice and crime? That would rob the poor man of his rest-day, and take out the basis of Christian morality. As the *New York Journal* has just said, by placing the saloon-door—the saloon, remember, is not the German beer-garden with its family gatherings—on Sunday between the head of the house and the family, while training him to drunkenness and brutality, it strikes directly at the family and the foundations of society.

Will they allow themselves to be wheedled by that sweet word "Home Rule" into the adoption of a policy that would justify secession in the nation, the establishment of prostitution in a neighborhood that desires it, and of a republic of thieves in some precinct of an East-Side ward? We can not believe that New York City, if put to the test, would vote for an open Sunday; indeed, Mr. Philbin insists that even the poor people on the East Side do not desire it; but legislators will do well to think twice before they adopt a local-rule policy.

Will they try to reform the saloon and make it more respectable by giving it greater liberty? As one of our dailies has recently said: "This suggests a reversal of cause and effect. It is not restriction that makes the liquor-saloon what it is; its character and influence make restriction necessary." "The saloon is not a place of 'innocent habits and customs,' but one that breeds drunkenness and disorder, a hotbed for the germs of misery for a large part of the community! On the day when the people are released from labor it is capable of doing its greatest harm." The saloon is irredeemably bad, the product of greed for gain and the producer of vice and wo.

Will they deprive the "poor man" of his "club"? It is only the "poor man's club" to beat out his brains in order to rob him of his money and his manhood, and when the saloon-keeper has well finished that work he has no

further use for the "poor man" and hustles him out of the "gilded palace" into the street, barely a wreck of humanity.

As Mr. Philbin has so well shown, the attempt to placate the "saloon interests," and to satisfy decent people and decent morality, is an attempt at the impossible; the notion that they must be placated in order to get and hold official position is fallacious; and the claim that the "poor man" wants the saloon open on Sunday is not in accordance with fact.

It has been possible barely to throw out a few suggestions on special points. Manifestly a great and grave question involving many issues is upon us, and one that *can never be settled until it is settled right*. Let the ministers and the people see to it that it is settled in accordance with that Christian morality which is the recognized basis of our law and the only safeguard of our freedom.

#### Open Saloons on Sundays: District Attorney Philbin's Views.

In sharpest possible contrast with many of the recent utterances from pulpits and seats of authority—to say nothing of those from editorial sanctums—is the statement of District Attorney Philbin, who is soon to be succeeded by Justice Jerome in the attorneyship of the principal Borough of Greater New York. Mr. Philbin is a member of the St. Vincent de Paul Society, of the District Committee of the Charity Organization Society, and, prior to his appointment as District Attorney, was a member of the State Board of Charities as the Roman Catholic member of that body. Mr. Philbin speaks with authority, having the largest practical knowledge of all the questions and issues involved. We give as much of his statement as our space will permit—regretting that we can not give it entire—in order to help clarify the present somewhat hazy thought and speech on one of the gravest possible subjects:

"I am opposed to the opening of the saloons on Sunday, either for the whole or any part of the day. I am unable to perceive that there is any problem, so called, to be solved in relation to the excise law in that regard. The only thing in the nature of a problem, it seems to me, is to arrange so that the liquor interests and the other elements of the community who are opposed to the violation of the Sunday law are both placated, and I am of the opinion that there is no possibility of the solution of such a proposition.

"The present agitation seems to be based upon two theories. One of them is that there is a strong demand on the part of working men for liquor on Sunday, and the other that there are upward of two hundred thousand people engaged in the liquor business who are looked upon as criminals because they violate the law prohibiting the sale of liquor on Sunday, and that, therefore, the law should be repealed.

"So far as I have observed, there seems to be no evidence offered in support of the former proposition, as I have not seen anything indicating that the working man, who is not necessarily 'the poor man,' has any desire to indulge in the drinking of liquor on Sunday. I think that any one who took occasion to visit the saloons on Sunday, as now operated, would find that they were not frequented by the self-respecting working-man, as a rule, but largely by those who are more or less committed to a life of dissipation.

"If pains were taken to obtain information from fathers and mothers among the working classes, it would be soon found that they would object very much indeed to having the temptation of intemperance placed in the way of their sons and male relatives in the way that the opening of the saloons on Sunday would assuredly do. The temptation to go into a saloon under the present system, where the law is violated by means of the side door, is far less than if the community, by an amendment to the law, practically declared that such places might be visited freely and without hesitation upon the Sabbath.

"We do not have to look among the working class only for an illustration of the fact that idleness is frequently the cause of intemperance, for in the higher planes of society instances will be repeatedly found where young men of rich parents have been hopelessly lost in dissipation because of lack of occupation. It therefore seems to be manifestly wrong and immoral to place in the way of the honest young working man, striving to make his career in life, the temptation of an accessible saloon on the day when he lacks other means of passing the time.

"An entirely different proposition is presented where the saloons are open on public holidays, as on such occasions there are

many opportunities for diversion of various sorts, such as excursions and outdoor games or other pastimes that furnish sufficient opportunity for a disposition of the time.

"From the religious standpoint there can, of course, be no question as to the inadvisability of keeping the saloons open on Sunday, even after church hours. The moral effect of a reasonable religious observance of the Sabbath can not be overestimated, particularly when it is remembered that there is a large proportion of the community who never avail themselves of the good offices of a religion, and that the only means of having impressed upon them an idea of a higher life is such observance. . . .

"Now, so far as the suggestion that a change be made because of the interests of the liquor-dealers, I do not think that such a proposition can be seriously urged. It certainly can not be really claimed that because a certain class of citizens have been placed in the attitude of criminals by reason of their violation of the law, that the law should therefore be repealed, nor can it be truly said that a liquor-dealer can not successfully conduct his business unless he is allowed to open on Sunday, for there have been many instances where the law has been observed and fortunes acquired. . . .

"A change in the laws should not for one moment be considered because of the feeling that blackmail by the police can only be prevented by such a course. It would certainly be a very unfortunate condition of affairs if, under present auspices, the present administration could not prevent a flagrant violation of their oaths of office by the police, and I, for one, have no doubt that such misconduct will be almost wholly prevented under the new administration.

"That there should be an amendment to the law so as to abolish the Raines-law hotel there can be no question, but it is equally clear that the opening of the saloon on Sunday is not the only alternative. It is not impossible to draft a law by which hotels and restaurants of good repute could have the Sunday privileges now possessed, and within which could not be included undesirable places.

"I can only repeat that there is no evidence of a popular sentiment for the opening of saloons on Sunday, and the defeat of the reform ticket in 1897 can not be taken as such evidence. This will be at once seen when it is remembered that, altho Mr. Roosevelt strictly enforced the liquor law when Police Commissioner, there is nothing to show that his campaign for governor was in the least affected by his fight for principle in that regard."

#### Army Men's View of the Canteen.

GENERAL AARON S. DAGGETT, who was retired last spring after having

rounded out forty years of service in the United States Army, recently wrote to Rev. Dr. James B. Dunn, of the National Temperance Society, giving his views of the army canteen. The letter is written by a man who has had an opportunity to look at the subject from every point of view, and is the best many-sided presentation that we have seen. As efforts are being persistently made, in the interests of the brewers, distillers, and saloons, to repeal the present anti-canteen law, we give General Daggett's letter entire to help on the opposition to such repeal. The General has the soldierly art of hitting the mark at which he aims.

WEST HARPESWELL, ME., July 24, 1901.

Dear Sir:—In reply to your letter of the 23d inst., I will give you the following reasons for my opposition to the army canteen, viz :

1. It presents the saloon to the recruit in its least objectionable form. Many of our soldiers come from the rural districts, where they never entered nor even saw a saloon. Arriving at an army post, they find the saloon, called canteen, established by the United States Government, managed by army officers, and in many cases made as reputable as such an institution can be. It is the place of resort for nearly all the soldiers of the garrison. They live in an atmosphere that makes them feel that the thing to do is to spend their money at the canteen; it helps the company mess. The most of the recruits yield, and soon form the beer habit.

The credit system prevails. The soldier, being out of money, obtains checks on the canteen, presumably for a small part, but actually, in most cases, for a large part of his pay.

This debt he is compelled to pay on payday. He receives his money at the payable, and immediately goes to the canteen officer, and pays a large part, perhaps all of it, to the canteen. In a few days he is out of money again, and repeats the same process, month after month, during his term of service.

He entered the service free from the drink and debt habit. He is discharged with both fixed upon him.

2. The canteen stands as a constant invitation to the total abstainer to drink, as a temptation to the moderate drinker to drink more, and as a convenience to the drunkard to load up on beer when he has not the means to obtain anything stronger.

3. The constant presence of the canteen and the credit system offer opportunities for

the soldiers to keep slightly under the influence of liquor all the time. It was no unusual thing to find a company (I commanded a company more than twenty years), on inspection, with a majority of its men more or less under the influence of liquor, but not so much so as to subject them to punishment, but they could not perform their duty as well as they could if they had not been drinking.

4. If there is no canteen at an army post, saloons will spring up just beyond the military reservation, but of so vile a character that respectable soldiers will not visit them. When I commanded a company four-fifths of my men would not go near such dens of vice.

The drunkards would have their pay-day spree, spend all their money, serve sentence of court-martial, and be sober the rest of the time.

The viler the outside dens of iniquity are, the better for the morals of the garrison, because they keep respectable men away, and the majority are respectable.

5. There doubtless have been cases when the canteen has been of temporary benefit. It is said that falsehood may be of temporary benefit to him who avails himself of it. But it will be ruinous to him in the end. So will the canteen system be to the army.

6. The canteen system, in my opinion, resolves itself into this question: Is it best to keep a constant temptation before the total abstainers and moderate drinkers for the purpose of controlling the few drunkards?

Many of our railroad companies and business firms require total abstinence of all their employees. Only imagine their establishing canteens for them! Trainmen slightly dazed with beer! I believe the Government should require the same of the army.

You are at liberty to use this as you please.

Yours truly,

A. S. DAGGETT,  
Brig.-Gen. U. S. A., retired.

Lieut.-Gen. Nelson A. Miles, Commander of the Army, in his recent annual report, renews his indorsement of the anti-canteen law. Among other things he gives the history of the canteen and its workings. His words will help in the agitation against the repeal of the late wise action of Congress.

"Much has been said concerning the army canteen, which, when first established, was called the 'amusement-room,' and afterward the 'post-exchange.' It was a place of amusement and recreation for the enlisted men, where they could enjoy reading books and papers, playing games, etc., and

could purchase such refreshments, except liquors, as they desired. It was then an eminently successful institution, and promoted the contentment and general welfare of the troops. Later, when what was known as the post-traders' establishments were abolished, light wines and beers were authorized to be sold in the canteen. The Government has now, by act of Congress, prohibited the sale of intoxicating beverages in the canteen, and it is believed that no injury has resulted thereby, and that the law has, in the main, been beneficial.

"The army is composed principally of young men who have not formed the habit of using liquor, and altho the majority of the enlistments actually occur in large cities, as the recruiting officers are principally located there, a large percentage of the men come from homes in the country and small towns and villages in every part of the United States. The prediction that the change would prevent enlistments and increase desertions has not been fulfilled. Since the law was approved, namely, on February 2, 1901, the recruiting-stations have been thronged with men seeking enlistment for the service, 25,944 men having enlisted since that date, and the percentage of desertions is now far less than in former years. Desertions most usually occur during the first six months of enlistment, and a much larger percentage of enlistments have been made during the past six months than heretofore. In many cases the men who have deserted belong to a class whose presence in the service was not desirable under any conditions, but whose real character was not known at the time of enlistment.

"Under the regulations in force at the Military Academy of West Point, occupied by the corps of cadets and a regular garrison, and under those which have always prevailed at the Soldiers' Home at Washington, where there are now eight hundred and fifty-three men, ranging from twenty-two to over seventy years of age, the same condition

of affairs has existed for many years, with most gratifying results, and there is no doubt that the result of the present law in its effect upon military garrisons also will be beneficial."

#### Fundamentals of Elocution.

VERY comprehensive and simple were the directions given by a teacher of elocution to his pupils:

"Never speak anything until you have studied it and feel sure that it is worth speaking, that you are the person to do it properly, and that it will suit your audience."

The men who attempt to talk without thinking their way through the subject, or deciding that they have something worth saying, are useful chiefly in emptying the pews. The man who utters in the pulpit what should come from the mouth of the politician on the hustings is of avail chiefly in emptying religion of its piety. And the one who does not suit his message to the needs of perishing souls is sure to have a ministry barren of spiritual results.

#### The Record of the Anarchists.

THE record of the work of the Anarchist for the nineteenth century, as made out by the *New York World*, is a most remarkable one, and by its extent may serve to increase interest in the Congressional action that has just been proposed for the protection of our Presidents. Here is the list:

Emperor Paul, Russia, choked .....	1801
Sultan Selim, Turkey, stabbed .....	1808
President d'Istria, Greece, sabered .....	1831
Duke of Parma, Italy .....	1854
President of Haiti, stabbed .....	1859
President Lincoln, United States, shot ..	1865
President Balta, Peru, shot .....	1872
President Morena, Ecuador, shot .....	1872
President Guthriz, Ecuador, shot .....	1873
Sultan Abdul Aziz, Turkey, stabbed .....	1874
President of Paraguay, shot .....	1877
President Garfield, United States, shot ..	1880
Czar Alexander II., Russia, bomb .....	1881
President J. R. Barrios, Guatemala, shot ..	1885
Queen of Korea, poisoned .....	1890
President Carnot, France, stabbed .....	1894
Shah of Persia, stabbed .....	1896
President José Barrón, Guatemala, shot ..	1898
Empress of Austria, stabbed .....	1899
King Humbert, Italy, shot .....	1900
President McKinley, United States, shot ..	1901

A strange feature of the record is the evidence, in the greater number of presidents of republics, that rulers chosen by the people are not as safe from the

assassins as are those whose office is hereditary.

#### The Latest Theological Controversy.

THE attempt of Pfleiderer and other advanced rationalists to make the study of comparative religions a regular department in the University of Berlin, has brought on a controversy in Germany in which Professor Harnack appears as the conservative leader against the extreme rationalists. He indicated his main positions on the question in his inaugural address as Rector Magnificus. Three propositions summarize his views:

1. That there is only one religion, which was revealed from God. Mohammedanism, Confucianism, Buddhism, Judaism, Brahmanism, and other so-called religions are the inventions of men. One has come down from heaven; the others are of the earth, earthy. One is a divine revelation from the Creator of the universe; the others are moral philosophy.

2. The theological department of the university was established by the Government to train men for the ministry. The Bible, the inspired word of God, is the only necessary text-book. It contains enough of truth and knowledge to employ students during their lifetime, and it would be better for them to stick to it rather than waste their strength and time in the study of other creeds which can be of no use whatever to them.

3. If theologians or students have curiosity to know what has been taught by impostors and the inventors of false religions, they can do so in connection with the department of history or philosophy.

A like tendency is manifesting itself in American theological schools. They were established to train men in the knowledge of the Bible for preaching the Gospel; but so many secondary or irrelevant subjects are being introduced, and so much of mere passing human opinion and speculation is being inculcated, that many a student has no Bible left when he completes his course. The curriculum is "broadened" until it ceases to have any depth. As one thinks over the matter and becomes acquainted with the new-style preacher and his preaching, he is inclined to pretty hearty sympathy with the American humorist who said: "I would rather not know so much than to



know so many things that ain't so." May not Professor Harnack have a new mission, to save the German pulpit from such breadth and shallowness?

#### Classes of Preachers and Hearers.

THE Archbishop of York is reported to have said:

- "There are three kinds of preachers :
- "The preacher you can't listen to ;
- "The preacher you can listen to ; and
- "The preacher you can't help listening to."

The third class is clearly the one to which every preacher should strive to belong. With equal acuteness and cleverness, Thomas Boston—who died nearly two centuries ago, but whose "Fourfold State" was in our boyhood still considered good reading—declared that in his day there were four different kinds of hearers:

First were the sponges, who sucked up everything indiscriminately and let it run right out again.

Second were the sand-glasses, that let what entered at one ear pour out at the other.

Third were the strainers, that let the good go and retained the bad.

Fourth, the sieves, that separated the good grain from the chaff, and retained it to feed upon.

For hearers of the fourth kind every preacher should long and pray.

#### A Marvel in Wireless Telegraphy.

As this number of THE REVIEW is being completed the news comes that the famous electrician, Marconi, claims to have transmitted a signal—three ticks, meaning the letter "s"—between Newfoundland and Cornwall, England, a distance of 1,800 miles, without wires. We well remember when Cyrus W. Field cabled the first message across the Atlantic: "What hath God wrought?" The latest news, if true, is of a still greater marvel. May it hasten the coming of the Kingdom!

### NOTICES OF BOOKS OF HOMILETIC VALUE.

JOHN HALL, PASTOR AND PREACHER. A Biography by His Son, Thomas C. Hall. New York, Chicago, Toronto: Fleming H. Revell Company. Price, \$1.50 net.

This is a simple and beautiful record of a noble Christian career from the pen of an affectionate son, who, tho not always in sympathy with his father's conservative views, is yet able to state the facts with absolute fairness. Tho John Hall occupied a—perhaps the—foremost place in the American pulpit for two or three decades, there is no language of eulogy in the book.

There were several factors of importance in his youthful environment. When he entered the College at Belfast, in 1841, at the early age of thirteen, his native island was feeling the full force of the evangelical movement from which came the impulses of a newly awakened religious life. Dr. Henry Cooke was accomplishing for Ireland what Dr. Chalmers was in his day doing for Scotland. It was to this that Dr. Hall owed the evangelical fervor that always characterized his preaching.

He entered the ministry in the midst of a great temperance revival. Drunkenness was not uncommon among ministers, and some had been deposed because of it. So the students of the theological college formed a temperance society, of which John Hall was secretary, which bound them to refrain from "intoxicating drinks," but permitted the use of wine. He tells his own story of how he became an advocate of total abstinence. When he entered the ministry he had often to remonstrate with persons in his parish who "drank to be drunk." Taking such a man in a calmer mood and a quieter place, he would remonstrate with him. Here is his own record of the result, made long after:

"These men are commonly honest and frank,

and I always liked them for it. 'All very well for you, Mr. Hall' (I had not been doctored then), 'to talk that way. You can take your wine. We can't do that; we take what we can get, and it is stronger.' So he would answer.

"Then it was—over thirty years ago—that I came to say: 'Well, I rarely take it, but to take that ground from under your feet, here, now, I abstain from wine, too, as a beverage, and I found the appeal so made had its weight with them. I found others of my friends pursuing the same course, and also putting it from their table, and ceasing to offer it to friends.'

Moreover, Dr. Hall was so exceedingly fortunate as to be permitted to begin his work in a quiet country parish. He was not, as Dr. Alexander McLaren lately expressed it, pitchforked as a young man into a prominent place where social duties left him no time for the study of the Bible and becoming acquainted with himself and with God.

Thoroughly Biblical, markedly evangelical, in sympathy with reform, a man of absolute sincerity and strong personality, he easily maintained his foremost place in the metropolises of this western continent for two decades. It is gratifying to learn that the untoward happenings that clouded his last days did not embitter his soul or shadow his spiritual vision.

ROBERT BUCHANAN, THE POET OF MODERN REVOLT. An Introduction to His Poetry. By Archibald Stoddart-Walker. London: Grant Richards, 1901. Imported by Mansfield & Co., New York. Price, \$3.50 net.

This book is interpretative rather than critical; that is, it belongs to that higher order of criticism that aims to help the reader to come to see an author and his productions "as they are in themselves." Robert

Buchanan manifestly needs an interpreter, and is pretty clearly worthy of one. Ten years ago Zangwill wrote of him:

"Are there many Buchanans whom we have all been ignorantly confounding?" and proceeded forthwith to picture various Robert Buchanans with more or less antagonistic methods and sympathies. "There is a poet Buchanan, Byronic and brilliant, who is only nominally the same as Buchanan the mystic (not to be confounded with Buchanan the materialist). There is also Buchanan the complete letter-writer, who is unrelated to Buchanan the author of Christian romances, who, in his turn, suffers from being identified with the Buchanan who writes novels for the other person, and it need hardly be said that none of these gentlemen is Buchanan the essayist, or Buchanan the business man. . . . They were all born in different years, and some of them are dead. Several are men of genius, and one or two are Philistines whom the others dislike."

Buchanan is the poet in revolt against the tyranny of nature and the naturalistic theories of the present age, against the tyranny of inexorable law. A paragraph of autobiographical character gives the key to the man and the reason for the mystery:

"I have sought only one thing in life—the solution of its divine meaning; and sometimes I think I have found it. But in an age when the gigman assures us there are no gods, when to believe in anything but hand-to-mouth science and dish-and-all-swallowing politics is a sign of intellectual decrepitude, when a man can not start better than by believing that all humanity's previous starts have been blunders—I would rather go back to Balzac and swear by Godhead and the Monarchy than drift about with nothing to swear by at all. And absolutely I don't know whether there are gods or not. I know only that there is Love and lofty Hope and Divine Compassion, and that if these are delusions, you and I and all of us are no better than infusoria. If 'this' is the only life I am to live, the devil help me!—for if the gods can not, the devil must." And again: "I, for my part, who was nourished on the husks of socialism and the chill water of infidelity, who was born in Robert Owen's 'New Moral World,' and who scarcely heard even the name of God till at ten years of age I went to godly Scotland, have been God-intoxicated ever since I saw the mountains and the sea. Without the sanction of the supernatural, the certainty of the superhuman, life to me is nothing."

Typical child of an Age of Doubt is Robert

Buchanan; and in his poetry is fought out his battle with philosophic and religious doubt. The aim of the book under consideration is to set that battle before its readers by giving a panoramic view of the author's poetry.

**THE ETHICS OF BROWNING'S POEMS.** By Mrs. Percy Leake. With an introduction by the Bishop of Winchester, New York: M. F. Mansfield & Co., 1901. Price, \$1.

This is another volume of interpretation. The Bishop of Winchester, in his introduction, well expresses its aim:

"Her endeavor is made, as far as I can judge, in the wisest way possible. For a key to hard phrases or obscure allusions we must look elsewhere. These pages—outcome of a more penetrating study—have throughout a nobler aim. In a manner that must interest every reader who cares about such things at all, they trace, through many poems, and often under quaint disguises of paradoxes and contradictions, the large, the permanent, the uplifting thoughts about the work and destiny of man, with which it has been the privilege of Robert Browning's genius to enrich his time.

**GLORIA DEO: A Collection of Hymns and Tunes for Public Worship in All Departments of the Church.** New York: Funk & Wagnalls Company, 1901. Price, \$1.25.

The first feature of this work that strikes us is its comprehensiveness. It provides for the regular Sabbath services, morning and evening, for the Sunday-school, the Young People's Society, and the prayer-meeting, and provides amply for them all without running the number of hymns far up into the second thousand—it contains only 767 all told. There are also the Ten Commandments, the Apostles' Creed and the Lord's Prayer, besides the Beatitudes and fifty selections from the Psalter for responsive readings.

The arrangement of the words between the braces of music is another peculiarly helpful feature, for they are subdivided so as to bring each syllable exactly below and close to the note to be sung.

The aim of the compilation is to help in attaining good congregational singing, and with this end in view the compiler has sought to bring together into compact shape the best tunes of the old masters and the best of the new, combined with the best popular hymns old and new.

## OUR BLUE MONDAY CLUB.

[Any clergyman admitted to membership who will send us at least one original story a year which will help to dissipate the Monday blues.]

A SCOTCHMAN once called on his minister and expressed his desire to have his child—his first-born—baptized. He was not a communicant. The minister, after he had put a few questions to him, found that he was very ignorant of some of the simplest yet most important doctrines of religion. Accordingly he said to him: "You are not fit to hold up your child"—a Scotch expression for presenting it for baptism. "No fit to haud up ma bairn!" exclaimed the "dumbfounded" visitor; "man sir, I cood haud him up gin [if] he were a bull cauf [calf]." T. F.

WOODBRIIDGE, ONTARIO.

ON arriving at a schoolhouse on a country circuit one Sunday afternoon, the minister was glad to find a goodly number present to hear the Word of God. Knowing his own needs best, and that the collection was usually a small feature of the regular service, he silently prayed for his people as he entered the building that they might be blessed with the spirit of liberality. As he took his seat behind the desk he called for an opening hymn, which a good brother announced and together with the people sang heartily. To the surprise and amusement of the speaker, the hymn which was sung so well was "I'm glad salvation's free," causing him to bow his head and indulge in a silent laugh; but his comments on the incident he reserved for some other time. W. B. PEPPER.

PRAIRIE FARM, WIS.

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## REVIEW SECTION.

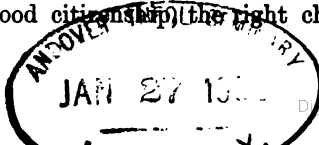
### I.—A PROBLEM SOLVED: HOW SHALL THE PREACHER HELP TOWARD SOLID READING AND THINKING?

By BISHOP JOHN H. VINCENT, D.D., LL.D., ZURICH, SWITZERLAND.

ARTHUR MANNING, as pastor and preacher, was puzzled by this problem: How shall I, as pastor of the Croydon congregation, help toward the increase of solid reading and more careful thinking among the people of my congregation?

One of his excellent official members, when Arthur mentioned the matter to him, said: "But what has a pastor to do with that? His office is spiritual, and relates to the eternal world and to the things of the spirit. The tendency nowadays to connect everything with religion and the church is dangerous. It tends to secularize the church and to make it worldly. Let us cultivate in the church a love of heavenly things, a looking for the coming of Christ, a preparation for the final judgment. Let the men of the world look after the things of the world."

This proposition stirred up our young pastor. It crossed all the convictions and tendencies of his soul; and he poured out, with admirable self-control, however, a series of arguments which we have not space here to record, insisting that the church is here to claim the whole earth as its inheritance; to enter into possession, for use and improvement, of all the "talents" committed to it by the Lord—time, money, political influence and responsibility, social power, commercial opportunity, education, literature, science, art, whatever helps to make civilization a power for good and whatever prevents it being a power for evil. "All things are yours," said Paul. And if we be Christ's, seeking to honor Him and to have Him honored everywhere and in all things, we have to do with everything that makes for power; and it is our business to watch the political issues of the day and give our votes and influence in favor of truth and righteousness; it is our business to promote education and the proper use of good literature, and to help every cause that is advocated and sustained in the interests of intelligence, reform, purity, good citizenship, the right choice and the



right use of the right literature and whatsoever things besides are true, honorable, just, pure, lovely, and of good report." And this quotation put into Arthur's mind a good text for a sermon, and he considered the theory of his official member a good excuse for a sermon, and the next Sabbath he preached on the relation of the church to the present civilization. And it was a sermon with many strong suggestions in it. But we can not now report or comment upon it.

There is one thing which in passing we may speak of, and that is the wisdom of using casual or predetermined conversations in the interest of sermon-making or sermon-growing. He is a wise minister who uses conversation as a means of finding out the thinkings of his people, their theories, difficulties, doubts, and needs, and who "tries on" his theories to see how they strike people, and out of the free and frank talk thus elicited creates sermons for his congregation. Out of this incidental chat with a conservative member of his officiary there were many other conversations with many other people. The result was—a vital sermon on "the secular and the sacred" in the life and work of the church.

This habit of pastoral conversation developed intellectual interest, and in itself ministered to "solid reading and thinking." It gave opportunity to recommend certain books, chapters in books, monographs, and magazine articles, and thus indirectly gave an impulse of the right kind to Croydon Church.

There was a time when, especially in New England, the pulpit represented "learning" in the community. The ministry was educated. The parson's library was likely to be the largest and best in the town or neighborhood. His pulpit themes were, of course, Biblical and theological. This did not make his sermons less intellectually stimulating. The great characters of history, the great doctrines of Christianity relating to God and man and destiny, the incidents which fill the pages of revelation—dramatic, vivid, pathetic, tragic—the sublime poetry, the radical, ethical, and social principles embodied—all that is in the Holy Book appeals to the highest powers in man and stimulates intellectual grasp and vigor. In that age the pulpit had the authority which commanded attention. In our days "schools" and "books" abound. The press scatters its pages by the million every day. Everybody reads. It may be that too few *think*. The sensational, the skeptical, the immoral elements abound in much of the popular literature of our age. The "sermon" is too likely to be an "essay," short, bright, "broad," with a careful avoidance of, if there be not an implied contempt for, "doctrine." Or the sermon may be an "exhortation," if not sensational, at least sentimental, moistened with pathetic incidents and warmed with fervent appeals. A measure of "Scripture quotations" may spoil a sermon for the average hearer nowadays. It is not correct to say that the pulpit has lost its power. Too often it is superficial and sensational. But the pulpit has not

yet lost its opportunity, and noble representatives of it are to be found on both sides of the Atlantic. And our young Croydon pastor was right when he answered the question "How shall the preacher help toward solid reading and thinking?" by his own firmly written resolve: "I will not only by frequent and faithful discussion in conversation stir up my people to read good books and to think on great themes, but I *will* more than ever emphasize in my church the one great, the one *greatest*, of all books—the Holy Bible. I will study it more, preach it more, talk it more, go into the depths of it more, and, while I consult the Hebrew and the Greek, I will make my model, my text-book, my constant companion—THE ENGLISH BIBLE!"

The careful observer of the great world-movements of our age will acknowledge that the age singularly parallels the historical developments of the Old Testament. Proofs are being furnished in our own days of divine activity. The ancient Hebrew records are being duplicated, and representative leaders of political and religious movements are being projected into prominence and power. We have in our own times national and racial surprises, emancipations, *exodi*, invasions, race-reinstaurations and glorious victories in the interest of liberty, education, and the highest civilization. And these modern unfoldings of divine Providence are embodying themselves in a literature of progressive civilization. Correspondents, reporters, editors, essayists, political economists, statesmen, and prophets of the kingdom of Christ are in our own times providing a literature weighty with reality, reverent with the recognition of God's hand in human affairs, and brilliant with the rhetoric born of culture, conviction, enthusiasm, and hope. The wise minister who knows his own times, and who shares the ardor of his associates in social and political reform and in Christian aggression, will see that such modern literature is put into the hands of his people or their attention called to it through pulpit, press, and pastoral conversation. These are indeed days of sensationalism in literature, of plot and passion and folly unrestrained, but they are also days of great race-movements, and the hand of God may be seen by people who care for God, and the history He is making may be read while He is making it. I can see how a pastor who is alive and alert may awaken his people to enthusiasm in these later Scriptures of the God who inspired our Holy Scriptures, and, without lowering the divine claims of the latter or unduly exalting the former, may lead his flocks to appreciate more fully and to rejoice more fully in the God of our fathers who has neither forsaken nor forgotten their children. Thus the church may be stimulated to more solid reading and thinking. The church reading-room, the church library, the church lecture-room, and the church home may be led to seek and to delight in the highest literature, ancient and modern, sacred and secular.

Arthur Manning, of Croydon Church, aroused to the importance and possibilities of this literary and religious revival, was at once em-

barrassed by the wealth of material that met the needs he had just begun to feel; and, while he saw the impossibility of placing a tithe of it within reach of the men and women who would relish it, he sought for a plan that might at least give a glimpse of it to the thoughtful part of his parish, and a taste of it that would forever wean them from frivolity and dissipation in reading. He called one of his wisest committees, and over and over a cup of tea they devised a plan for furthering the worthy aim of their pastor.

"This age," said Manning, "is crowded with the literature of a long and prolific past. Men are more than ever interested in what the ancients wrote, in their opinions about man and governments, about nature and the supernatural. One would expect an age as productive as our own to depreciate the fathers, their judgments, the wisdom they put into proverbs, and the dreams they wove into song; but, on the contrary, we search eagerly to find and interpret their writings. We seek to master the conditions, political and social, under which they gained their knowledge and framed their theories. We publish in our highest typographic style, on our best paper, with our richest binding and our most artistic engravings, the records and writings of men who flourished from four hundred to five thousand years ago. At the same time we are pioneers in a civilization more full of energy, more aggressive, and vastly more prolific in literature than our race has ever before known. It requires to-day an immense volume to contain simply the list of books issued within five years by the press of Germany, of France, of England, and of America. And the subjects these publications discuss are of vital importance, bearing as they do upon all the relations and possible issues of life, personal, physical, religious, social, political, scientific, racial, and international. We may abandon the whole matter in despair, or select what happens to fall into our hands, or we may as wise people amidst this flood of literature select certain channels and fill them with the waters that may refresh and gladden and put strength into our lives."

"It is impossible," said one of the company, "for any one man to cover the whole field, but one man may take a period and give a chronological outline of it, discover its characteristics, find the men who were foremost in making it what it was, collect the testimonies of recent historians and other students as to the final value of the period to general civilization, and in one hour give such a survey and summary as would make that period and its results real even to the casual hearer, and make him the better able to trace the progress of civilization and to see the hand of God in history."

"The same might be done," said Mr. Risby, the superintendent of public instruction in Croydon, "with great characters—representatives of government, of military achievement, of art, of literature, of religion, of reform, of exploration—so that the relation of individual leaders to civilization might be more clearly understood. This would prepare for

biographical study, each one of a score of persons taking up one character and making that his specialty, and giving the result of his studies to the company, club, or congregation at an appointed meeting."

"There might also be such a summary of the great works of fiction," said Mrs. Manning, "presenting the period which such story represented, with fine selections of the best passages of description, or of character delineation."

"Thus," added Arthur, "each person may do some thorough work and all gain a general advantage. The field selected by the church may cover periods and characters and momentous events in church life, and thus make the entire course thoroughly religious, and at the same time embrace all the most important events of what we call secular history; for it is a fact that the greatest factor in history has been religion. And it is a right thing for the church to seek a true estimate of the place of religion, of the religions, and especially of Hebrew and Christian facts and theories in the development of history."

In the conversation that followed there was no lack of suggestions as to plans for making practicable this idea of distributed work among specialists with general reports. There were also hints at the possibility of "debates," "lectures," "public readings," "social evenings in art," "commemorative days," "picture collections," "stereopticon views," "sermons," "conversations," etc.

After another cup of tea and a word of prayer Arthur Manning said: "We may command all the scholarships and literary taste and skill of Croydon if we go about our work judiciously and with the purpose to carry it out. Let us do that. And let us remember that, the opinion of many gloomy minds to the contrary, this is an earnest age. Underneath its excitement and impatience and apparent indifference to certain forms of religion it is an earnest age; the Church must be in earnest. It is an age of thought; the Church must think. The age fills the air with questions; the Church must be interested enough in all such questions to echo them and to try to give honest answer. This is an age of outlook and uplook; the eyes of the Church must be wide open and turned toward the future. And the Church must be ready to show that her Christ is the key to the past and to the present, and that what the Church and the world need is the Gospel and the recognized presence of Him who is 'the same yesterday, to-day, and forever,' the 'fulness of him that filleth all in all.'" That multitudes are waiting and longing—perhaps almost unconsciously—for this great need to be met, makes this a grand age for the Church. The world is wide open for commanding Christian enterprises. The opportunities are boundless; the possibilities outrun imagination. Now as never before there is room for leaders of wise initiative, inspiring enthusiasm, and tireless energy in the service of the King.

## II.—A CENTURY OF HOME MISSIONS.

BY CHARLES L. THOMPSON, D.D., NEW YORK CITY, SECRETARY  
OF THE PRESBYTERIAN BOARD OF HOME MISSIONS.

CIVIL and religious liberty on these shores is an inheritance from Europe. The battles for civil liberty which our fathers fought, all the way from Concord and Lexington to Cowpens and King's Mountain, had their prototypes in similar battles for religious freedom on a score of battle-fields in the Old World: among the Grampians of Scotland, amid the green fields of England, from Hastings to Chester, behind the dikes of Holland, and on the sunny fields of France. Our religious life likewise was lived first by the fathers in Switzerland, Germany, Holland, France, England, and Ireland. Our national life, made up thus of the virile elements of a half-dozen nations, represents in its composite character the strength of them all. Strenuous were the men who from the midst of strenuous times came to strenuous conditions in the New World. How grandly they lived that life; how nobly they laid the foundations on which we are now building. This is the thrilling story of our colonial history.

Prof. Woodrow Wilson, in a short history of the United States recently published in *Harper's Magazine*, tells of the difference between the people who came on the Southern and those who came later on the Northern parallels to inhabit and develop our country. Spanish civilization drifted into the Caribbean Sea—into the Southern part of the continent. Its representatives were in pursuit of gold and luxury and fabled fountains of immortal youth, and they died in their pursuit, leaving little but castles and fortresses simulating those of the Old World to mark the way of their going. Those who came across the Northern Atlantic, on the other hand, were men of high principle, self-sacrifice, devotion to God, who came to found a kingdom in which they might worship and serve their God. The difference between North America and South America to-day illustrates the world-wide difference between the ideals that animated respectively these two classes of immigrants. The history of the last few years is that of the collision of these two ideals, and the history of this country for generations to come will probably be the illustration of the power of the strong life of Protestantism to modify or change the ideals and lives of the children of Spanish Romanism.

The religious history of our country has been missionary in its character from the first. Organized efforts by ecclesiastical bodies in systematic ways to extend the principles of Christianity throughout our country are only about a hundred years old. The Presbyterian Church is this year celebrating her centennial of organized home missions; but the work of home missions began almost with the existence of the church in America. The feeble congregations scattered through the



forests along the Atlantic coast from Massachusetts to the James River were swift to send out missionaries as they were able to the scattered settlers round about and to the Indian tribes.

The name of Francis Makemie stands for missionary heroism in the early days all the way from the Chesapeake to New York, in which city he was flung into prison for daring to preach the Gospel. The names of John Eliot and the Brainerds are synonyms of self-sacrificing and courageous missionary labors among the Indians. But, with the organization of the church in America into presbyteries and synods and associations, the work of missions took on organized form.

In 1789, immediately after the organization of the General Assembly, the Presbyterian Church took steps to constitute a committee on missions, composed of two members from each of the synods. Presbyteries were enjoined to take collections. In the year 1790 the assembly constituted what it called "The Committee of Missions," of which the Rev. Dr. Rodgers, of New York, was chairman, and the first missionaries appointed were the Rev. Messrs. Nathan Ker and Joshua Hart. These gentlemen were sent to the frontier settlements of New York and Pennsylvania, receiving the liberal salary of \$100 a year each.

With the dawning of the new century began that wonderful extension of our domain which, going on at periods of a hundred years, has developed the home missionary area of our country to its present dimensions. Indeed, the extension of our area began as far back as 1787, when the famous ordinance dedicating the Central West to the three nation-building ideas—liberty, education, and religion—was passed by Congress. It was then that the old Northwest was dedicated to these ideas, and the grand States of Ohio, Indiana, Illinois, Michigan, and Wisconsin were set apart as the theater for the development of American ideas. Then began the nation's march of Christian occupation. The children of the pilgrims from New England hills pushed through the Mohawk wilderness. Men like Eleazer Wheelock, first president of Dartmouth; Samuel Kirkland, descendant of Miles Standish and graduate of Princeton; William Allen, afterward president of Bowdoin; Jedediah Bushnell, Seth Williston, Jed Chapman headed the march. Religion and education went hand in hand. Presidents of Bowdoin, Yale, and Union, and graduates of Princeton were pioneer leaders.

The preachers went on their way preaching the Gospel to the Six Nations and to the scattered settlers until in daring missionary adventure they had crossed the Empire State.

At this time, however, the United States was a relatively small country, comprising only the land north of Florida and east of the Mississippi River. Spain held Florida and the Pacific coast from California to the mouth of the Columbia. Mexico held all the Southwest, including what is now the State of Texas, and to France belonged all

the rest of the country from the Mississippi River over the Rocky mountains. We had a population of about five millions of people, all but five per cent. of whom were east of the Allegheny Mountains.

It is strange that the name of Napoleon Bonaparte should be connected even indirectly with the extension of liberty in the United States. But so it was. It was in 1802 that, feeling his domain in the New World to be threatened by England on the one hand and Spain on the other, he determined, if possible, to get rid of the dangerous possessions. He realized that he was no match for Great Britain in any contest where ships were needed. The alternative was to sell the Louisiana Purchase to the United States. Mr. Livingston was the American minister in Paris. Napoleon sent to him and offered him the Louisiana Purchase for \$15,000,000. James Monroe was at that time on his way across the Atlantic Ocean to negotiate for the extension of our domain. Monroe and Livingston met in Paris and provisionally accepted Napoleon's offer. It was ratified the next year by Congress. That great event, which is presently to be celebrated by the Louisiana Purchase Exposition in St. Louis, was consummated, and added at once to the United States all the great West. Our flag floated from the Atlantic to the top of the Sierra Nevadas.

In 1818 there was another extension of our domain. Spain ceded Florida and its claim on the Pacific coast to the United States in exchange for Texas, and thus at 1820 our national emblem floated from Key West to the mouth of the Columbia River.

In the forties other great events occurred, still further changing the geographical boundary lines. Spain lost Texas by a revolution, and that vast State presently came to us first as a Territory and later as a State in the Union, already remarkable in its history and vast beyond computation in its possible future.

About the same time Great Britain was pressing hard for possession of the Northwest, the vast territory now comprising the States of Washington, Oregon, and Idaho. It was then largely an unknown region inhabited by Indians, traders, and trappers. Into that region went two home missionaries and their brides—the Rev. Marcus Whitman and the Rev. H. H. Spaulding. The Hudson Bay Company was preparing to send immigrants in numbers sufficient to claim it for the British crown. Marcus Whitman heard of the plans of the company and rode in the dead of winter from the banks of the Columbia to the banks of the Potomac to plead with our Government for resistance to the British claims. For a while the Government was impassive under the conviction apparently that the region was not worth contending for. Not until Marcus Whitman had taken a wagon-train of a thousand immigrants over the Great Divide, and thus proved the feasibility of occupation by white people of the rich valleys of Washington and Oregon, did the Government arouse itself to action and secure by diplomacy the permanent possession of that new Northwest.

Thus, at the middle of the century, the domain of the United States was extended and firmly established from the Atlantic and the Gulf of Mexico to the Pacific and the shores of Puget Sound.

There was no further extension of territory until near the end of the century. In 1868 Alaska was purchased from Russia for \$7,000,000. It was then called "Seward's Folly." Nobody calls it that now. It has many times repaid from its gold treasures the cost of its purchase, and has treasures of all sorts locked within its mountains and scattered over its plains to constitute it in time to come a possession of our country of marvelous wealth and probably of large population.

In 1896 the Hawaiian Islands became territory belonging to the United States. In 1898, by the Spanish war, the Philippine Islands and Porto Rico were added to our already vast extent. The smoke of the guns had scarce cleared from Manila Bay when we saw our flag peacefully floating in the sunset there. The smoke of the guns from the Caribbean had scarcely cleared before we saw our flag floating in the sunrise on Porto Rican hills. Thus in a few years we, who had been living on the Monroe Doctrine, taking care of ourselves with no active frontage toward the nations of the world, found ourselves suddenly a world-wide power to be reckoned with hereafter in all great national movements, and to have a responsible share in the conduct of the governmental affairs of the world.

What, now, has been the share of home missions in this marvelous national advance during the century? Senator Hoar said, on the floor of the United States Senate a year or two ago, that he who would adequately measure the progress of our country must take account of the home missionary. And it is true. He has been in the forefront of every line of advance; he has kept step with the rapid pace of the pioneers pushing out into the wilderness. It is because of his going that the new communities have been developed into orderly, law-abiding, and God-fearing hamlets, villages, and towns.

The first line of immigrants moved, not from the north, but from the south. Following the lead of Sevier, the hero of King's Mountain, a column of four hundred brave men and women, just before the beginning of the century, pushed over the mountains of North Carolina and Tennessee into the fertile valleys and fields of Tennessee and Kentucky. Following the line of the westward-flowing rivers they invaded the savage wilds with ax in one hand and rifle in the other, as brave a band of pioneers as ever marched to subdue a wilderness. Disease and the Indians soon thinned them out; and of the four hundred, in a few years only a few score remained to tell the story of their sufferings and their conflicts. But those few score were the precursors of great companies that followed after and gave the stamp of Christian patriotism to those States which, despite all their trials as border States, have never lost that stamp. Many of the descendants of those pioneers became stranded in the vastnesses of the mountains,

passed by the tides of civilization that moved around them north and south. Left in their isolation and their poverty and gradual moral deterioration, they were true to their country in a time when their loyalty cost much, and now, being discovered by missionaries and teachers, they manifest a faith in the Bible and a reverence for God which neither their wickedness nor their ignorance has taken away from them. They constitute one of the most hopeful and inspiring home mission-fields of our country, for they are native Americans, descendants of Scotch and Scotch-Irish ancestors, with a capacity for strong, intelligent, Christian citizenship.

The next line of immigration was that along the central parallel, when the sturdy Scotch, Dutch, and German pioneers of Pennsylvania passed on over the Alleghenies into the new territories of the old Northwest. They gave to Western Pennsylvania and to Ohio the stamp of intelligent Bible-loving character which has never been lost.

The third line moved from New England. In 1787 Governor Rufus Putnam, of Massachusetts, with forty-seven pilgrims, like-minded with himself, on a boat fitly named the *Mayflower*—the second *Mayflower* of our history—drifted down the Ohio from Fort Duquesne until opposite the mouth of the Muskingum, where they made a landing. The new colony founded Marietta, and built the church and the college and constituted the Christian force for the reclamation of Southern Ohio. The valleys of the Miami still feel the pulse of the Christian life of those Massachusetts pilgrims.

About the same time a Connecticut colony, passing out through the forests of the Empire State, located on the southern shores of Lake Erie, carved out a little State like their own Connecticut, and named it "Western Reserve." It became the headquarters of educational and reformatory ideas far in advance of the times—founded Western Reserve College, Oberlin College, and developed an American type of life which has had a large share in influencing the regions beyond, for early in the century the forests of Indiana were pierced by the children of these pilgrims. The columns moved out across the prairies of Illinois, swung round the shores of Lake Michigan, and finally penetrated the woods of Wisconsin, and by the middle of the century had sent their picket lines across the Mississippi River.

The development—educational and religious—of the five States of the old Northwest constitutes a factor in American history that has not yet been fully written. When written it will be a marvelous story of the vitality of American ideas to make the wilderness blossom like the rose. No wonder that within the last half-century more of the leaders in our national affairs, in both civil and military life, have come from that new country than from any other section of the United States. Its religious life to-day exemplifies a tone, an earnestness, aggressiveness, and power not surpassed anywhere in the world. The old Northwest, through the transforming power of the Gospel of Jesus

Christ, has become a mighty factor in the extension of the Gospel at home and abroad.

About the beginning of the latter half of the past century the Gospel crossed the Mississippi River in its westward march. In a single generation it so effectively staked out the central empire of the continent—from which only at the beginning of the century the Lilies of French monarchy had retired—that in a single generation two thousand Presbyterian churches were organized west of the Mississippi River, and those of other denominations in like proportion.

At the foot of Pike's Peak is a lonely little cluster of graves, marked as the graves of the '49-ers. With their passionate eyes on the rocky barriers they had not strength to climb, they slipped under the tent of the prairie grass and rest in unmarked graves. But beside them marched and rests on many a prairie, in many a cañon, another company, who sought not gold, but men—graves of our missionary heroes—every leafy mound of which has angel-guarding. Those unmarked graves punctuate a national advance that has been ever upward, that in a century has swung its lines over the Alleghenies and over the Sierras and has given to the ideals of our forefathers the validity of history.

The last quarter of the century is marked by the missionary occupation of the Pacific coast. Of course pioneering had been taken up long before that time, but the real missionary campaign from Los Angeles to Puget Sound was not inaugurated until the last half of the century. It is still only a thin picket line that holds that tense and active coast; but it is a heroic band occupying strategic positions. The history of later years has made their strategic importance more and more apparent. One of our statesmen said in the Senate, a generation ago, that the Pacific coast would, ere long, become the theater of the world's most important events. The words seemed like a dream when they were spoken. Already they are rising to the dignity of a prophecy. One-third of the population of the globe—east and west—dwells around that ocean. The lines of history also seem to be moving strategically along those shores which in our country, until recently, had been given to barbarism and across the Pacific had been given to immovable paganism. The crash of guns from Japan to China and from China to the Philippines has awakened us to a sense of the importance of the shores of the Pacific. Two great races front each other. What the outcome shall be of that frontage—whether battle or peaceful conquest and fraternal relations—will depend less upon the counsels of senates than upon the wise and consecrated activity of the Church of Jesus Christ.

A sketch of a centennial of home missions would be incomplete without at least a passing allusion to the new responsibilities which have come to us within the last few years. Porto Rico is a part of the United States. Cuba is not so, technically, but both those islands are

home mission ground. Other islands of the Caribbean will doubtless soon fall into the same class. Whatever may be the civic or commercial bonds that shall bind those islands and the republic south of us to our Government, it is beyond all doubt that we have entered upon a moral and religious responsibility to them from which we can not retire. Indeed, North and South America are one. Their physical unity the physical geographer can demonstrate.

The islands of the Caribbean swing in a semicircle from Cuba around to Venezuela. They are the flowering summits of a submerged mountain chain which binds the northern and southern parts of this hemisphere together. That physical unity may very well symbolize the unity of a higher kind which we are just beginning to realize. The most important missionary ground for the American Church to-day is south of us. For that we alone are responsible. In its reclamation from ignorance and superstition other Christian nations will not materially help us. We must do the work if it is to be done. After four hundred years the people of this island are submerged in ignorance, poverty, and superstition. It is for the American Church to lift them up into the light of intelligence and true Christianity. It can be easily done. The people are responsive. They are ready to listen to the voice of our preachers; to gather their children to the call of our teachers. They are weary of the domination of Spanish Romanism. Their eyes have been blinded by the religious show, which, they are beginning to realize, has no reality. Some of them turn to spiritism—others to skepticism. The Gospel must be quick to go in there.

The denominations which have gone into Porto Rico have gone in on the basis of cooperation. They are tilling their own fields and not interfering with each other, and the harvest is already in sight. Ten years of earnest, combined missionary effort on the part of the churches of this country would lift the million people of Porto Rico up into worthy citizenship of a Christian republic. The same, as to missionary openings, may be said of Cuba. Of course Cuba does not belong to the United States. The question whether it ever will, is not material. The people are depending on us for the Gospel, they are ready to receive it. The denominations there also have recently held a conference deciding to work together—not only in comity, but, what is far more important, in cooperation, to show those children of a degraded form of Romanism the living unity of the Christian faith.

We will be untrue to our opportunities and our obligations if we do not move southward in much larger columns of missionary enterprise in both home and foreign service than we have ever thought of. The new century dawns auspiciously for missions of every kind. Let it be signalized especially by a united endeavor to make the western hemisphere as conspicuous for intelligent Christian faith and character as it evidently is bound to be in its commercial and civic eminence.

## III.—WILLIAM ARTHUR AS A SPIRITUAL POWER.

BY W. H. MEREDITH, D.D., BOSTON, MASS.

AMONG God's greatest gifts to His church during the nineteenth century, "for the perfecting of the saints, for the work of the ministry," was His gift to the Wesleyan branch of the Church, and through them to the whole Church, and to the world—the gift of William Arthur. Viewed as student, missionary, missionary advocate, educator, or preacher, in either of these lights he was indeed a great spiritual power. The early Wesleyans complained to John Wesley that he spent too much time in evangelizing Ireland. He bade them have patience and Ireland would repay for the work done there. It did well repay. The pioneers of Methodism in America were Irish immigrants. Barbara Heck, the mother of American Methodism; Philip Embury and Robert Strawbridge, the first preachers, were Irish Methodists. Ireland gave to English Methodism Adam Clarke, the great Bible commentator, and many of her early preachers. Had Ireland only produced William Arthur, then John Wesley's labors would have been well repaid.

William Arthur was well born. His parents were always "church" people at Glendum, near Kells, in County Antrim, where, on February 3, 1819, William was born to them. At twelve years of age he was taken to Newport, near Westport, in County Mayo, where he was born again, by God's blessing upon Methodist preaching in that place. He was called to preach as a "local preacher" at sixteen years of age. His gifts, graces, and usefulness for two years as a local preacher resulted in his being accepted as a candidate for the traveling connection in the Irish Conference in 1837. He had been educated under the Rev. Mr. Creighton, a Presbyterian, who kept what was regarded as the best school in the West of Ireland. He was also a member of the rector's Sunday-school class in Newport. Thus the Episcopal and the Presbyterian churches of Ireland influenced his young life. It remained for Methodism to lead him to the life eternal. About 1835 the Rev. John Holmes, stationed at Westport, held a Methodist mission in Newport. The good rector said: "Ah, there is one lad there who is too wise a bird to be caught with Methodist chaff." He was caught and converted to Christ and to the Methodist Church. He spent one year in a merchant's office, there tasting business life. He was a great reader, especially of poetry.

When he stood at the bar of the conference, at Cork, seeking admission, he was a very desirable candidate. Dr. Jabez Bunting was president. Looking at him, he said to one of the leading ministers, "I wish you would give us that young man for India." The Rev. Thomas Waugh replied, "Then we make you a present of him for India." He was sent to the "Theological Institution" at Hoxton, near London.

He entered in 1837. The college then had John Hunt, James Calvert, and William Arthur, a holy and useful trio. John Hunt's favorite theme was entire sanctification. This he professed to experience, and of this he wrote. His missionary labors were great, but James Calvert, his fellow student, became one of the greatest of missionaries. William Arthur in many respects became the greatest of the three. One who knew him there said that at college he was devoutly pious. At the college prayer-meetings he literally poured out his soul unto God in prayer for the salvation of the world. On one occasion he was so earnest in prayer that he was picked up by a fellow student from the floor in a state of unconsciousness, so mightily had he wrestled with God. Hoxton College was to him the upper room where he received great baptisms for his future ministry. He was a spiritual power among his fellow students. How much they owed to him no mortal tongue can tell.

While there he used to preach occasionally at old Middlesex Chapel, in Hackney. A mutual friend, who used then to hear him, describes him as "a wiry little man, full of activity." He boarded with the Rev. Elijah Hoole, D.D., a returned missionary from India. At this home and school he was trained for work in Mysore, for which he sailed in 1839. Ill health necessitated his return in 1841. All this proved to be a part of his training for his great life-work in Great Britain. His experiences in India enabled him to write one of his best books, "Mission to the Mysore," which was published in 1847, after it had appeared in *The Wesleyan Methodist Magazine*. Henceforth his mission was to Boulogne, Paris, Belfast in Ireland, but chiefly to London and all England. For eight or ten years after his return from India, says one who knew, "he might fairly be described as the most popular speaker in England." His two years in India had so broken his health that for months after his return he could neither read nor write. This he turned to his advantage by disciplining himself so that he could think out, and think through, his speeches and sermons without putting pen to paper. This mental method of preparation proved invaluable to him in later years. On his return in 1841 he labored for one year in City Road Chapel, London—Wesley's chapel. Then he was for three years in the employ of the Wesleyan Methodist missionary committee, which sent him all over England in its advocacy. With him upon the missionary platforms, they were centers of attraction and spiritual power. In 1846 he was sent to Boulogne, and in 1847 to Paris. For two years in the capital city of France he drew and held large congregations.

In the conference of 1848 he was asked for as a fifth secretary of the missionary society, "to speak at the chief public meetings throughout the land, and to stir up the collectors everywhere." In pleading for this, Dr. Gregory said: "It has been my happy lot to hear Mr. Arthur on the platform many times and in many places, and I could not but



regard him as one of the greatest of Anglo-Irish orators, with all the glow and lofty passion of a Grattan, and all his dignified and compressed argumentativeness." But he was sent back to Paris until 1849, when he returned to London to labor in the Hinde-Street Circuit. Being now thirty years of age, and settled in circuit work, he married a most estimable Christian lady, Miss Ogle, of Leeds. He had a fortune in her, and soon a goodly fortune came to him with her. Heretofore his means had been very limited. The next year he was removed to Great Queen-Street Circuit, London. His ministry there was cut short by Dr. Bunting's retirement from the missionary secretaryship, in 1851, he having been appointed to succeed the great doctor. Tho then only thirty-two years of age, he had become famous as a lecturer. Freemason's Hall resounded with his great lectures on "Mohammedanism" in 1847, "The French Revolution of 1848." Of this he had been an eye-witness in Paris. Then Exeter Hall rang with his "The Church in the Catacombs," "Heroes," "The Extent, Moral Statistics, etc., of the British Empire." This last was a marvelous production. Not a word of it had been written before delivery. It was fully reported by a stenographer and revised by the author. The Y. M. C. A. and the Bible Society had no abler lecturer and advocate than William Arthur, now secretary of the Missionary Society. His defense of the "Old Body" in the great agitation of the "Reformers," especially his appeal against the cry "Stop the Supplies," were marvels of eloquence, and greatly helped to stem the tide of fierce opposition.

During those years of trial no one man or minister did more to save Wesleyan Methodism from disintegration than did William Arthur. The Christ-like spirit of the orator, his holy calm amid the strife of those times, held many leading families to the church of their fathers. This appointment as missionary secretary practically ended his life as a circuit preacher, but opened out to him a field of very great usefulness. A hearer of one of his missionary speeches says: "He told the story of his mission in India, and how he toiled in vain, as it seemed to him; how his colleague was stricken and died, and how he himself, not knowing how soon he might follow him, dug his grave and buried him, not a native sympathizer being present. He concluded by saying that he did not tell the story to rouse sympathy for individuals. All they had done, or could do, was too little for so good a cause, and then followed a brilliant appeal, in which he indulged in a little pleasantry."

He was greatly handicapped in his work by poor health. Oftentimes he could not see to read. Frequently he lost his voice. When he could not speak, but could see to write, he wrote his addresses and borrowed a voice to deliver them, sometimes sitting by the reader of his own productions. He kept a busy as well as a gifted pen, as the long list of his writings shows. We will not here enumerate the list, of which "The Tongue of Fire" is certainly the greatest as a spiritual

power. If every preacher would but read it through at least once a year it would certainly fire his soul with new enthusiasm for the souls of men. This was written by an amanuensis, a warm-hearted Irishman, who told a friend of ours that "when Mr. Arthur gave him the closing paragraph of that work he rose from his seat, crossed over to Mr. Arthur, gripped his hand, and said that generations to come would bless him for such words of inspiration." It was a true prophecy. William Arthur's "Tongue of Fire" still speaks to the church, to our spiritual profit. Perhaps "The Duty of Giving Away a Stated Portion of Our Income" stands next to "The Tongue of Fire" as a spiritual power. The substance of this he used to give in a lecture on "Gold and the Gospel." On this theme he discoursed in Broadway Tabernacle, New York City, during his first visit to America in 1855. It was published in "Arthur in America" by Strickland, in 1856. He practised what he preached on giving to God's cause. When he was poor, he gave out of his poverty; when rich, he gave of his abundance. He reckoned himself God's steward, whether he owned only shillings or sovereigns. His "Successful Merchant" had a very large sale for a book of its kind, and greatly helped Christian business men of at least two generations.

Probably to many readers the pulpit will be the most interesting place in which to see William Arthur. The first time we heard this saintly preacher was in 1862. We see him now as he emerges from the preacher's vestry: his slightly built frame, firm step, pale but beautiful face, full of refinement. He walked down those vestry stairs as tho he had first been up on the mount communing with God. He had been there, as was his wont, before preaching. As he ascended the pulpit stairs he glanced at the congregation and seemed to say, "I have a message from God for you to-day." His reading of the service from the Book of Common Prayer was full of spirit and of life. His extempore prayer before the sermon showed he had power with God. His text that morning was one of his favorites: "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (Rev. vii. 17). For about forty minutes we sat as it were in the heavenly place in Christ Jesus. The clear thought of the discourse made listening easy. The simple yet beautiful diction and the silvery utterance of the speaker arrested and held the audience until the close of the service. Pervading the whole sermon was that undefinable "unction" which only those who feel it know. The influence of that morning service is with us yet. We expect to carry some of it with us up to that throne about which the preacher discoursed that morning. Never can we forget a later discourse of his on "Be ye therefore perfect, even as your Father which is in heaven is perfect." He himself enjoyed the perfect love about which he preached. The sermon clarified all our previous reading and thinking on that great text

and subject. The greatest occasion on which we listened to him was at the conference in Bristol in 1867. He was ex-president that year. As such he delivered the charge to sixty-two newly ordained ministers. It was based on: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee" (1 Tim. iv. 16). He began by saying: "Here you have the end of your calling, the means to that end, and the reward if those means are used." He first drew the awful picture of an ordained minister who does not save himself; instancing Judas the apostle and apostate. He pictured a mother showing portraits of ministers in the magazine, and extolling their virtues, but passing hurriedly over the portrait of a fallen minister. He urged the young men to seek to be *saved from a damaged reputation, a barren respectability, a mere holding one's own on a circuit or charge, without aggressive work, and deep and broad Christian teaching and life.* In order to this: "Take heed to thyself." "You will never *happen* to be a successful minister." Take heed to your experience that it be renewed each day. Take heed to your spirit. Take heed to the gift of God that is in you. Also covet and seek new gifts. Take heed to your conversation, including your speech in social life, and general deportment at home and on the street. Teach only the Word of God. Do not set up fictitious sins and fictitious virtues; bind heavier burdens for yourself than for other people.

Then after sound advice to circuit preachers there followed golden words on sermonizing, which apply to all preachers. As we were then making our first attempts at sermonic preparation, these words burned themselves into our mind. Do not say: "Now I have got a stock of sermons; I have so many, and they will last me ever so long." I shall not go so far as to say, as I have heard one venerable man say, "Burn all your old sermons"; but I would rather that than say, "Preach all your old sermons over again." Perhaps you could not do better than never to look at your old sermons again. You have a certain amount of time for study, and it is for you to see how you can lay it out to account, whether by warming up your old, old thoughts, or using them for a stepping-stone to new thoughts. Calculate which is best for yourselves and for your people. But you may say, "Are my old thoughts to perish?" No; if you are getting new sermons, all that is old will do again with new connections, with new setting, new life and vigor. But you will say, "I preached a sermon at such a time and it was blessed." Then preach it again; but remember, in proportion as you keep to the same words, it is less likely to be the same sermon. There is much more in a sermon than composition. If you put the composition of a youth of twenty-three upon a man of fifty it suits as ill as his boyish coat would. The people know it; it does not set well. Whereas if all the mere composition has been forgotten, and only the staple of thought remains, it will

be like the man himself, who every year is changed in every particle, but somehow he remains the same man. Let a constant, living power be assimilating all your studies to the sacred life. The assimilation of a man's thoughts to the word, to the moment, to the people of this age are things that you can not fish out of the dead past; you must get them to-day. Go and make sermons every week; as sure as you give up making fresh sermons your growth as a preacher is over; you will never grow from that day; you will begin to decay and fall away. The more new sermons you make the more you will be able to make; the more texts you review and analyze and pass through your mind, the more you will be able to do; and the more you willingly work the more easily you will do it. Go on, then; take heed to yourselves and the doctrine; continue in it, and if you do you will have your reward. Then followed joyful pictures of the fulfilment of the implied promise in the text, "Then thou shalt both save thyself and them that hear thee," which the faithful preacher will have in the hearts and homes made glad because salvation has come to them. A few words to the fathers of the conference closed this wonderful charge, so full of practical suggestions and so ended with spiritual power.

At this conference, in 1867, Dr. Arthur was appointed to the newly built college at Belfast, Ireland. The Missionary Society could ill spare him, but Ireland claimed and won back her own son. Here for four years he was not merely an intellectual, but chiefly a spiritual, power among the young men under his care. In 1871 he returned to London and remained honorary secretary of the missionary committee, which he loved so well. His work as a public speaker had now about reached its end, but his pen he kept ever busy. In 1880, and again in 1891, he revisited America, where lives one of his daughters who married Mr. Anderson Fowler, the well-known merchant of New York and Chicago. His presence was greatly missed at the Ecumenical Methodist Conference, in 1901, in London. He had been profoundly interested in each of the two preceding conferences.

God did much for William Arthur in the way of natural gifts. His mind was clear and penetrating. He could see a subject in a helpful aspect, and then think himself into and through that subject until he had it so well in hand as to give it to his fellow men for their edification. His written and spoken addresses were always clear, never weighted with "the dignity of dulness." His bodily infirmities, such as loss of sight, instead of discouraging him, were turned to account. When he could not write his thoughts on paper, he graved them into his mind and memory. He thus cultivated that wonderfully helpful power to a preacher, the mental method of preparation of discourse without putting pen to paper. His voice was clear and penetrating, tho not loud. His gestures were few but impressive. He always impressed his hearers as being genuinely sincere in every utterance. No man ever could charge him with duplicity.

The secret of this great man's spiritual power is an open one. It was his personal goodness. He was most emphatically a spiritual man. He was full of faith and of good works. It was the *man* back of the sermon, the speech, the book, which gave to each its power. It was God in the man. Surely William Arthur was first and chief of all a godly man. He was a God-possessed man. He was divinely enthused. Whether he wrote or spoke, he wrote or spoke for God to men. An ordinary business letter of his now before us reveals the busy, earnest *student* and economist of time. It is about a new book "from the pen of one Rev. John F. Hurst, M.A.," now Bishop Hurst. His consecration to God was full and steadfast. It was purse-and-all as well as personal. From the first he gave very largely of his substance unto the Lord. He was not content to give one-tenth only. When his means were very limited, he did not excuse himself from giving to the point of great sacrifice. He denied himself many things he felt he could not afford, but he always felt he could not afford to refrain from giving unto the Lord. The foundation of years of bodily weakness and suffering was laid by an act of self-denial. He himself tells the story in a private letter to a friend. It was after "a prodigious meeting" in Exeter Hall, in 1847. He writes: "When we got out it rained hard. I could not afford to take a cab. I mounted on the knife-board of an omnibus and had no umbrella. I was worn down with overwork, preaching and speaking more than was enough for two men of my strength, and doing the work of editor, which post I temporarily filled after J. S. Stamp broke down. So I caught a chill. And sitting there, where Smith sits, I turned to J. Gilchrist Wilson, who sat beside me, and said, 'I am spitting blood.' That was the beginning of my utter breakdown."

William Arthur was an example of a preacher working under and rising superior to bodily infirmities. Robert Hall, the prince of preachers, and Frederick W. Robertson, one of the greatest pulpit kings of the last century, and Charles H. Spurgeon, the latest of the great Puritans, all worked under, what would be to many, insurmountable bodily difficulties. Yet they toiled on, and while not glorying in their infirmities, they did triumph over them. Of all men the preacher needs a sound mind in a sound body; but if the latter is denied him, happy is he who makes the most of the little physical power at his command. The tabernacle which William Arthur put off was at its best but a weak earthly house, but a strong man lived in it, a white soul shone out from it.

God has called back this, His great gift, from the Church on earth to higher ministries in the Church above; but William Arthur, tho no longer seen on earth, is a spiritual power in the Church and in the world to-day. There is still no more inspiring book for the preacher than the one so greatly blessed half a century ago—"The Tongue of Fire."

#### IV.—"MODERN CRITICISM AND THE PREACHING OF THE OLD TESTAMENT."

By E. H. DEWART, D.D., TORONTO, CANADA, AUTHOR OF "THE BIBLE UNDER HIGHER CRITICISM."

ALL intelligent Christians admit the right and duty of free critical study of the Bible, however much they may differ as to the truth or effect of particular theories. In the examination of the modern theories about the books and parts of books of the Old Testament, the chief questions that demand a solution, in order to reach sound conclusions, are:

- (1) What are the attested relevant facts?
- (2) Are the inferences drawn from these facts fair and logical conclusions?
- (3) How would the acceptance of the theories of the "higher" critics affect belief in the truth and divine authority of the Holy Scriptures?

In seeking answers to these questions, we should accept whatever is duly attested by adequate proof. The effect or consequences of what we believe about the Bible should also receive due consideration, as the fruit of our beliefs indicates their character. The right to accept what we believe to be true and duly proved must be firmly maintained; but the right to reject what we believe to be false, or not supported by proper evidence, is equally sacred. The exercise of this right should not be represented as a sign of opposition to freedom of thought or progress in religious knowledge. We may freely admit that modern critical study has shed much light upon the origin and times of the books of the Bible, which may cause a modification of some ideas formerly held; and yet we may be fully convinced that a great deal of the speculative dissection, which tends to overthrow confidence in the inspiration and authority of the Holy Scriptures, is built upon ingenious conjectures that are not justified by any proper proof.

Dr. George Adam Smith's Yale Lectures, published under the title at the head of this article, have attracted a good deal of attention, as one of the latest and ablest apologies for the disintegrating higher criticism of the Old Testament. The book has been highly eulogized in some quarters, as if it were an irenic vindication of the Old Testament from the effects of all criticism which tended to depreciate its value and authority for Christian preachers. Of course, those who are already in sympathy with the lines of thought set forth in the work will be highly gratified with it; and those who have not studied the arguments for what we may call the Biblical view may be impressed by the brilliant and plausible advocacy of this gifted author. But we do not believe that unbiased readers who are familiar with the literature of the subject will be likely to say that the views of the Old Testament, which are assumed throughout these lectures, are in harmony with what has been claimed for them by those who accept the theories advocated. Tho delivered under the auspices of "The Lyman Beecher Lectureship on Preaching," the main object of the lecturer seems to be to allay the apprehensions and answer the objections of those who believe that the tendency of much modern Biblical criticism is to undermine belief in the veracity and divine authority of the Holy Scriptures; and to persuade such objectors that the "higher," or what, to avoid confusion, we may call the neo-criticism, has left enough of the Old Testament to supply materials for Christian preaching. The book is an able tho one-sided effort to convince preachers and people that they may accept the theories of the disintegrating higher critics of the Bible without loss or injury to Christian faith or to the religious value of the Old Testament. Without attempting to state the reasons given by conservative Biblical scholars for questioning the arguments and rejecting many of the conclusions of this school of critics, we are compelled to say that in our judgment the contents of this volume fail to show that the theories of the German

critics may be accepted by Christian preachers without lessening their power and confidence in preaching the teachings of the Old Testament.

Those who have read the previous writings of Dr. George Adam Smith would expect these lectures to be clever, vigorous, and scholarly. They will not be disappointed in this expectation. But even learning, ability, and piety do not always confer judicial impartiality. At any rate, they do not save this work from being largely a partial advocacy of the theories of the school whose critical creed the author has adopted. Notwithstanding all that is instructive and suggestive, and many notable deliverances in harmony with what may be called orthodox beliefs, the author assumes, as if they were truths that have passed the stage of requiring proof, the theories about the Bible that are the "shibboleths" of the German, British, and American disciples of the Wellhausen School of Biblical critics. In view of the critical tenets he accepts, it is hard to see how Dr. Smith can be regarded as a "defender of the faith" in the inspiration and authority of the Old Testament. He assumes, as if they were facts which no Bible student could deny, that in the early period of their history Jehovah was to the Israelites only such a tribal god as Chemosh was to Moab; that the acceptance by Judah in the time of Josiah of what these critics allege to have been Deuteronomy, as the divine law of their life (which *they* believed to be the law given by Moses), warrants us in taking it as canonical Scripture; that St. Paul and the other apostles of our Lord wrongly apply the Old Testament in a way that changes its original and true meaning; that a good deal of the history in these ancient Hebrew Scriptures is fictitious and not trustworthy; that the apostles had implicit confidence in erroneous ideas of the inspiration of the Old Testament which were held by the Jewish doctors of their time; that accounts in the Pentateuch are not to be taken as actual history, but as late "efforts to account for the geographical distribution of neighboring nations," with perhaps "a substratum of actual personal history"; that the belief in one supreme God was in Israel a late development—nay, more, that the religion of Israel remained "before the age of the great prophets not only similar to, but in all respects above mentioned identical with, the general Semitic religion, which was not a monotheism, but a polytheism with an opportunity for monotheism at the heart." Everything that appears to favor these theories is readily accepted and made the most of; but anything that is against them is either ignored or explained away. The speculative theories of the evolutionary critics, which assign late dates and a number of imaginary authors and redactors for much of the Old Testament, seem to be constantly taken for granted, as if they rested on a solid basis of historic facts. There is an underlying assumption of the truth of much that is not expressly avowed. No one would suppose from reading these lectures that most of these theories have been rejected by many eminent Hebrew scholars, after a thorough examination of the critical arguments by which they have been supported. Yet the evidence of Amos, Hosea, and Isaiah fully proves the truth of Prof. James Robertson's position, that "a sober and unprejudiced criticism shows that Israel at the dawn of its national existence had a very exalted conception of God and a high rule of duty, and that these things were neither borrowed from their neighbors nor excogitated by themselves." The ungarbled sacred writings plainly prove this, and the whole trend of the facts of recent discovery is to confirm this conclusion.

But whatever differences may exist respecting the validity of the reasoning by which these theories have been supported, there seems no good ground for denying that those who accept these views about the Old Testament are logically committed to the acceptance of conclusions which can hardly fail to affect belief in the truth and authority of the Sacred Scriptures, whether they draw these conclusions or avow their acceptance of them or not. To accept the theories of this school of critics as to the way in which different books were produced is

to accept premises from which it follows that the Old Testament has been largely written and compiled in a manner that is adapted to mislead its readers in respect to the actual state of things, because, according to the advanced critics, it presents an erroneous version of Israel's religious history and national life which the authors must have known to be untrue. If, as the neo-criticism alleges, Deuteronomy was a late composition, falsely ascribed to Moses and not known till the time of King Josiah; if the Tabernacle of the Congregation ascribed to Moses never existed except in the brain of some late scribe; if the Levitical ritual was a late product of the priests after the exile; if monotheism was a late development after the time of the great prophets, then Ezra, or whoever were the authors or redactors of the Pentateuch, must have known these things. Yet both the contents of the books and the historic order in which they are placed are plainly designed to convey the impression that the actual order and condition of Israel's religious life were quite different from what Professor Smith and his critical authorities allege it to have been. No apologetic explanations, or calling doubtful doings by pleasant names, can conceal or justify the reprehensible character of the methods which the "higher" critics gratuitously attribute to the Old-Testament writers. A new standard of moral conduct has been set up to make these things seem right and justifiable.

It is difficult to imagine how any unbiased students of the Bible can regard the substitution of the conjectured history of these critics for the Biblical accounts of the Hebrew writers as a means of giving greater certitude and spiritual effectiveness to the religious teaching of the Old Testament. The chief use Christian preachers have made of the Old Testament has been to draw practical lessons from the recorded lives of its characters, to trace the overruling providence of God in the history of the Hebrew people, and to expound and enforce the great truths relating to faith and duty which were revealed to the prophets. But if the biography is believed to be to a great extent fictitious, how can it yield obligatory reasons for right conduct? If the history is largely doubtful and untrue, how can things which never have happened be used by the preacher to illustrate the government of God? If revelation is regarded in a vague sense, that does not really recognize the divine authorship of its precepts and doctrines, does not this eliminate the main ground of the Christian preacher for preaching the teaching of the Hebrew Scriptures as truths that possess divine authority for the consciences of those to whom he preaches?

The lessons of duty taught by true history and biography derive their value and obligation from being drawn from events and experiences that have actually taken place under the order of God's moral government. We infer that similar character and conduct will be followed by similar results. The same inference can not be drawn from imaginary things which never happened. But in the Pentateuch we have what purports to be a history of God's dealings with His ancient people, and of times and occasions on which He made revelations of His will concerning them. The late Prof. Franz Delitzsch truly says: "The essential truth of what is here narrated and the truth of Christianity stand in the closest mutual relation." To say that we may deny that there were such events, occasions, or revelations as are recorded, without suffering any loss of faith in the value, inspiration, and divine authority of the books which contain these records, is an extraordinary assumption. Yet Professor Smith boldly says: "This absence of history from the chapters, this fact that their framework is woven from the raw material of myth and legend, can not discredit the profound moral and religious truths with which they are charged, any more than the cosmogony of his time, which Milton employs, impairs by one whit our spiritual indebtedness to 'Paradise Lost.'" This reference to the grand poem of Milton is rather unfortunate. No one supposes "Paradise Lost" to be a true history, presenting facts that yield lessons for the conduct of life, or regards its teachings as



possessing divine authority. Neither Milton nor his admirers ever made any such claim for his work. Our "spiritual indebtedness" to the teaching of the Old Testament is something wholly different from our indebtedness to Milton's "Paradise Lost." The illustration proves nothing, except Professor Smith's lax conception of Holy Scripture.

Our Lord's references to the Old Testament are repeatedly cited as if they justified and exemplified the radical critical treatment of the Hebrew Scriptures by this school of critics. It is difficult to see how our Lord's broader application and more spiritual interpretation of the Mosaic laws can be made to give any warrant for the wholesale disintegration and denial of the Mosaic authority of these writings, which have been practised by the evolutionary critics. Christ's fulfilment of the law and introduction of the more glorious Gospel dispensation supply no justification of the guesswork and negative theories of these "higher" critics. Their theorizing receives no countenance from the Master's teaching or example. On the contrary, His constant recognition of the historic truth and divine authority of "the Law and the Prophets" stands in clear contradictory contrast to the negations and fanciful reconstructions of the neo-criticism. The epistle to the Hebrews, which deals with the passing away of the typical Mosaic ritual and the incoming of the Christian dispensation, has not a word on the line of the negative criticism. That parts of the Mosaic laws were typical and temporary is surely not equivalent to their being spurious. It is utterly unjustifiable to allege that the criticism which denies the authenticity of so much of the Old Testament lies "along the lines indicated by Christ and His apostles," and "takes its charter from Christ Himself." The efforts of certain "higher" critics to explain away the force of Christ's references to Moses and the prophets, by their theory of the "Kenosis," contradict this unwarrantable claim of Professor Smith. They would not have tried to do this had they not felt that their theory required it to be done.

Professor Smith's admission that modern criticism "has been forced to abandon some positions which it had previously occupied with confidence, and upon innumerable details still exhibits among its supporters difference of opinion," would lead one to expect less of dogmatic assertion and unproved assumptions, than we meet in these lectures on questions that are still strongly disputed, and some of which can not be settled for want of the necessary data. The learning and ability of such writers as Perowne, Douglas, Zahn, Bissell, Green, Rupprecht, Edersheim, Hommel, and others, who have shown the baselessness of the idea that Deuteronomy was a late fabrication, might have prevented our author from asserting with such off-hand positiveness that the "singularity"—on which this rationalist theory is based—is "so conspicuous, even to the tyro in Hebrew, that the absence of an earlier discovery of it now seems astonishing."

The claim that the critical conclusions which the author upholds mainly depend on "historical evidence furnished by the Old Testament itself" is quite characteristic. But if historic evidence is relevant testimony that attests the truth of historic facts, the strained inferences that are adopted to meet the requirements of a preconceived theory of the evolution of these Scriptures are not "historic evidence." The replies of able and scholarly thinkers, who have vindicated the claims of the Bible against the destructive guesswork of the school to which Professor Smith belongs, are much better entitled to the credit of being based on "historic evidence furnished by the Old Testament itself" than the speculative hypotheses for which this distinction is so confidently claimed; for the conservative view is the Biblical view, but the dissecting critics substitute an *imaginary fictitious history* for "the Old Testament itself."

In a similar manner it is claimed that the objections to the critical theories have been examined and found to be "baseless." Yet we are confident that many of those who have read the arguments on both sides of the subject will

hold that the objections have not been fully and fairly stated or satisfactorily answered. Some of these objections are as follows:

That the Bible account of the history and religion of Israel is more consistent and probable than the fanciful reconstruction which has been substituted for it.

That the theories of these critics are largely based upon unverified conjectures.

That in dissecting and adjusting the Old Testament, to make it accord with a preconceived theory, the "higher" critics use unscientific and unwarrantable methods.

That the many contradictory differences of leading "higher" critics discredit their methods and conclusions.

That the main reasons for assigning late dates and imaginary authors to the Pentateuch and other parts of the Hebrew Scripture—viz.: (1) the alleged silence of historians and prophets concerning the Mosaic laws, and (2) the assumed illiteracy and polytheism of Israel in these early times—are contrary to attested facts of Scripture and archeology.

That these negative theories are not simply literary questions for scholars, but matters that affect faith in the truth and authority of Scripture.

These objections refer to matters of fact. They have not been "found to be baseless." On the contrary, they have been supported by "historical evidence furnished by the Old Testament itself," presented by able Biblical critics, who reject the evolution theory as applied to the Bible by the neo-criticism, not because they are opposed to higher or lower criticism, but because they are convinced it is *not justified by facts*. But it seems to be one of the canons of this school to treat the ablest scholars who do not agree with them as of no account. Is this a "scientific" method? Or is it adopted because it is easier to ignore than to answer the arguments of conservative Biblical critics? The practise of assuming that "the results of modern criticism" can mean only a definite unity of opinion, which all scholars accept, is unjustifiable. In view of the existing diversity of opinions, we need to know what critics and what criticism a writer means. Many of these writers appeal to the critics whose theories they have accepted, as if there were no others in existence.

That some theologians have held a literal theory of verbal inspiration, the equal divinity of all parts of Scripture, the denial of any development in the religion of Israel, or that they quoted the severe laws and cruel deeds of Old-Testament times to justify unchristian conduct, does nothing to prove the truth of the conjectured hypotheses of the reconstructing critics, in support of which these things are cited. Christian scholars who reject the rationalist theories about the Bible are not shut up to those views. The most effective replies to the neo-critics have been presented by writers who have vindicated and practised free Biblical criticism; but not in defense of these ideas. The reference to these extreme ideas is too much like attributing to opponents weak and questionable views that they would disavow, and which are not the real issues.

What we have to decide is, not whether we should tolerate and practise thorough criticism of the Bible—not "whether out of this reconstructed Old Testament we can get materials for sermons"—not whether every historic statement is absolutely inerrant—not whether Moses wrote the Pentateuch with his own hand—not whether some of the books are based on preexisting documents—not whether there was a development in the religion of Israel. Whatever may have been thought on these points in the past, they are not the Hougomonts or Malakoffs in this war. The vital issue is beyond question the truth and trustworthiness of the religious history and teaching of the Old Testament. It is such questions as, whether the Old Testament was to a great extent artfully made up of fictitious history and accounts of divine revelations which never took place—whether the Hebrews had the knowledge of the one living and true God, which their sacred writings represent them to have had—whether Deuteronomy

is Mosaic history, as on the face of it it purports to be, or a late fabrication—whether the conception of the Old Testament, and especially of Messianic prophecy and fulfilment, held and taught by our Lord and His apostles, is the true doctrine or a mistaken Jewish belief. It would be very strange if what a preacher believed in regard to such questions did not influence the character of his preaching on the lessons and teaching of the Old Testament.

It is not so much the amount of the materials for preaching which the critics have left that concerns us, but their assaults on the certitude and authority of Scripture. How can those who accept the negation of much of the Biblical records continue to teach the Protestant belief in "the divine Inspiration, Authority, and Sufficiency of the Holy Scriptures"? Does the misleading way in which it is alleged several of these books were manufactured reasonably account for the moral and spiritual influence of the Old Testament in the world? Are Christian preachers dependent on the permission of partizan critics as to how much of the Bible they may accept and teach? Can men accept the scheme of anti-supernatural German critics and build on it without serious danger of sinking to the same level as their masters? Is the common practise of these critics, of rejecting what is against their scheme as interpolations, scientific or justifiable criticism? Can the Bible accounts of the giving of divine precepts and promises be discarded as fictitious without affecting faith in the truth of the interwoven teaching? Is it no objection to a critical hypothesis that it contradicts tried beliefs that have been the stay and inspiration of Christian hearts through the ages? As the neo-criticism mainly consists in denials of the authenticity of parts of the Old Testament, in what way can the acceptance of these negations give greater power to the preaching of Old-Testament teaching? Such a claim is not justified by facts. That the Hebrew prophets were "preachers of righteousness," whose messages were specially adapted to the condition of the people of their day, is certainly no discovery of "higher" critics. The full recognition of this fact by the Christian Church has been deemed to be in perfect harmony with St. Paul's declaration, that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

It is true, the existence of the Old Testament is explained in these lectures on the supposition that "there was an authentic revelation of the one true God." But the inference or admission of a writer that the influence of a personal God in Hebrew history "is its most natural and scientific explanation," is a very insufficient reason for a preacher to enforce the teaching of the Book as a divine message possessing authority and obligation for all men. We freely admit that the estimate of the Old Testament which was held and taught by our Lord and His apostles is fairly stated, and given as a reason for what our idea of these Scriptures should be. But the value of this is virtually cancelled by the fact that the views of the origin and make-up of these books and the falsehood of the history they contain, which are assumed by the author and the Biblical critics upon whose conclusions he builds, are at variance with the plain import of the references of our Lord and the New-Testament writers to the Old Testament. The eulogistic things which Prof. G. A. Smith and other devout men who have indorsed the neo-criticism say respecting the religious value of the Old Testament are true because the negative theories are *not* true, and because things they deny *are* true. No man can evade the consequences of his avowed beliefs by expressing his approval of a contradictory view. Every man must be held responsible for the logical consequences of the premises he accepts. Critics who are supposed to be conservative and orthodox, while they build upon the main premises of the rationalist critics, are more likely to undermine faith in the truth and authority of the Scriptures than the open rejecters of supernatural religion.

Due credit should be given to men like Canon Driver and Professor Smith

for avoiding the irreverent dogmatism of Wellhausen and Cornill, and for their earnest and no doubt sincere efforts to harmonize the results of the neo-criticism with Christian reverence for the Old Testament. But the trend of the German criticism *on which they both build* is unquestionably toward a denial of the supernatural. It is significant that nearly all the negations of the dissective criticism have a relation to God's interference in human affairs, or to the revelation of His will. The early volumes of the new "Encyclopedia Biblica" furnish practical evidence that writers who have been held up as safe and moderate critics deny or ignore central verities of Christianity. And it can hardly be questioned that those who boldly carry out their evolution hypothesis to a rejection of the supernatural are really more logical and consistent than those who are endeavoring to hold and harmonize incompatible conceptions of the Bible. It is wisely and pertinently remarked by that eminent Hebrew scholar, the late Prof. W. H. Green, of Princeton:

"They who have been themselves thoroughly grounded in the Christian faith may, by a happy inconsistency, hold fast their old convictions while admitting principles, methods, and conclusions that are logically at war with them. But who can be surprised if others shall with stricter logic carry what has thus been commended to them to its legitimate issue?"

The questionable character of the methods of the neo-criticism is fitly set forth by Canon Rawlinson in these words:

"Unless we accept the historical books as delivering to us in the main a faithful and trustworthy account of the people, and of the vicissitudes through which they passed, we must confess ourselves to be absolutely without any knowledge at all of the national history for nearly a thousand years after the Exodus. To construct for ourselves a different history from this out of our own theories of what is likely to have taken place, or by the use of an eclectic process, which consists in accepting as much as we like and rejecting as much as we do not like of the extant narrative, is to substitute fancy for fact, idealism for reality, a mere imaginary picture of the past times for an authenticated account of them."\*

## V.—ORIENTAL FOOD-CUSTOMS IN THE SCRIPTURES.

BY J. T. GRACEY, D.D., ROCHESTER, N. Y., ASSOCIATE EDITOR OF  
"THE MISSIONARY REVIEW."

### THE LORD'S SUPPER.

THE Lord Jesus, at the institution of the Holy Sacrament ceremonial in commemoration of His death, said, "This do in remembrance of me" (Luke xxii. 19). We are naturally inclined to think of this as an appeal for tender recollection by His friends because of the personal element of affection. It is scarcely to be overlooked, however, that other thoughts are associated with this, for He adds: "This is the new covenant in my blood" (Luke xxii. 20).

Covenants were wont to be confirmed in several ways in the ancient days. We are familiar with the formula of ratification, known as the covenant of "cutting," wherein the agreement was sealed by cutting an animal in two, the parties to the contract passing between the divided parts. But from the earliest times the partaking food together as a sign and seal of a bargain or covenant appears to have been usual. Covenants between tribes and families were made in this way. Jacob and Laban made a covenant, and ratified it by eating together on a pile of stones (Gen. xxxi. 48). The offerings of "all holy things" are said to be a "covenant of salt" (2 Chron. xiii. 5), and the Lord gave the kingdom over all Israel to David "by a covenant of salt." This custom has never been absent from

\*The chief objections to the theories of the rationalistic higher criticism and their tendency are pretty fully discussed in my little volume, "The Bible under Higher Criticism," published by William Briggs, Toronto.—E. H. D.

the usage and ideas of the Semitic races, and far outside of them in other parts of the Oriental world. In India nothing is so base as a "*neemuk harām*," a man who will be base enough to do another with whom he has eaten an injury; he is despised beyond any other mean persons, he is "a betrayer of salt."

The remarkable thing about these covenants is the high sense of honor which obtains even to the death in their observance. Burckhardt says that even ordinary eating together with a stranger, thus making him a host, is considered among the Druses of Mount Lebanon a covenant temporarily binding for protection to any degree of loss or danger. Once having eaten with a stranger, a Beduin Arab would not yield him even to the Sultan of Turkey. Dr. Cyrus Hamlin tells of a Turkish governor who put a morsel of meat in his (the doctor's) mouth and asked if he knew what he had done. When he said, "Yes, you have given me a piece of delicious food," the governor said he had missed the meaning altogether. "By that act," said the Turk, "I have pledged you every drop of blood in my body that while you are in my territory no evil shall come to you. For that period of time we are brothers." The binding character of the "salt covenant" even in ordinary hospitality in the mind of an Oriental is thus manifest. It is the most sacred and inviolable law of the Oriental world that eating together is equivalent to a sort of sacrament of blood. Hence Moslems, always implacable enemies of pagans, will under no circumstances eat with them. They are *Kitabis* and *Dinsis* (bookless or without a revelation or a religion). But they will sometimes eat with Christians and Jews, because *they* are *Kitabis* (have a book revelation). Of them they say, "We are all brothers of the dust."

It is probable that it is in this light we are to read (Luke xxii. 21), "Behold, the hand of him that betrayeth me is with me on the table"; and (Mark xiv. 18), "One of you which eateth with me shall betray me"; also that Peter should add the force of an oath in words, that tho others should be "offended" because of Christ, he would not be "offended." He would not "deny" Jesus; and "likewise also said all the disciples" (Matt. xxvii. 35). It is still more emphatic in John (xiii. 18) where the Savior says, "He that eateth with me has lifted up his heel against me." There is special emphasis to be laid on the statement that, "supper being ended," the "devil" put it into the heart of Judas to betray the Master, or as in John (xiii. 26) it is said of Judas, "After the sop Satan entered into him." Nothing short of diabolical suggestion would account to an Oriental for such a dastardly act, after having eaten salt or broken bread together.

It will materially accentuate the solemnity of the Lord's Supper if we are to accept it as "eating together" with the Master Himself, and therein making a covenant of loyalty at all costs on our part, as the Eastern world understands the binding character of the "oath of salt."

Combined with this is the thought of fidelity to our associated Christians with whom we come into a "covenant of salt" at the Lord's table. We read (Acts ii. 42) of the members of the early Church that they continued in "breaking of bread from house to house." Mr. Wesley supposes this to have been the daily observance of the sacrament of the Lord's Supper. Dr. Bloomfield thinks there was a common participation of meals taken in charitable communion and thankfulness and followed by prayer, and perhaps from these arose the first idea of the "agape" or love-feast which was afterward introduced into the Church. The bread of the Jews was thin and hard, and was first "broken" before being distributed. But whatever form of bread is used, it is never cut with a knife, but "broken" with the hand, even if it is a large, soft loaf. The unleavened cakes are crisp, and if used soon after being cooked, as is the custom, they are very palatable, tho hard to digest. The size of the loaf varies in different localities, being commonly round and five or six inches in diameter. In the rural districts a sort of pancake of unleavened dough, a foot in diameter, is the commoner form

of the bread. But whatever the shape, the "breaking bread" together was a covenant of friendship and fidelity, offensive, and defensive.

An illustration of the sacredness of the "covenant of salt" involved even in ordinary hospitality is furnished in the case of Mrs. Bowen Thompson in an adventure among Syrians. Their party was benighted, and the guides lost their way, when a party of Arabs from the notorious village of Hattim offered to lead them. These mysterious guides passed a "call" from mouth to mouth, and from place to place, "something thrillingly frightful." Mrs. Thompson overheard their conversation and knew that they had fallen into bad hands. One was urging another on to some dark deeds, who said, "I am afraid." "Why is that man afraid?" asked Mrs. Thompson. "Is he afraid of the wolves? I am not." The men finding she understood their language, said it was a "call" to let their people know that strangers were coming. It was midnight when they reached Hattim. Here a number of men, above a dozen, were lying down. They started to their feet and made a movement with their weapons as they threw off their Arab cloaks. As one of the guides had a close conversation with their chiefs, Mrs. Thompson asked for their wives. A nice young woman came out, and Mrs. Thompson asked her for some "*leben*" (thick sour milk). After some parleying with the men, she brought buttermilk in a "lordly dish." Mrs. Thompson says, "*Now we knew we were safe, for once having shared their hospitality, they are bound to defend, not to injure us.*"

Miss Brighty, a young lady missionary writing of a Persian luncheon, tells how they sat on the floor with the two ladies who belonged to the house, when a servant brought on her head a huge tray with seven covered dishes, with cut-up chicken, rice, fried eggs, and vegetable soup. The ladies said, "Eat." "No knives and forks?" she said to herself. "Oh, dear! how shall I begin? I wish some one would begin first." Seeing she was shy, the lady of the house offered to help her, and straightway plunged her hand into the rice-bowl and then into the soup, and again into the chicken-plate. Miss Brighty says: "I am afraid we took our food clumsily, for there is a real art in being able to eat rice and soup with one's fingers."

Dr. George Wilson describes a meal which he and Dr. Anderson of the London Jews' Society took in the Hauran. A large round mat was laid on the floor in the center of the room, and a large dish of lamb-stew was set on the mat with flat cakes laid round the dish. Each one sits down sideways and a "hunkering" sort of fashion, with his right sleeve drawn up and his right hand toward the dish, the left being outside the circle. Each one helps himself with his fingers. The rice and gravy are lifted in a handful, worked into a bolus, and *thrown* into the mouth. If there is "*leben*" (sour milk), the flat bread is rolled into a scoop, dipped in the dish, and put into the mouth. Dr. Wilson says: "This is the sign spoken of in the account of the Last Supper,"—"It is he to whom I shall give the sop after I have dipped it."

It is very fitting that the text of the Gospel should note that the Savior "gave thanks" at the breaking of bread, as this touch aids to impress the fact of Jesus's conformity to all proprieties of religion and of becoming ritual. The Talmud says, "He that enjoys aught without thanksgiving is as tho he robbed God," and by this example of Jesus "grace before meat" passed over to the Christian Church. It was allowed under Jewish law to say "grace" not only in Hebrew, but in any language, "because," said the Talmud, "it is proper the person should know to whom he gives thanks." One Jewish formula was: "Blessed art thou, Jehovah, our God, King of the earth, who causes to come forth bread from the earth." The practise of saying grace at meals was common in the early Church. In the liturgy of the "Benediction of Loaves," the priest still takes one loaf in his hand and says: "O Lord Jesus Christ, our God, who didst bless the five barley loaves in the desert, and didst feed five thousand men, do thou bless these

loaves." It is noticeable that the Master took the bread and blessed it, giving thanks. According to the Mishna rule, if bread and savor were eaten it would depend on which was the main article as to which the thanks should be named for. In the miracle of the "five loaves" Jesus did not bless the "fishes," but the loaves only, because they were the chief ingredient in the miracle. In this last supper He distinctly and separately blessed the bread and the wine, mentioning them separately.

## SERMONIC SECTION.

### REPRESENTATIVE SERMONS.

#### THE WORLD IN THE HEART.\*

BY JAMES STALKER, D.D., GLASGOW,  
SCOTLAND.

*He hath made everything beautiful in his time : also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.*—Eccles. iii. 2.

"HE hath set the world in their heart." In the margin of the Revised Version there is a translation of this text which deserves to be reckoned among the too rare felicities of the new translation of the Scripture. The word "eternity" is substituted for "world," so that the text reads "He hath set eternity in their heart." The Hebrew word is oftener rendered "eternity" than "world," so that this is probably the right word. This, however, is a case in which a student might prefer two renderings to one, even if one were the more correct, because the saying is a highly poetical one; which, like a gem with many facets, is meant to throw out light on every side, and is intended more to excite a multitude of thoughts in the mind than to impress in the memory any one proposition.

I. Suppose we take this text just as it stands—"He hath set the world in their hearts"—what does that mean?

I fancy it means what is suggested by the preceding words: "He hath made everything beautiful in his time." God has made a beautiful world, and He has made the heart of man to be the

receptacle to contain and understand and appreciate. The correspondence between the mind within and the world without is one of the most wonderful evidences of the goodness of the Creator. You see it in those outworks of the mind, the five senses, which are so adapted to the qualities of the world that on them depend all the information, and activity, and joy of existence. For instance, unless the flesh of the body were formed into the curious configuration of the eye, the colors of the earth, and sky, and sea would be lost on us; and unless the body at one place was developed into the peculiar configuration of the ear, the world of sound, from which we derive so much delight and instruction, would in a similar way be lost on us. The senses are inlets through which the world passes, to be set in the human heart.

But it is when you go farther in than the senses, to the mind itself, that you see fully the truth of the text. The faculties of the mind are adapted to take in the world without, and it is set on them as the image of a thing is set in a mirror. Take, for instance, one quality of the mind, the sense of beauty. That seems to be referred to in the opening words, "God made everything beautiful in his time." He made the sun and the colors of the rainbow, and variegated hues of the flower, and the tints of autumn, and a thousand other forms of beauty; but what would all these be if He had not made the mind with the sense of beauty? It is even conceivable that they might all have been turned into ugliness and

\* Preached in St. Matthew's United Free Church, Glasgow.

caricature, as things are in mirrors of a certain construction. But the Creator did not condemn His creatures to such a curse. He made the world beautiful, and He gave man the sense of beauty, so that the beautiful world might be set in His heart.

You remember the fancy of Plato that knowledge is reminiscence—that is to say, when the forms of external things present themselves to the mind, they do not so much give information as waken up dormant knowledge. I think we have all felt that sometimes. When you stand for the first time before some grand landscape, do you not feel as if you had seen it all before? And still oftener, when you stand for the first time before a very fine character, in five minutes you know the man as if you had been a life-time with him. Why was it that Shakespeare, with no classical culture, was able in his Roman plays so successfully to reproduce the mind and atmosphere of classical times, and in all his dramas to anticipate human types, and indicate how they would behave in every conjunction of circumstances? Was it not that when he came into the world he brought the world with him, the Creator having put it into his heart in the prenatal state? When the astronomer sweeps the heavens with his glass, he discovers there the laws of shape and motion. But are these laws not already in his own mind? Who put them there? And who put them into the stars? Why is there such a perfect correspondence between the forms and movements of the stars on the one hand, and the conception of mathematics in the human mind on the other?—between the shapes of crystals and fossils, and the human sense of beauty? Is it not evident that behind nature there is some one who is making nature a language through which He is communicating with us?

*The Instinct for the Infinite.*

II. Now, let us next take this text as it is given in the margin of the Re-

vised Version, "He hath set eternity in their heart." What did that mean?

Well, it might mean this: that the Creator has set in the human heart an instinct for the infinite and for Himself—the Eternal; and that would go exceedingly well with what follows in the verse, "man can not find out the work that God hath done from the beginning even to the end." Interesting and beautiful as the world is, there is always something over when we investigate. Our questions are never all answered: our desires are never all satisfied. There is always something above and beyond to which we instinctively aspire. Many as are the objects in nature that find their natural and suitable place in the mind, there is that in the mind which nothing in nature completely fills.

The whole Book of Ecclesiastes, from which our text this afternoon is taken, is said to consist of a number of variations on this theme. It is the history of a splendid nature bent on testing everything good which the world contains, and plucking out the heart of its mystery. Solomon experimented with life on a grand scale. He tried wisdom: "I gave my heart to seek and search out by wisdom concerning all things that are done under heaven." What was the result? This also, he concludes, is vexation of spirit and sorrow. So he had to turn to another experiment. He went to the opposite extreme. Having tried wisdom in vain, he resolved to try folly, and he gave himself completely to the pursuit of pleasure. "I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men which they should do under the heaven all the days of their life. I made me great works; I builded me houses; I planted me vineyards: I made me gardens and orchards, and I planted trees in them of all kinds of fruits: I made me pools of water to water therewith the wood that bring-



eth forth trees; I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me; I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I got me men singers and women singers, and the delights of the sons of men, as musical instruments and that of all sorts. So I was great and increased more than all they that were before me in Jerusalem: also my wisdom remained with me. And whatsoever mine eyes desired, I kept not from them, I withheld not my heart from any joy."

What a confession! What a picture! Well might the writer say, "What can the man do that cometh after the king?" And what was the upshot of it all? "Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun." Solomon went from experiment to experiment, and in every one he found himself surrounded by multitudes of his fellow creatures, for the children of men were all seeking after pleasure, and trying to find out the secret of life. The human heart is never at rest, like the wind that never lies still, or the rivers that are always running into the sea, never filling it: like the sun that morning after morning rises to pursue the same monotonous circuit. So the human heart is always bent upon some quest, and from every experiment Solomon came back convinced that it was vanity.

And that has been the verdict of those who have experimented in the same way, in every age: the verdict of Francis of Assisi that morning when he stood looking down at the great and beautiful plain, and yet felt that in his own heart there was nothing but dust and ashes. It was the verdict of St. Augustine, when on the death of a friend loved to the point of idolatry, he felt that his heart was breaking,

and that he could no longer live in the town from which so dear a companion had been taken. His was a thoroughly Solomonic course of experiments in living. He tried friendship: he tried the gratification of the senses: he tried learning: he tried the pursuit of wealth and honor: and after all he found his heart empty and desolate. But it was given to that great and good man to find out why it was that the pursuit was so disappointing, and to express the reason in words that have become classic: "O God, Thou hast made the heart of man for Thyself, and it never can rest until it rest in Thee." God has put eternity into the heart of man, the instinct for the infinite, for Himself the Eternal, and never till he yields to that instinct can man be truly happy.

III. I think there is another meaning which we might take out of this beautiful and striking text—"He hath put eternity in their heart." We might take it to mean that God hath put into the heart of man the instinct for immortality, and that would go exceedingly well, I think, with the words that follow, already quoted.

Man can not find out the work that God hath done from the beginning even unto the end, because one of the principal things which makes man anticipate immortality is the imperfection of God's work as we now see it. The Creator has put into us a conscience which judges the course of the world and judges even God Himself. But this internal critic, looking out on the world as it is, is very dissatisfied with it. It expects to see righteousness crowned, and unrighteousness put to confusion. But how often is the reverse what you behold in this world! The righteous man is seen dragging his cross behind him, amid the jeers of the multitude; the unrighteous man holds his head high, and is worshiped by the unthinking crowd. That is the aspect of things as it appears. But is that the end? The conscience argues that at the end there must be another

state of existence still to come, in which these inequalities are redressed, and good and evil are rewarded according to their works.

This is one path along which we are led to the belief in immortality, but it is far from being the only one. God has set the hope of immortality in the heart of man, and He has set it very deep. I am not sure, indeed, if it can be proved that the hope of immortality is universal. I do not know what anthropologists would say about that just as present. It is quite possible that there may be races of mankind that have no hope of immortality. But if there are, that very fact shows that they belong to the lowest stages. As man rises, this plant invariably blossoms in his heart, and it is one of the most sacred blossoms in the essential structure of human nature.

Not only so, but as it blossoms man invariably advances. When man feels himself to be not only the child of time, but the heir of eternity, he shoots upward in moral and intellectual stature. The loss of the belief in immortality is like the withdrawal from the atmosphere of some health-giving ingredient. The late Professor Romanes acknowledged, even before he became a Christian, that the loss of faith in immortality had been to himself like the withdrawal of the sun from the firmament; and the late Poet Laureate, in one of his latest and most considered utterances, showed how the general loss of faith in immortality would inevitably lower the whole tone of human life.

"... The Good, the True, the Pure, the Just—  
Take the charm 'forever' from them, and  
they crumble into dust."

It must, however, be confessed that there is one drawback to this belief. There is one dark cloud on this animating prospect. I have said that the conscience of man judges not only the course of the world, but even God Himself. But much more does it judge our own course! In every human being, every man and woman, however humble, there is set up from

time to time even in this world a great white throne, and all the deeds done in the body, all the words spoken by the lips, all the secret thoughts of the heart, are brought to that bar. And what is the verdict? Where is the man who can lay his hand on his heart and say, I have always been perfectly righteous? Must not every human being say, if he speaks the truth, I know myself to be altogether as an unclean thing? That dashes the hope of immortality. My hearers, let us confess the truth. Immortality is not only a splendid hope, it is also dark terror. We are in a strait betwixt the two. Our nature clamorously demands immortality and at the same time dreads it. Who is going to reconcile that discrepancy, that contradiction? It is reconciled in the cross of Christ. There the sense of sin with the fear of death and the miserable benumbing fear of punishment is annihilated, for He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him. And the hope of immortality is lifted up out of uncertainty into glorious certainty; for who shall separate us from the love of Christ? My hearers, every Old-Testament text, if you dig deep enough into the heart of it, speaks about Christ; and this text of ours translated into New-Testament language is, "Christ in you the hope of glory."

#### LIFE IS FLEETING.

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*For what is your life? It is even a vapor,  
which appeareth for a little time, and  
then vanisheth away.*—James iv. 14.

THERE is no more vital question in this world of mystery than the one which the apostle asks—"What is your life?" Its beginning, for years, is hid from our eyes by the mists of forgetfulness. Here and there, perhaps, an incident of your childhood stands

prominently forward in your memory; but all the remainder is a confused mingling of recollections, blurred and unnatural, like objects seen through a fog. Over the faculties of age gather again the mists and the gloom, till the darkness of death closes around us and the day giveth place to the night of the tomb.

Look around you, over the face of the earth, and find the things with which we may compare our life. With the tree of the forest? Nay, that endures. The tree, beneath whose widespread branches we played in our infancy, stands but little changed, as we totter beneath it when the grasshopper becomes a burden, and the almond-tree flourishes and throws its undiminished shadows over the mourners when we go to our long home. Aye, and our children's children shall play beneath it ere the slow decay of its heart shall overthrow the monarch of the wood; generations come and go, like the seasons, over its proud head, but the forest tree outlives them still. The oaks we see to-day looked down, in the centuries past, upon the Indian's wigwam, and, it may be, upon the mound-builder's home.

Still less can we compare the duration of our lives with earth's mountains and streams. The solid granite of the hills laughs us to scorn; the river, which has covered the ruins of great cities, flows on to the sea. Much of the awe which seizes our souls as we stand in the shadow of the Alps, or watch the rapid waters of the Euphrates, is due to the thought of their abiding existence. How many generations have looked upon them and passed away so utterly that their very names are forgotten, while these remain unchanged, showing to our eyes the same stern majesty which awed the infancy of our race! Not with the everlasting mountains nor the perpetual hills can man compare his life; nor yet with the bending vault of heaven nor the wide expanse of the sea.

Man's own works have more endur-

ance than he. We look yet upon the armor worn once by heroes—where are the martial forms which bore it to battle? We gaze with wonder upon the wonders of ancient architecture—where are the hands which piled those massive stones one upon another? We admire the marble statues of Phidias—but where is the great sculptor, and where are his countrymen? We decipher, with uncertainty, the inscription upon the stones of Nineveh; not only the race but their language disappeared from the earth ages before us. Parchments exist, while the hands which wrote them are turned to their native dust; poems are sung, while the lips which first chanted them speak no more forever.

Not even with these things can man's life be compared; but above us, and around us, are things as frail and fleeting as the generations of men. Not as the tree in its proud strength, defying the storms of ages and wrestling with the tempests, but as the leaf which clothes the tree in its green mantle, amid the soft breezes of spring, and fades away when the wintry blasts come upon it. Not as the stream—flowing on, flowing on—but as the foam upon its bosom, tossed by the waves and broken in their wild play. Not as the mountains and hills in their granite strength, but as the grass and flower seen a moment upon their bosoms and then withering away. Not as the calm, unchanging firmament, but as the vapor upon its front, born of the sea, sport of the wind, tossed by the tempest's fury, and disappearing before the heat of the sun. The leaf, the flower, the cloud—these are the types of our mortal lives. Other things are more enduring than our life; upon these the Bible bids us look, that we may remember how frail we are. "What is your life? It is even a vapor."

Let us consider, briefly, in what respects is life typified by the vapor: (1) When the vapor is in the form of mist upon the ground, and (2) when it

rises as a cloud in the expanse of heaven.

First, then, let us compare our life to the vapor, when a mist on the ground.

Go out in the morning, when all things are covered with fog, and what do you see? The light of the sun is dimmed, the objects which are near are magnified and distorted, while distant ones are hidden from view. Does not life so, magnifying the near objects, make them seem more important than all else? Yea, and does not life hide their true character, too, so that imagination can robe them with all the attractiveness she possesses? Think you men would strive, as they do, for earthly fortunes if they saw clearly? How large and attractive they are, seen through the vapor of life! How many pleasures surround wealth; what dignity and happiness it brings to its possessors! So we see it through the mist; and in vain those who see clearly tell us of its disappointments, of its troubles, of its hardening influences, its dwarfing effect upon the soul, of the absorbing idolatry it engenders, and the rust which eats like fire. Through the vapor of life we see none of the things, and go on in our mad chase, till, in the midst of the struggle, the stern voice is heard—"Thou fool! this night thy soul shall be required of thee!" And as life rolls away sullenly before the clear dawning of eternity, we see plainly, at last, our moth-eaten garments and cankered gold—but see, alas! forever too late.

All earth's pleasures are magnified as we look on them through this deceiving vapor—magnified so greatly that we can not see the pain and despair which follow them. We see the wine-cup, with its pleasurable stimulus to the fancy, and the comfortable feeling of greatness and superiority it gives, but we see not the pain, disgrace, and dishonor of the grave which lies behind. Worldly aggrandizement appears very great, looming up through this mist; therefore "to get on in the world" be-

comes our one great absorbing ambition; while we heed not the voice of one who had *gotten on* to the very pinnacle of earthly greatness—wise, powerful, wealthy, and famous—what more does the world offer to any of us? Yet he tells us, as the result of all his glory and greatness, "Vanity of vanities, all is vanity." Do we heed his words? Do we pause for a moment in our efforts to "get on"? Nay, we prefer to believe our own eyes, looking, as they do through the mist, and they tell us ambition is *not* vanity, and the goal of earthly success is no delusion. Alas for this vapor which blinds us! If we could only see these things as the angels see them—as they shall appear to us when the death-angel, with one sweep of his mighty wings, clears away the vapor of mortality, and we see the littleness of this world as it disappears from our view!

This vapor of life hides distant objects from our sight. It makes the little circle of the present seem all-important and engrossing. It hides the shortness of the step from the cradle to the grave, magnifying the beginning till life seems to us almost an endless journey, with time enough in the distant future for all that may be called duty. Let the present be given to pleasure. Just before us may be the end, but this vapor conceals it, and we dance on and on till we drop over death's precipice—where? Think you, if men saw clearly, they would go on so recklessly? Think you they would grasp at trifles could they discern the grandeur of wisdom's gifts, the eternal value of her blessings? Occasionally we catch brief glimpses of the stains upon our sinful souls—the vapor lifts for a moment, and we see the insignificance of our aims, the pitiful littleness of our desires. You can doubtless recall such moments when life seemed to you hollow and unreal, and you stood aghast at the foulness of sin; but the mists closed again, and you went complacently on your way. There is no greater mystery to me than this blind-

ness of soul in the vapor of life, which casts such a glamour upon the straws we are gathering with our muck rake, and hides the offered crown entirely from our view; which makes us deaf to the adder to the voice of warning, and the hoarse, deep muttering of the Law's deep thunder—"What shall it profit a man if he shall gain the whole world and lose his own soul?" Aye, but the world looks so large through this mist, and we can not see the loss of the soul! Oh! the blindness, the fatal blindness of the sons of men! The blindness which thinks it sees, and has faith in its own eyes!

This vapor of life conceals from us the shining of the Sun of Righteousness, whose beams would show us truly our own natures, the world, and the hereafter. Originally, life did not so, but when man fell, the smoke from the pit mingled with the mist and obscured the light. Yet God left not man in the darkness. He gave him His Word as "a lamp to his feet and a light to his path," and its steady light shall safely guide all those who put their trust therein. These magnified pleasures, which loom up before us through the darkness, show themselves for what they are worth when viewed by the light of this lamp. By its rays we see plainly the death which threatens us, and behind it the shadows of hell. "A lamp to our feet," and, as we follow its guidance, terrors, as well as pleasures, fall away to their true magnitude; the world's frown loses its gloom when we can see beyond and catch the loving Father's smile; the heaviest afflictions become light to eyes fixed upon the far more exceeding and eternal glory. And the dust and the danger of the conflict here are forgotten by the soul, already shouting, "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ." Aye, and the greatest of all earth's terrors seen through life's vapor, the gaunt, grim specter of death, viewed by the Lamp of the Word, is but a radiant angel, with strangely loving face and beaming smile, who comes

to bear us beyond earth's storm and darkness, its sorrow and pain, to that eternal world of brightness and truth where life is *not* a vapor and vanisheth *never* away!

Secondly: Our life is as a vapor, also, when the vapor appears not as a mist upon the earth, but as a cloud in the expanse of heaven.

Our life is as a cloud in the mystery of its being. No scientific theory has yet accounted for the balancing of the clouds. The question baffles human wisdom to-day, as it did when Job and his friends discoursed together of the works of God. Yet, knowing that all material nature defies their analysis, men will endeavor to explain the soul's existence, and deny because they can not comprehend it. They can decompose the body and talk learnedly of its gases, but the soul smiles at their apparatus and defies their experiments. In like manner they tell us that the clouds are water and air, but how mingled, how held in their places with level bases and sharply hewn edges—of that they know nothing. Till we can comprehend the life of the tree and the balancing of the clouds, let us acknowledge the finiteness of our intellects, and, in all higher things, be willing to stand reverently before the revelation of God. And if the skeptic shall refuse, in your presence, to believe the immortality of the soul because he can not comprehend it, ask him, in reply, "Can any understand the spreading of the clouds, or the noise of his tabernacle?"

I fear it is often true of Christians that they are "without God in the world"—that, in their investigation of secondary causes, they forget the constant presence of the great First Cause. The clouds may come through the operation of law, but to stop with the contemplation of that law, nor consider the hand by which it is enforced, is as if we thought only of the steam in the moving train, and not of the engineer who guides and controls. God is not merely the great Originator, wrapped

in His inscrutable majesty. He is "a very present help," a watchful Governor, a sleepless King. The clouds may come by secondary law, yet is the divine will directly connected with them all. "He scattereth his bright cloud and it is turned about by his counsels; that they may do whatsoever he commandeth them upon the face of the world in the earth. He causeth them to come, whether for correction, or for his laud, or for mercy." But in our own wisdom we eliminate God's will from His dealings in nature, because we forget that no details are wearying to His infinite mind, as they would be to our understandings—therefore we remand the clouds to the domain of "nature," as distinct from God's direct control. And, learning thus to be "without God in the world," we gradually take upon ourselves the conduct of our own actions, referring to God only the great events; as we attribute to Providence, not the shower, but the wild rush of the devastating tempest. Yet there is no action so small that we should not perform it with a thought of God; nothing so insignificant but it is an insult to Him for us to undertake it without Him. God must be in all our thoughts—we need a more realizing sense of Him at all times. Let us beware how we shut Him out from the world He has made, or from the lives which are dependent upon His pleasure.

Our lives are like the clouds in their infinite variety. From day to day, from hour to hour, the clouds are changing. Of all the many sunsets, no two have been exactly alike since time began. So the lives of men differ. Placed apparently in the same circumstances, with the same wind to drive and the same temperature to mold them, the clouds stand above us, distinct in their individuality, showing in their myriad forms the infinity of their Creator. There is no sameness in creation. Man builds his dwellings alike, shapes his stone by measure, and prides himself upon his

power of uniformity. But, whether God makes a leaf, a cloud, or a soul, it stands forth unique in its characteristics, easily distinguishable from all others of its kind.

We are driven as the clouds, by the winds of passion, or the constraining power of external circumstances. Very few lives are as they were marked out from the beginning. In youth, we have grand ideas of our power—the world is before us, and life is to be in all its accessories what we make it. But currents meet us, which we had not expected, outward events press upon us, and we go through life, molded and directed, to a great extent, by their power. Yet is life in many things what we make it. The wind decides the direction of the cloud, but the strong cumuli maintain their forms unchanged, as they move majestically across the heavens. Others may shape our fate as regards our profession, residence, wealth, and learning, but we can mold the shapes of our own souls, and either bend weakly to the will of the breeze and be torn into fragments by the stronger blasts, or we can maintain our integrity and move across the firmament of life grand in our unshaken steadfastness.

Quietly as they move athwart the heavens, brief as is their existence, and frail as is their substance, these clouds bear strange fire in their shadowy bosoms. Rocks are rent, forests shattered, and cities overthrown by their power. Long after the cloud has passed away men look with awe upon the destructive track of its lightning stroke. So there come lives in the human history which light the heavens by the glare of their deeds, beneath whose might, as beneath the tempest's breath, the face of nature changes, while burning cities and blackened plains mark the track of their devastating career. Long after they have passed away the effects of their lives remain, and men tell with bated breath of the deeds which made them the scourges of their race. Yet, do these

strange lightning-laden lives accomplish the good whereunto they are sent. The chief errand of the tempest may be for correction, as its chief result is destruction, yet it makes the atmosphere pure, and sweeps away the foul miasma. So these scourges of the race sweep over the fever-laden air of corruption, bred by long peace and uninterrupted luxury, and from the wrecks of their past greatness the nations arise to a purer life and to a more beneficent activity.

But while they bear in their bosoms the fire of God's wrath, the clouds also bring us countless blessings of the rain. We stand in awe before the thunders, answering each other with hoarse voice across the heavens; but we welcome with earnest thanksgiving the gentle ministry of the rain-cloud. All that is bright and beautiful upon this earth, all that is necessary and life-preserving, is due to the gifts they bring. Man, beast, and plant alike rejoice in their coming, and alike suffer, when the slow weeks pass on and they come not. Blessed are the lives which resemble these rain-clouds! Lives, darkened, it may be, by suffering, withdrawn from the sunlight of prosperity, grave and stern in seeming, perhaps—not beautiful with the gorgeous colors which robe the children of the sunset; yet lives which bring to the world untold blessings, and gladden many hearts by their gentle service; whose coming and going we scarcely heed, perhaps, till for a time we are deprived of their ministry, and then we miss them so sorely. When all is prosperous, we gaze with delight upon the purple and crimson and gold, with which the higher clouds deck out the tabernacle of the sun. How radiant their loveliness! How dazzling their brilliance! How wonderful the mingling of their melting hues! Yet, while we admire their beauty, it is for the dark, gray, unadorned face of the rain-cloud that we watch and pray—the rain-cloud that hath no loveliness of bright color to commend it, but which

gives its life to our race in the blessings it brings.

It is well to be fair to look upon, that eyes may be pleased with our beauty; it is better far to bring life and blessing to the world. Make your lives as these rain-clouds, I beg you, dear friends, that men may be refreshed by your presence and strengthened by your aid, that faces may look brighter as you pass, tho you give your life as the cloud does to the shower. Make yourselves useful to your race; that is your greatest earthly duty. And I use the word "useful" in no narrow modern sense. The rain does not fall merely on garden-beds, or cause only the wheat to grow; so a truly useful man never forgets that "life is more than meat, and the body than raiment." Let your gracious influence make green all parts of human life, strengthening the mind and soul as well as the body—producing thought as well as health; clothed in the soft gray of duty, caring not for the bright colors of happiness and joy for *yourself*, yet making the flowers bright and fadeless in all the lives which surround you.

"It is even a vapor which appeareth for a little time, and then vanisheth away." It is the brevity of the cloud-life to which the apostle makes chief reference in his comparison. "Appareth for a little time." Go out and look into the sky—can you see at noon the clouds which were there in the early morning? Ere the sun had fairly risen upon the earth many of them disappeared, some remained when he reached the zenith; rarely does a cloud which faced his first beams stand yet in the heavens when he sinks below the horizon. Are our lives like that? Aye, just so fleeting, compared with the things that surround us here! How many have gathered in these walls, who gather no more on earth forever—passing as the clouds pass from our view! Let the day of life be threescore years and ten, and how few of our race remain till the sunset! More than half pass away in the early morning hours,

ere the heat of the day beats down upon them—pass away while yet lingers upon their young faces the glow of life's rising sun. Shall we then mourn that they thus pass away? Nay, our own day is too short for mourning; in a moment we shall have followed them beyond the horizon of human vision.

Beautiful as are the clouds of heaven, and gorgeous in their many-hued loveliness, their *glory* lies not in their brilliant coloring, nor in their might of fire, but in that "clouds and darkness" are round about God's throne, the tempest is His messenger, and thunder the rumbling of His chariot wheels. But dearer still are the clouds to the Christian heart, because they closed around our Redeemer when He ascended on high, "leading captivity captive"—for we read, "A cloud received him out of their sight"—and "in the clouds" shall He appear when He comes again to judge the world. Human life is in itself a grand and beautiful thing, but its *glory* consists in that Jesus took not upon Himself the nature of angels, but threw around the unapproachable splendor of His divinity, the clay mantle of human life. "It is even a vapor, which appeareth for a little time, and then vanisheth away," to give place to a life that is *not* a vapor, and vanisheth *never* away through all the ages of eternity; but remains forever as a living stone in the great temple of our God, and naught shall be left of the cloud of life save the rainbow encircling the throne of our Redeemer and King.

### THE CONQUERING CHRIST.\*

By REV. C. SILVESTER HORNE, M.A.  
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*Saul, Saul, why persecutest thou me?—*  
Acts ix. 4.

It was the habit of Jesus of Naza-

\* Preached at Cambridge, England, to the university men, on Monday, February 18, 1901, in connection with the National Simultaneous Gospel Mission.

areth to despair of no man. He knew, as the Evangelist writes, what was in man; and He knew that beneath the surface men are very different from what they seem. This was the secret of the magnetic appeal which drew to Him, and held to Him through the checkered years of His earthly ministry, a band of disciples consisting of outwardly unpromising men. But in this respect they were true to their type—they despaired of no man. They believed in the power of Christ to draw all men unto Himself. Violent antagonism did not terrify them. That the world should pit itself against Christ affected them only to increased hope and faith. The struggle was like Jacob's contest with the angel. Out of the ultimate reconciliation would result the moral and spiritual regeneration and transfiguration of the world. The world which was to-day Jacob wrestling with the angel, would to-morrow be the Israel who had prevailed with God, or, rather, over whom God had prevailed. Honestly to bring the might of one's spirit to this sublime encounter is to give God His opportunity.

It is very remarkable that this is still felt to be true. Only the other day I was told of a leader of religion in India who delivered a special appeal to all with whom he had any influence. The appeal was in effect: Have nothing to do with this man! If you have anything to do with Him you are in His power, for He is too strong for you. Do not allow yourselves to be drawn into any active antagonism to Him, for so many of His bitterest opponents of yesterday are His devoted followers and friends to-day. That was a most significant appeal; and it has the very ring of history in it. Christianity has a genius for the impracticable, the impossible. It has recruited its ranks in all generations from the ranks of its fiercest enemies. It has asked no more than that a man should bring his whole soul into some sort of relation to itself; it may be to resist



and oppose it. But if he will only bring mind and heart alike to the conflict he will furnish Jesus Christ with the very conditions of success. For nineteen hundred years the world has been doing nothing else than repeating on a thousand fields the story of Saul of Tarsus.

The first glimpse we get of Saul is of a mere passive and comparatively indifferent spectator of one of the first incidents in what was destined to be the world-wide, age-long struggle between Christ and humanity. There is nothing to show that Saul had the faintest idea then that the struggle he had witnessed concerned him and all men, and would concern them till time should be no more. He stood aloof; he did not interfere; he "consented" to the deed that was done—but that was all; he had no other part in it. To all appearances the struggle had gone against the Christian. The Galilean had not conquered this time. A troublesome, aggressive evangelist of this new fanaticism had been crushed; and the world was well rid of him. Stephen was dead; and it was a question whether his faith would not die with him. And there stands Saul, an outsider, or at most an outsider.

A few verses later and we see him again; and now all is changed. He has been drawn into the struggle, from which none can ever emerge the same as they enter. "And Saul made havoc of the church, and haling men and women committed them to prison." He is down in the thick of it now; down from the gallery where the spectators sit, in the dust of the arena where the great business of the day has to be done. He has taken his whole soul to the conflict; he has staked himself, his mind and heart, his life and limb, upon the issue. At last he has given the Galilean his opportunity. Never did progress wear a more bewildering aspect. Stephen died, the first martyr, to do what? To convert one who was neutral into an active persecutor of the faith.

From this point it is not difficult to read the story of the struggle between Saul and Christ. Saul's violence is not the violence of a sincere fanatic. It is the violence of a man who seeks to cover the conscious weakness of his own position by a great show of earnestness and determination. This paroxysm of "threatening and fury" does not mean conviction, but doubt. That is the point. No man is so apt to become perfervid as the man who stands committed to a cause of which he is increasingly unsure. When Bunyan's conscience was most urgent, he would seek to drown it in some wild burst of gaiety or license. When Augustine realized most keenly the folly of his own conduct, he became most reckless and most daringly impious. It was not that these men had ceased to care, but that they had begun to care more. To protect the vacillations of one's own inner life from the curious inspection of our fellows, we try to live in show of confidence when we are very far from feeling it. The more Saul's self-confidence was shaken, the more loudly and boldly he carried himself.

The great struggle was not between Saul and the Christians, but between Saul and Christ. This was all unknown to society; it was deep, inward, invisible. But the very work he had chosen to do brought him into constant contact with Christ. He could not harry the Christians without encountering Christ. Them he could crush, silence; but there remained Him. The sense of failure stung him to more and more violent measures to insure success. Perhaps he alone felt that he was a failure; perhaps he alone had the sense of discomfiture and defeat. But just as many a young man has rushed into this reckless course of action, and that not because he is satisfied with himself, but because he is at heart profoundly dissatisfied, so I think Saul went on from recklessness to recklessness, not because he was winning, but because he was losing in the fight with Christ.

Let us follow this man on to the crisis. He has fenced with his conscience as long as he can. He has evaded and evaded. He, apparently the attacker, has been in reality the attacked. While all the world has thought him aggressor, he has been inwardly on his defense. After all, he has not been so merciless with his opponents as Christ has been with him. This is the wonderful phenomenon of which we take too little account, the isolation of a man's moral and spiritual being, and the profound solitariness in which its vital decisions have to be made. It is God and the man. There is no other party to the struggle. The nearest friend is but a distant spectator. We are never more alone than in these momentous crises of our moral fortunes. That is why we do one another so much injustice. The man of shrewdest insight can not penetrate to the soul's citadel, where the last desperate fight is being waged and the decisive victory won.

Herrman speaks truly of a man as thrown upon himself and isolated by the power of his moral thoughts. That is the right word—isolated. Because there are decisions in life that none can make for us. We must make them alone or not at all. It is a commonplace that every soul must walk the path of death alone. My brothers, every man must take the path to life alone. It is a great business, this decision, and it would be a relief to some if it might be made for them by some relative or friend. How many parents long to be able to make it for their children! But God has ordered otherwise. This is the hour Newman describes when there are but two facts evident, God and the human soul; and the two facts have got to be harmonized, unified. That means that the soul must be right with God, and come into line with God's will. All this is emphasized in the narrative. Saul is riding to Damascus. He is surrounded by friends. There is only

one enemy in the company, but that enemy is himself. His heart, his mind, his conscience—these are against him. It is better to be friends with oneself and friendless in the world, than friends with all the world but at war with oneself. There may be peace in the former case; there can be none in the latter.

There was light from heaven, but it was not outward; for none saw it but the one enlightened. It was the flash of divine conviction; the illumination of a dark soul walking in the night of wrong. None else saw it. Did I not tell you how profoundly individual and solitary is this most real, most sacred life? He may have been falling back in his despair on tradition and ecclesiastical authority, and all the other vain props wherewith men, conscious of the weakness of their position, will endeavor to make themselves securer. But if so, the help of such vicarious systems failed him when his own honest nature spake. True, they were persecuting Christ; but what was that voice which said—was it within or without? —“Why dost thou, Saul, persecute me, Christ? This matter is between me and thee, between me and thee.” His men thought he was going to Damascus. It is easy to be mistaken. He was traveling a very different journey. He had no companion but One, the One he least cared to have. But this One would not leave him. “The Christians,” the men were saying, “will not escape Saul.” But Saul was beginning to see that he would not escape Christ. They were drawing near to Damascus. He was so near his work, so near the very crown of his cruelty. So God lets some men wander on to the very edge of the precipice. But at the edge there is the angel with the sword of flame. Thus far shalt thou go, but no farther. “Saul, Saul, why persecutest thou me?” And he said, “Who art thou, Lord?” Lord! It was confession enough. He had met his Lord, he had found his Master. The Galilean had conquered.

## KEEPING AND KEPT.

BY THE LATE REV. T. E. PECK,  
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*Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.*—Rev. iii. 10.

THE characteristic of the epistles to the Seven Churches of Asia is that they are very artificial in their structure, as is the whole book to which they belong. The feature that concerns us now is expressed in the words, "He that hath an ear, let him hear what the Spirit saith unto the churches." This is found in all of them, as is the promise to "him that overcometh." The historico-prophetical theory is fanciful, but the theory which makes these seven epistles representatives of phases or aspects of the Church *in all times* is sound.

This enables us to account for the exhortation above quoted, and explains why these particular churches are chosen. According to this view, the text belongs to the Church and its members in every age. We shall not inquire, therefore, what particular temptation or trial is here referred to as impending over the church of Philadelphia, but shall consider: (1) The promise, and (2) The condition on which its fulfilment depends.

I. *The Promise*.—"I also will keep thee from the hour of temptation," etc.

This may mean either that the Church may be exempted from the trial, or that it shall be sustained and delivered in it; either that the flames shall not kindle upon the bush, or that the bush shall not be consumed by them. This is the true meaning, for it is hard to conceive that a great trial should come upon the earth—war, pestilence, famine, persecution, or any other—and the Church be wholly exempt.

(1) The world is a scene of temptation. No one can escape.

(2) Every believer has his special temptations—some from the flesh, some from the mind. Notice these last particularly; and Butler's remarks in regard to temptation to the speculative intellect being the special probation of some people.

(3) Every believer has had experience of an "hour of temptation"—some special season when it came to a head, a crisis when all the future depended, as it were, upon the decision of a moment. A crisis of this sort is that which makes this promise most precious.

(4) Such a crisis comes upon the Church sometimes as a whole, as here in the text. There are times when we feel that the devil is the "prince of the power of the air," when the very air we breathe is poisoned, as in the case of some great epidemic disease, when even the most robust constitutions are impressed and a general *malaria* affects everybody. This is not due to the agency of particular men; they are themselves exponents of the morbid condition, and only put into words what all think and feel. This is illustrated by the present activity of infidels, the declension of the Church, etc.

II. *The Condition*.—Keeping "the word of my patience," or my word of patience, so called probably because—

(1) It is the word of a *patient* God, who is "patient because he is eternal." The vast scheme of providence takes ages to unfold.

(2) It is by "the word" that believers are enabled to be patient and steadfast, "*keeping*," believing, and doing, both depending on a conviction that God's word is his word.

(3) The connection between the two.

(a) The natural consequence. Sturdy faith in the word, of course a protection against infidelity; a robust spiritual constitution, is the result of feeding upon the word, and thus resists disease.

(b) The special blessing of God—a

blessed *ratio*—because *thou* hast kept, *I* will keep thee.

### III. *Improvement.*

(1) The necessity of studying the word. Never fear that it will not vindicate itself. It is an anvil that has worn out many a hammer, and will wear out many more.

(2) Prayer—Lead us not into temptation, etc.

### GOD'S PLAN OF A CHRISTIAN.

By E. TRUMBULL LEE, D.D. (PRESBYTERIAN), CINCINNATI, OHIO.

*Filled unto all the fulness of God.*—Ephes. iii. 19.

THE text is the culmination of the teachings of the four verses of this chapter beginning with verse 16. In this passage the apostle gives in outline his inspired sketch of a Christian. He prays that the whole family of Christian believers may be characterized by power, faith, knowledge, and love in a marked degree; indeed, that they may be "filled" with these qualities "unto all the fulness of God."

That is the measure of the filling: "the fulness of God." That is an overflowing measure. By this I mean that, if in order to meet the requirements of this sketch of a Christian it is necessary to have power, then we must overflow with power; or faith, then we must overflow with faith; or breadth of mind in rising toward the best conception of truth in this particular, then we must overflow with knowledge; or, possessing the love of Christ, then we must overflow with Christian love.

In a word, God's plan of a Christian is that he must be a good man, *overflowing* in all the qualities of a Christian life and character.

The question involved is one of *resources*. In God's plan of a Christian I find this idea of resources, of an adequate reserve stored up, in this expression, "fulness of God." God overflows from boundless resources. He overflows in power, love, knowledge. He therefore plans that every Christian

man shall overflow with those qualities which go into his make-up. And these qualities, as here set down, are power, faith, knowledge, and love.

1. *The overflow of power*: "Strengthened with power through the Spirit, in the inner man . . . unto all the fulness of God."

This means that the whole moral nature must be in touch with God, and so strengthened by that contact as to be the expression of God's power.

The first great question for every one to settle is, Am I a Christian? But after that is settled the most important is: What kind of a Christian am I? Am I living at a poor starving rate, only just paying respectful attention to the proprieties of public worship, or am I possessing a reserve of power, putting my shoulder to the wheel of Christian progress, and giving it the irresistible movement that ought to characterize it?

2. *The overflow of faith*: "That Christ may dwell in your hearts by faith, . . . unto all the fulness of God."

Faith removes mountains. It has done so. It will continue to do so. The victories of faith are simply marvelous. But victorious faith is not a sentiment, nor an enthusiasm, nor idle dreaming. Victorious faith is *conviction in action*. It begins within the man, but it demonstrates its reality and virility in the outside world. The faith of the architect in the competency of his plans is demonstrated in the satisfactory completion of the structure.

The activity which realizes on the forecasts of faith is the *overflow of faith*.

3. *The overflow of knowledge*: The apostle prays, "That ye may be able to comprehend," to know "the length, breadth, depth, and height" of God's plan of a Christian . . . "unto all the fulness of God."

Any man who is spiritually responsive to the touch of God on his soul is a larger man, made so by that very touch. He has a knowledge not pos-

sessed by the world. He comprehends all that is essential to this life, and also the life to come.

What we need is breadth of mind to grasp the plan of God. We have the pattern in Christ, and heaven at last is only the working out of the details of that plan into the lives of men and women like us. Man now is only an outline study of what he may become, and is destined to become, in the increase of knowledge. . . . Oh, for an overflow of knowledge, so that men may see in what direction the best forces of life, producing greatness, progress, and immortality, lie!

Knowledge determines the world in which anybody lives. To the plain man with little knowledge the world is a different world from what it is to the sage with his enlarged vision. The more knowledge a man gets the greater his world. This is especially true of attainment of Christian knowledge. For this reason unlettered men, as Peter, have produced profound impressions on the thought of the world. Men marvel, as they marveled at our Lord, saying: "How knoweth this man letters, never having learned?" The reason is that they have been taught of God. Christian truth broadens the understanding and strengthens the intellect.

4. *The overflow of love*: "And to know the love of Christ which passeth knowledge . . . unto all the fulness of God."

Omnipotence is not the greatest attribute of God, for "God is love." Love, then, controls omnipotence. It is written, "Whoso dwelleth in love, dwelleth in God and God in him." He who loves God and loves his fellow man has God given to him.

And omniscience is not the greatest attribute of God, for it is written that "love passeth knowledge," exceeds it; exceeds it in its achievements. Philosophy does not redeem the world. Science does not. Secular education has in it not one factor of saving power. "The world by wisdom knew not God."

But love saves: "God so loved the world that he gave his only-begotten Son" to save. "The Son of Man is Come, not to condemn the world, but that the world through him might be saved." Love offers pardon for sin, grants the gift of the Holy Spirit, makes us holy, redeeming us from all our sins, triumphs over death, scales the ramparts of heaven, and makes us kings and priests unto God.

Now, into this plan of a Christian love enters, and it must have exercise. Only as there is in us an overflow of love—that is, a love flowing out unto all the world and giving its inspiration to a passion for evangelization and philanthropy—will we conquer sin, destroy the works of the devil, and hasten the final Epiphany of our Lord.

In conclusion, how shall we be filled unto all the fulness of God? Pray for it! Thus the apostle did, for our text is his prayer—"For this cause," etc. Prayer "moves the arm that moves the world." No man can comprehend the possibilities of his life till God gives him the plan. Some time before Paul wrote the Ephesian epistle he had been looking at the beauties of the temple of Diana at Ephesus. His trained eye had taken in the greatness of the architectural concept and all the wonderful details of construction. His mind grasped all as he recalled the beautiful building, and, transferring the thought to his plan of a Christian, he cried out in prayer that God would give all men power to grasp the possibilities of life in Christ Jesus, of a man made the temple of the Holy Spirit.

The best life begins with prayer. We must first be lifted up out of ourselves by an approach to God. We must worship. Through worship God opens the door of life. While men and women of the world fumble at the latch, the humble believer enters and takes possession.

Eternity has no gray hairs, no wrinkles chiseled on its brow, and he who builds character for eternity, after God's plan, hath undying youth.

## THE PURITAN AND THE RELIGIOUS SUNDAY.\*

By GEORGE C. LORIMER, D.D.,  
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*Then David inquired of the Lord again.*

*And the Lord answered him and said,  
Arise, go down to Keilah; for I will  
deliver the Philistines into thine hand.*

—1 Sam. xxxiii. 4.

It was a solemn hour in the world's history when John Robinson spoke to his congregation from this text. The Puritans were oppressed. War threatened to crush them and royalty to drive them from the land. Already some had gone to the Land of Liberty. There was dissatisfaction among the Puritans. Their children were drifting away from them to the looseness of a Continental Sunday. They debated as they had before, but a new world loomed up before them. There they hoped to worship God according to their own consciences.

I have taken my text as applying to their spirit and as applicable to the spirit of to-day. The Philistines are not altogether conquered. They are unusually active and are preying on the treasures of our inheritance. We must preserve this heritage of the fathers. We, too, hear the moaning of the sea of evil throughout our great community. We, too, see savagery in crowded districts, and we see savagery painted even in the so-called higher circles of our community. The Puritan with his conscience is as ancient as St. James and St. Paul. He got the name as a term of ridicule in the great Elizabeth's time, but it grew to a name of honor. New England is not alone to be honored, but New England was created by the Puritan and has largely helped to make America. Poor would be the nation without the great spiritual bequest of New England.

Even in our time there is a kind of prejudice against the Puritan. Why?

What has he done to gain the contempt of the silly pates, patterns of fashion? Preeminently the Puritan was a conscientious man. He was painfully anxious to think and to act right. After all, conscientiousness is worth more than liberality. We have already too many liberal men, liberal with their own and other people's money and introducing into society a certain element of uncertainty. The Puritan was progressive. It was the Puritan that founded the Bank of England and gave the red corpuscles to the blood that makes England great to-day. To him you owe the common school. He was the most restless of people, pulling down and building up. He was an uncomfortable neighbor. He gave his soul to the American people and our restlessness and push.

A great deal has been said of his conception of Sunday. In the early days here it was lonely and the day long. It was filled up with religious services. The Puritan set the day aside for the sobering of men, that they might find light in the great truths.

This is the question we have to settle to-day. Is the spiritual, ethical Sunday worse than the open saloon, the club, and places of amusement with their alleged sacred concerts? Is the saloon worth more than the Church and the day set aside for the sobering of men and the reunion of the families in their homes? We are at the parting of the ways, and here we are to decide. As Sunday is secularized, so religion loses its hold on the hearts and the consciences of the people.

You have in the balance to-night before you the issue whether spiritual and ethical religion is worth more than the things that are undermining the stability and greatness of the American Republic. The Puritan kept liberty for the world. Our President, writing on civic duties, has said that it is as much the duty of a politician to tell the truth from the stump, as it is to tell it from the pulpit. I am thankful that we have a Puritan President, tho he is de-

\*Preached at the dedication of the New Prytanis-Street Church, New Orleans, December 1, 1901.

scended from Holland. It is said of him that he objects to too many amusements. This is not so, but he does believe in religion and a decent observance of the Sabbath.

The Puritan is described as cold, and as wearing black clothes. Would you like to come to church, you men, in silks and laces and with a rapier, to throw down your plumed hats and lounge in the pews? That you are dressed in black, and your hair is short, and you look like men of sense, is due to the Puritan. He objected to the stage. It was vile in his day, and even to-day there is a feeling that it is not beyond need of improvement. When a community is wholly ruled by the pursuit of pleasure, it is not in a wholesome condition. The Puritan is needed to remedy this by bringing men back from this mad self-indulgence to a rational sobriety.

There is a spirit over the land, as Secretary Gage said the other night at the bankers' dinner, which has made a decline in credit. There is plenty of money, but a decline in credit. I congratulate you that you have outgrown some qualities of the Puritan. Have you outgrown his faith in God, his conscientiousness? If you have, I can not congratulate you. Then you are progressing backward.

You have not seen the last of the Puritan. They say that there is an old gray man in Puritan garb who appears in times of danger. They say he was at Bunker Hill, and other days of crisis. I think he must have appeared when Roosevelt wrote his article on civic duty. I believe he appeared when capital and labor came together at the recent conference. He was about one recent election day. I believe he will come again in this fight of the saloon and an open Sunday against society, and when he comes, corruption will decline and viciousness be put under. America will then become as famous for her virtue, as she is for her marvelous development and commercial supremacy.

## THE WORD OF POWER.

*Be opened* (Ephphatha).—Mark vii. 34.

By REV. PROFESSOR IVERACH, D.D.,  
ABERDEEN, SCOTLAND.

To speak this word of power it is necessary that there shall be two elements in the life: fellowship with God, and sympathy with man. These two must go together. Some seek to cultivate the first only and withdraw from the world. But the world follows them into their retreat and makes their life a failure, and because they have withdrawn from their fellows they make the world no better. Some would cultivate the latter alone. That is impossible, for sympathy with man can come only by way of fellowship with God.

Fellowship with God is just "Looking up." It is not necessary to gather into churches. From the din of business, from the rush of the strife of life, from the pain and weariness that too often are the part of life, we may look up, and heaven is always accessible to us. The best work has been done by the men who have habitually looked up for direction. The great men have been those whose correspondence with God has been unbroken. And it is so easy. Heaven is near us, and its gifts are so freely bestowed. We plod on through life with weary feet because we will not look up and see the provision God has so abundantly made for our help.

Sympathy with man is necessary. How do you value a man? As so much flesh and blood, as something that may contribute to your profit or to your pleasure? What is the man to you, with whom you brush shoulders in the street? Is he anything to you? Is he not one of those for whom Christ died and for whom He lives to-day?

Now what are you going to do about all this? I want results. I do not want you to go away and discuss the sermon and stop with that. What are you going to do about this truth of which we have been talking? Will you not try it? I want you to try it.

## SUGGESTIONS FOR THE RELIGIOUS OBSERVANCE OF THE BIRTHDAYS OF WASHINGTON AND LINCOLN.

### WASHINGTON'S BIRTHDAY

(February 22).

#### The Leadership of Washington.

FROM A SERMON BY REV. DONALD SAGE MACKAY, COLLEGIATE REFORMED CHURCH, NEW YORK.

*Whosoever will be great among you, let him be your minister. And whoso will be chief among you, let him be your servant.*—Matt. xx. 26, 27.

ONE hundred years ago the Society of the Cincinnati of the State of New York met in the Collegiate Church to commemorate the birth of George Washington. That service was especially impressive, being, in fact, the first celebration of Washington's birth after his death, less than two months before. The sermon was preached by the Rev. Dr. William Lynn, one of the ministers of the Collegiate Church of the time.

What is the secret of Washington's hold upon the popular mind? He was not, we are told, a magnetic man. He was reserved, diffident, and apparently indifferent to popular applause. He scorned the cheap expedients of the professional politician to curry favor with the crowd, to secure influence with the few. Yet he is loved as no national hero is loved. His greatness was the greatness of service. It was the surrender of ambition to patriotism, the sacrifice of personal comfort for public duty, that gave to this man his grip on the love of his people. His life was laid without stint on the altar of national duty.

And how different, alas, in many places is it to-day! A century ago the pagan idea was a demand that knocked from without, and Washington disarmed the hand. But to-day this pagan idea of authority has become a demand from within—the political leader, content to accept with complacency the title of "boss," lords it over his followers and holds them in subjec-

tion with a hand as strong as that of any Eastern despot. It is indeed this heathen conception of leadership—authority basing itself on power, despotic power, in public life—that constitutes one of the greatest perils of our time. When, for instance, the leader of any political party—and I am not minding by what name that party is known, or whether it be in State, national, or municipal concerns—when, I repeat, the leader of any party can so manipulate his followers that his word, apart from any question of public expedient or principle, shall be final or irrevocable, then that man and his associates are exercising an authority in the teeth of Christ's teachings.

#### The Father of His Country.

*My father, my father, the chariot of Israel and the horsemen thereof.*—2 Kings ii. 12.

If Elisha was right in calling Elijah the father of his country, certainly we are justified in giving that name to Washington. The two men were as unlike as good and patriotic men could be, but that may help us to see the essential points in which both were national fathers.

1. Both undertook to defend their people from a persecuting and tyrannical king.

2. Both found their hardest work in the moral bondage of many of their own people, who had to be taught and led as a father teaches and leads his children.

3. Both were sternly and inflexibly just, so that the people looked up to them, especially after their career was closed, as almost more than men.

4. Both found most of their supreme strength in their reliance upon God. Washington at prayer in the woods at Valley Forge is not unlike Elijah at Horeb.

5. If Elijah in his hermit life and his



fierce rebukes of sin seems greater, Washington in his patience with opposition and calumny may seem better as well as dearer to us.

6. If there was one good Elisha who understood Elijah and called him "father" before he passed out of sight, there were many Americans who revered Washington and tried to follow his counsels, and there are such now and always will be.

#### The Unique Place of Washington.

*Yet have ye not many fathers.*—1 Cor. iv. 15.

Only one man has been called the father of his country by us. He stands alone in that character by general recognition.

1. He is alone in a remarkable pecuniary priority and independence. At the time of the country's poverty he could say: "I will take command of the army upon condition that I receive no salary, but be permitted to defray my own expenses." There were not many rich men in the colonies; and there was none of this fatherly independence and service.

2. As a father is chiefly anxious to start his sons in a career of their own, so Washington looked directly beyond his own leadership toward the real independence of the nation, promptly refusing and rebuking the idea that the country could make him its king.

3. Tho entirely and humbly one with the people, they always revered him as one above them. Some have said he was a born aristocrat. But the unbending dignity of his uprightness was that of a gentle, loving father, and compelled reverence filial rather than menial or subject.

4. The fullest historical study and criticism do not weaken this reverence, but strengthen him more and more as *pater patriæ*.

#### The Three Epochal Presidents.

*These things did those three mightiest.*  
—1 Chron. xl. 19.

In the ancient kingdom of Israel there

were three mighty captains who gave example of the bravest, worthiest conduct. So in the history of the United States there have been three great leaders, each of whom marked a national epoch: Washington, the organization of the nation; Lincoln, the reunion of the nation in liberty for all; and McKinley, the expansion of the nation as a world-power.

#### I. Washington.

The work of Washington was first in carrying through the war of Independence; but this was not complete till independence was used as an opportunity for organization under the wise and just law of the Constitution, and this was as conspicuously the work of Washington as was his leadership in war, and was made a practical success in his eight years' administration.

#### II. Lincoln.

The impossibility of the country continuing "half free and half slave" was clearly seen by Lincoln, as it was seen also by those who brought about secession. Lincoln saved the Union not only by abolishing slavery by military power but by his manifest love for both sections in which he drew them together.

#### III. McKinley.

The nation grown in its independence and free unity to be a giant among the nations, McKinley was called to lead into expansion beyond the seas. He made this something better than merely military conquest by his high ideals of duty as our most Christian President.

#### The Man for the Hour.

*Thou art come to the kingdom for such a time as this.*—Esther iv. 14.

The hour without the man may be a terrible time, as it seemed to Mordecai under the careless tyranny of Xerxes, or to many Frenchmen during the "Terror." Then we are ready for one who can meet the need, even if he has many faults.

1. Sometimes the hour creates the man. Some of the greatest and best of men have been the product of their time.

2. Sometimes the man makes the time, being a seer, and living ahead of his age. Such a man may do much to bring better conditions which he can not himself enter into and enjoy. He looks forward to it, but can not enter in. So it was with Moses; so with Lincoln.

3. Sometimes he sees, not merely the ideal state that ought to be, but the means by which the hour may be hastened, the unseen forces that he himself may waken to action; and when the hour strikes, he is ready, and finds joyfully his fullest work and life.

Such coming together of the hour and the man we see strikingly in Washington and Lincoln, despite their too early death; and in it we see the hand of God, and are hushed in reverence.

#### The Recognition of Our Great Men.

*Know ye not that there is a prince and a great man fallen this day in Israel?*

—2 Sam. iii. 38.

1. We recognize greatness when we rise, like David, a truly great leader, above a narrow partizan spirit. This has long been the universal feeling as to Washington, and is now almost universal as to Lincoln. We ought to carry it even further.

2. We recognize greatness when we look at a great man in the true perspective of his surroundings. David honored Abner as a leader in one of the great parties of the nation. It was the party against David, but it had to him the dignity of a movement in the nation.

3. We recognize greatness when we look deeper into great changes and progress, and study and discern the underlying causes. The great movements incarnate themselves in certain men, and make them great.

4. Especially do we recognize the greatness of great men when we study God's relation to the movement of the world, and see what men are in sympathy with Him.

5. Such recognition of our own great

men, such as Washington and Lincoln, enlarges our patriotism and uplifts our personal conduct.

#### A Good Ruler.

*Princes shall rule in judgment.*—Isa. xxxii. 1.

Perhaps a majority of the world's rulers have been bad men, from Nimrod, the mighty hunter of men, to Felix who hoped to be bribed to do justice. The saying of the prophet is rather of the ideal state of the future than of the actual state of the present. Indeed, this is the beginning of a description of blessings which Messiah shall bring.

1. The Scripture, however, shows us the ideal ruler: and the brave, the true ideal is the first step toward having it actualized. A people that knows what a king ought to be will not rest supine with one who is always what a king ought not to be.

2. The Scripture shows the ideal state, which not only has a good ruler, but sustains him with loyalty to the principle of righteous government.

3. The Scripture shows us how national happiness and prosperity are rooted in just government.

4. It shows that God gives good rulers to nations by all the means by which He gives good character to nations.

5. We see how a nation, by its earnest, patriotic thought and effort, can secure from God the blessing of a good ruler.

#### The Brief Career of Our Noblest Men.

*I have said, ye are gods, and all of you are children of the Most High; but ye shall die like men, and fall like one of the princes.*—Psalm lxxii. 6, 7.

The short life of a ruler was early so common a fact that it could be taken as a reminder to any man tempted to feel his own life and power secure. The greatest and best careers are often shortly broken off. Washington died while not yet an old man; while the land knew not how to spare him; and after him three of our most trusted and

beloved Presidents were the three national martyrs.

What lesson has this to us?

1. For the country it was probably best that it should not lose its independence of self-conduct by too long dependence upon any leading man. If under strong leaders our legislatures have ceased to be deliberative bodies, it is a doubtful benefit.

2. For the great leaders themselves, as they were men, it was well for them to escape the great temptations of long-continued power.

3. For each of us as citizens it is well to see how much can be accomplished in a short career; and to see that the best a man can do for his time is not to accomplish many things, but to make and leave one clear, consistent impression of high and worthy life.

5. Such a view of life may save us from vain regrets that none of us can add a handbreadth to his days.

#### The Royalty of Service.

*Princes walking as servants upon the earth.*—Eccles. x. 7.

1. An infant has everything done for him, but his growth appears in his power to do for himself, and he gets clear of infancy when he can do for others. He is a man when he is able to take care of a family, and a great man when he can reach beyond that and think and care for a community; and a king when he thinks and cares for a nation; and the King of kings is He who became the Servant of all men for all time, and gave the ideal to which rulers must look if they would be truly great.

2. The best fact in history is that there have been so many royal men who show the right theory in actual lives. It is good to read of the noble humility of Moses, Gideon, Samuel, William the Silent, William III., Victoria, Humbert, our own Washington, and Lincoln.

3. These great rulers have been numerous enough to set the pace in which

a modern ruler must at least seem to walk. The governors and presidents and even the kings and queens of to-day profess to live and work for their people, and many of them show a noble devotion of unselfish service.

4. They show us in this how to make our own lives royal; not like the last Bourbon King of Naples in his throne room hung round with crimson velvet curtains embroidered in the poor-house, but like King Humbert in that same city in the common hospital helping nurse those stricken with the cholera.

#### The Christian Idea of Service the American Idea of Statesmanship.

*Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant.*—Matt. xx. 25-27.

1. The American idea is expressed in some phrases which have become part of our national creed: "Government of the people, by the people, for the people"; "Public office is a public trust"; "The voice of the people is the voice of God," a saying in which the truth is that the welfare of the whole people is that which ought to control.

2. Men are commonly ready to accept what seems to their interest; and the work of the public leader is to point them beyond the interest of the moment to the more permanent and larger interest.

3. The highest leadership is that which points men beyond even the largest personal interests to the interests commended by justice and benevolence.

4. Such leadership is successful in proportion as the leader illustrates his persuasions in his own character. Washington, Lincoln, McKinley are true and mighty leaders, because the people recognize their unselfish service.

**LINCOLN DAY (February 12).****Lincoln's Greatness.**

FROM A SERMON BY THE REV. HOWARD AGNEW JOHNSTON, D.D., NEW YORK.

*But when the children of Israel cried unto the Lord, the Lord raised them up a deliverer.*—Judges iii. 15.

It has been so from that day until our own day. More than thirty years have passed since the Executive of the nation was borne from Washington to his beloved Springfield, and during these years the fame of many men has faded away, while the fame of Lincoln stands out grandly and preeminently. The chronicler of history will be recreant to his trust if he does not place Lincoln's fame alongside that of Washington.

The world has come to acknowledge that Napoleon did not possess the foresight and insight of statecraft that Lincoln possessed, which led the *London Times* to say that the second inaugural message of Lincoln was the "most sublime state paper of the century." Forty years before Lincoln was born the Declaration of Independence said that all men were born free and equal, and yet the country contained the blot on civilization, slavery. Washington warned his countrymen of the evil, and liberated his own slaves.

A young flatboatman in New Orleans saw slaves sold on the block, and he said to himself: "If I ever get a chance to get back, I'll hit it hard, by the Eternal God!" and he did twenty years after.

That which gave Lincoln his national fame was his great debate with Douglas. They were evenly matched in intellectual powers, but what gave Lincoln his superiority was his sense of the moral quality. What made Lincoln a giant was that he always came to the bottom rock of the moral quality. Following his debate with Douglas, which gave him national fame, Lincoln came to New York and made his great address at Cooper Institute.

Lincoln stood alone in the hour of crisis, and in his fidelity to duty brought the blessing of peace to this nation. We may well emulate his patriotism, confident that by emulating him we may establish a nation which will bring the fruits of prosperity and peace.

**Lincoln's Power of Thought.**

FROM A SERMON BY THE REV. S. PARKES CADMAN, D.D., BROOKLYN, N. Y.

What was his great secret power? I will tell you. He had the power to think. With him to think was an art—still better, a habit. We have all but lost the real power to think. He was different from many great men, as he thought more and read less. His books were few, three in number.

The power to think is the power of this great commonwealth. We need men who can speak, as Lincoln did, for our seventy millions of people. We have had men who could speak for the South, the West, and certain portions of the East, but we have no man that could open his mouth and speak words of wisdom for the entire nation. Of all the men next to Lincoln, Daniel Webster came nearer to the universal American than any one else.

**Lessons from the Gettysburg Address.**

FROM AN ADDRESS BY THE REV. JOSIAH STRONG, D.D., NEW YORK.

That address furnishes an epitome of the great principles that controlled Lincoln's life—his respect for and trust in the people, "government of the people, for the people, and by the people."

That principle applies to-day. Government must not be by the few for the benefit of the politicians, but by the many for the sake of the many. In like manner industry must not be by the many for the benefit of the few, but by all for the benefit of all. The people have one life to-day, even more than in the time of Lincoln. The industrial revolution is rendering each

dependent upon all, so that when one suffers all suffer. A great generalization of the new science of sociology is that society is an organism having its own laws.

Turn again to the Gettysburg address, and you find that Lincoln recognizes the law of service—the service that had been rendered by the man who fought and fell on that bloody field. And the law of service we find to be one of the fundamental laws of every organism. Hands do not work to serve themselves, neither do feet. Eyes do not see for themselves, but for the hands and feet. So every member and organ of the organism exists to serve all others. Not until industry recognizes this law of service will the social organism gain health.

I believe that service is the natural law of a normal society, while sacrifice is remedial. The disease and hurts of society will never be healed until many, like those who fell at Gettysburg and like our martyred President himself, are willing to surrender their lives for the saving of society.

#### Lincoln's Religion.

FROM AN ADDRESS BY THE REV.  
GEORGE P. ECKMAN, D.D., NEW  
YORK.

The man who could dominate such

men as Seward and Stanton was certainly a great man. It was remarkable that at such a time the President should go outside of his own party to secure a Secretary of War, and especially that he should select a man who a few years before had practically insulted him. Competent military critics, too, have said that as a strategist Lincoln showed ability of the first order.

His speeches read like Hebrew poems. But, after all, it was his great heart, his kindness, his pitying tenderness, that gave him his position in history. Such a man must have had a religion. But we are told that in early life he was a free-thinker; that he read Voltaire and Tom Paine, and that he even wrote a book assailing religion, which a friend threw into the fire to prevent its injuring his career. Yet he recognized a Supreme Being and believed in an overruling Providence. He was not a formal Christian, but a friend said of him that he approached more nearly to the real Christian life than any man he had ever seen. He was a man who manifested the true spirit of Christianity. When I hear this charge that Lincoln was an infidel my heart gets hot within me. If he was not a Christian it would make me feel like tearing myself away from the bonds of orthodox Christianity.

## SUGGESTIVE THEMES AND TEXTS.

### Texts and Themes of Recent Sermons.

1. The Dynamic of Christian Service. "And when he had spoken this, he saith unto them, Follow me."—John xxi. 19. By Rev. R. J. Campbell, B.A., Brighton, England.
2. God's Care for Each Life; or, Man's Cry and the Divine Answer. "No man careth for my soul."—Psalm cxlii. 4. "Casting all your care upon him; for he careth for you."—1 Peter v. 7. By Newell Dwight Hillis, D.D., Brooklyn, N. Y.
3. The Babe's Escape: A Christmas Sermon. "Herod will seek the young child to destroy him."—Matt. ii. 18. By T. DeWitt Talmage, Washington, D. C.
4. The Christian's Care of Himself. "But I keep my body under, and bring it into subjection, lest, having preached to others, I myself should be a castaway."—1 Cor. ix. 27. By Rev. Dr. Landrum, Atlanta, Ga.
5. Christmas and the Home. "He shall turn the heart of the fathers to the children, and the heart of the children to their fathers."—Mal. iv. 6. By S. S. Waltz, D.D., Louisville, Ky.
6. The Discovery of the Christ-Child. "Where is he that is born king of the Jews?"—Matt. ii. 8. By Rev. Harry Blunt, St. Louis, Mo.
7. Christ's Legacy of Glory in His People. "The glory which thou givest me, I have given them."—John xvii. 22. By George W. Chalfant, D.D., St. Louis, Mo.
8. Vision and Purity. "Blessed are the pure in heart, for they shall see God."—Matt. v. 8. By E. E. Chivers, D.D., Brooklyn, N. Y.
9. The Moral Element in Municipal Life. "Oh, that there were such an heart in them that they would fear me and keep all my commandments always, that it might be well with them and with their

children forever."—Deut. v. 32. By David G. Downey, D.D., Brooklyn, N. Y.

10. Changing Man in the Sight of the Unchanging Lord. "Thou art the same, and thy years have no end."—Psalm cii. 37. By Rev. Newell Woolsey Wells, A.M., Brooklyn, N. Y.
11. Salvation for the Lost : The Power of the Gospel in Salvation. "I is the power of God unto salvation, to every one that believeth."—Rom. i. 16. By William J. Holtzclaw, D.D., Atlanta, Ga.
12. Novelty in Religion. "Every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."—Matt. xiii. 52. By John W. Day, D.D., St. Louis, Mo.

### Themes for Pulpit Treatment.

1. Unheroic Love of Life. ("And the spies saw a man come forth out of the city, and they said unto him, Shew us, we pray thee, the entrance into the city, and we will shew thee mercy. And when he shewed them the entrance into the city, they smote the city with the edge of the sword: but they let go the man and all his family."—Judges i. 24, 25.)
2. An Ideal Office-Holder. ("And he said unto them, The Lord is witness against you, and his anointed is witness this day, that ye have not found aught in my hand. And they answered, He is witness."—1 Sam. xii. 5.)
3. The Philosophy of Faith in Sorrow. ("But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me."—2 Sam. xii. 23.)
4. Forgotten Revelations. ("And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice."—1 Kings xi. 9.)
5. The Supreme Protector of a City. ("For I will defend this city to save it, for mine own sake, and for my servant David's sake."—2 Kings xix. 34.)
6. God's Promises the Inspiration of Man's Petitions. ("For thou, O my God, hast told thy servant that thou wilt build him an house; therefore thy servant hath found in his heart to pray before thee."—1 Chron. xvii. 25.)
7. The Secret of Evil Doing. ("And he did evil, because he prepared [marg., fixed] not his heart to seek the Lord."—2 Chron. xii. 14.)
8. Rejected Partnerships. ("But Zerubbabel and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God: but we ourselves will build unto the Lord God of Israel."—Ezra iv. 3.)
9. The Joyousness of True Sabbath Observance. ("So the Levites stilled all the people, saying, Hold your peace, for the day is holy, neither be ye grieved."—Neh. viii. 11.)
10. Divine Adjustments for Unrevealed Purposes. ("In those days while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the King Ahasuerus."—Esther ii. 21.)
11. The Transitoriness of Earthly Residences. ("He buildeth his house as a moth, and as a booth that the keeper maketh."—Job xxvii. 18.)
12. Man's Return for God's Deliverances. ("I will freely sacrifice unto thee: I will praise thy name, O Lord, for it is good. For he hath delivered me out of all trouble."—Psalm liv. 6, 7.)

## HELPS AND HINTS SECTION.

### ILLUSTRATIONS FROM PASTORAL LIFE IN SYRIA.

By REV. GHOSN-EL-HOWIE, L.A., M.A., PH.D., SHWEIR, MOUNT LEBANON, SYRIA.

#### The Hireling and the Wolf—Illustration of Acts xx. 28, 29; and John x. 13.

My little daughter, about seven years of age, once returned from the village greatly agitated with excitement and fear. She was so full of her story that she could hardly find words enough to make a coherent sentence. The main expressions were, "a pack of wolves," "hundreds of sheep dead and others half dead," mentioning localities which we knew to be more or less distant from each other. Because we are hardly

ever ready to realize in its entire terribleness St. Paul's forecast in grievous wolves entering in among our flocks (Acts xx. 29), we quieted the child, taking for granted that she had been disturbed by some foolish stories of terror which unfortunately mothers here invent and tell their children in order to bring them to terms.

But shortly afterward we were on the road and saw for ourselves the effects of part of the disaster, and learned the rest from the mouths of others. A wealthy sheep-dealer and his hired men

were leading a flock to the best seaport market. They had been weeks on the road and he had spent hundreds of pounds. Just when they were at a point a little more than a mile from our house, and not more than twenty miles from their market-town, the owner with others went away to a neighboring village on business, leaving the sheep in charge of one of his hirelings to await his return. The hired man in charge turned into a wayside khan; ate, drank, and heard the gossip of the neighborhood, and then retired to sleep on the roof while the sheep remained in the open below, round about him as it were. Perhaps he thought that in the vicinity of so many villages and an actual khan near by, there was no danger of wild beasts. At daybreak the following day not a sheep could be found where the flock had been eight or ten hours before.

The hireling was roused, scores of men, women, and children too flocked to the spot, and then scattered themselves about to look for traces of the sheep. They were found at distances of from one to four miles from where the hireling slept. Some of the sheep were still whole and sound; more were injured; and a still larger number were killed and mutilated. The consequence was that in one night our sheep-dealer, whom we may call the Good Shepherd, was reduced to poverty.

The hireling referred to declared that he slept on the roof and that he heard nothing of either wolves or sheep during the night; in fact he knew nothing of the matter until he was roused by strangers. Men, however, shook their heads as much as to say (some did say) that the man was a liar as well as a coward; he must have heard something but was afraid to stir, and was too selfish to risk anything in defense of his employer's property. The hireling is careful for his own safety and "careth not for the sheep" (John x. 13).

It is with profound sorrow and regret that I have to state that to-day and for centuries past, throughout the Oriental

churches of this part of the world, the relation of pastors to flocks is not such as to warrant the hope that, if Jeremiah, Ezekiel, or Zechariah were to reappear here, they would be any better satisfied with matters as they now stand (Comp. Jer. x. 21; Ezekiel xxxiv. 5; and Zech. xi. 17).

The preaching or teaching element appears to be absent from the priest's or pastor's duty, and the sum and substance of his office is a daily or weekly performance of routine ritual and repetitions which have almost ceased to have any meaning to the rank and file of Oriental Christians.

THE OX KNOWETH HIS OWNER.—  
ISAIAH i. 8.

During a brief residence in a village south of Baalbee I was successively perplexed, astonished, amused, instructed, and humiliated by a daily recurring incident in the pastoral life of that community.

Shortly before sunrise a bare-legged man with a dabbous or a crook appeared on a certain spot, just outside the village eastward. For a few minutes he walked about as if he were expecting something or somebody, and before long cattle, now singly, now in twos or threes, emerged from this, that, or the other lane and crowded themselves about him. A few kept at a distance as if busy cropping tufts of grass or twigs from the neighboring hedge of a mulberry garden near by.

In less than an hour a hundred or more of donkeys, cows, oxen, and jâmoos (buffalo?) were gathered together; then this man, who turned out to be their pastor, munching a loaf of barley-bread, led the way, and soon he and his flock were out of sight on their way to distant pastures. At sunset, the shepherd and his charge reappeared on the selfsame spot where they had waited for one another and from which they had started in the morning. From that same spot they parted from one another, some this way, some that, through the narrow, irregular, and

intricate lanes of the village, and I was assured that in a whole year there would not be half a dozen mistakes committed by those cattle. Each one went to the stable or yard from which it had been turned out that morning, each to his home, as it were, to its owners.

Were the prophet with his audience acquainted with some such incident in pastoral life, when he upbraided his brethren and countrymen, saying: "The ox knoweth his owner, and the ass her master's crib, but Israel doth not know"? (Isa. i. 3).

Can it be that the ass and the ox, which are said to be types of stupidity and obstinacy, know their duty or their interest better than some of our own race do theirs? Can it be that these cattle are drawn by a few handfuls of straw dealt out to them, and yet some of us are oblivious of the hand from which cometh every good and perfect gift, and which is ever giving and ever full? The facts against us seem to be as incontestable as they are incredible.

#### THE GOOD SHEPHERD AND THE WOLF.—JOHN x. 11.

Once we arrived in a Druze village and made ourselves the guests of one of the leading families there. In the evening courtesy, perhaps curiosity as well, brought a large number of men and boys to salute us and bid us welcome. The spacious alliyet (upper chamber) was crowded to its utmost capacity; the meeting was primarily social, still I attempted to address the people from John x. 11. My illustrations apparently were so good as to defeat their own object. It seems possible to use too good an illustration. My audience became not only interested but roused, and seemed aching, many of them at least, to tell marvelous things which they personally knew good shepherds to do in defense of their sheep.

An old man who was said to be the progenitor of forty-three persons, all of

them living and most of them present at the meeting, began his story; it was substantially this:

"Once he was plowing a small field in a valley near by; his few sheep were grazing a few terraces above him. All of a sudden his attention was drawn to a wild beast coming from the other side of the valley and making for the sheep. On the spur of the moment he left the oxen, met the beast, and thrust his clenched fist through its open mouth and well into its throat. In the struggle that ensued the man and the beast fell on the ground alongside of each other. The combat was severe and terrible and the result doubtful. Neighbors in other fields noticed and were drawn by what was taking place, but the final issue could not wait even their arrival. Fortunately a stone, weighing about a rattle (six pounds weight), was within reach and with his free hand the man took, raised, and brought it down with all the force of desperation and valor upon the forehead of the beast, killing it instantaneously. The arm which had been in the animal's jaw suffered perforation, of course, but was healed in a few months."

Most of those present appeared to have been familiar with the encounter, for some of them kept supplementing the old man's account as he proceeded; but they differed greatly as to whether the beast was a wolf or some other animal. The old man finished his story, but before I could continue my address a school-teacher present, who had been a sojourner in an Arab camp near the Euphrates, forced himself upon us and took occasion to narrate his experience. He said:

"Near our encampment there lived a lion which played havoc for a long time with both man and live-stock. Our sheikh (prince) harangued the tribe and frequently made offers and promises of great things to whomsoever should kill the lion (Saul-like I thought of 1 Sam. xvii. 25); but no David was forthcoming. At last the sheikh announced that he was going to kill the lion. He took one of the best and longest swords, twisted thick pieces of cloth at and near the point so as to form a second hilt. He then proceeded to where the lion was. The beast sprang and struck with one of his forepaws. The sheikh, knowing the lion's way of attack, instantaneously held the sword horizontally so that the stroke fell upon it. The consequence was, the lion's paw was severed from the limb. The beast sprang and struck again with his other paw with like results. Thus it



became easy to kill a lion which had lost both of his forepaws."

"Grand!" I said; "well done!" and with a supreme effort I managed to re-instate myself as the main speaker, and said: "There is still a difference, a most important difference, between every good shepherd and the Good Shepherd of my story; between every savior and the Savior Christ. Our sheikh here and the Euphrates prince saved their people and flocks at the risk of their lives, as many of us have done, but the Lord Jesus Christ saved and saves by the

actual laying down of His; there is no other way. I live because Christ died."

The Druze, however, profess to follow the Mohammedans and regard the death of Christ as narrated in the Gospels to be impossible; for they say: If we admit that the Son of Mary died on the cross, we would be admitting that the contemptible Jews have conquered Almighty God (Comp. 1 Cor. i. 28). The principle on which this error proceeds is as old as the apostolic age, for many Gnostics held it in one form or another.

### THE PREACHER AND THE PARISH.

BY DAVID JAMES BURRELL, D.D., NEW YORK CITY.

#### The Pastor's Wife.

THE feast of THE HOMILETIC is not spread for ministers alone. The *frau pastorin* has a place at table and is entitled to some measure of attention. What would Herr Pastor be without her? I know there are bachelors who have made their mark as successful preachers and pastors; but these are rare enough to emphasize the rule: "As unto the bow the cord is, so unto the man is woman." So there are blind ministers, and lame, who achieve success; but they themselves would probably be the last to disparage eyes and good legs. A man without a wife is not fully developed; "he is the half part of a blessed man, left to be finished by such as she." A minister should, obviously, be a whole man. If he tarry on the way to wedlock it should be understood that he has not lost heart but means to persevere. This is something to be looking forward to; but procrastination keeps up a constant flutter in the parish, until the almond-tree blossoms and hope wearies. Wherefore this to the waiting benedict, "Thrust thy neck into a yoke and wear the print of it."

The mistress of the manse who, dusting the study-table, has taken up THE HOMILETIC REVIEW and read thus far,

is saying within herself: "This is excellent advice. I would that all ministers, particularly the younger ones, would heed it." But now, elect lady, I have somewhat further to say, and more to the point, as to what a minister's wife should be.

Once on a time I knew a woman, yoked to a pastor as his alleged helpmeet, who made his life a burden and his ministry a failure by her lack of sympathy. They were congenial in many ways, but the root of the matter was not in her. It is not for me to say that she had not been converted; but her religion seemed to be "tritulated" as the homeopathsists say. Her husband wished to be true to the historic doctrines of Christianity; but she was "progressive" and insisted on his keeping up with the *Zeitgeist*. He wanted to preach evangelistic sermons; but she objected to his "harping on the blood" and teasing sinners to be saved. Thus she managed to keep him working at cross-purposes with his conscience. It was like an ill-matched team of horses, worrying each other and making little headway. I have lost track of these people lately, but I suppose they are keeping on in the same way. More's the pity! A minister's life is too short and serious to be squandered so. Of course, dear lady, your case is different.

You are in close and prayerful sympathy with your husband in his desire to save souls and glorify God.

I knew another pastor's wife—this was many years ago, else I should not dare to mention it—whose frivolity was a constant drag upon him. She was from the East, of gentle birth, accustomed to "society" and desirous that her husband's parishioners should know it. Her airs and affectations were common talk. She organized a club or two, I remember. At length a low-necked gown, worn by her on a public occasion, led to a controversy in the village which ended in the dissolution of the pastoral relation. "How far yon little candle throws its beams!"

And just now I am thinking of another who is a confirmed gossip. She means no harm; but the parish is in hot water much of the time because of her garrulity over the tea-cups. Not a few have been alienated from the congregation by her imprudent observations about people with whose affairs she should have had nothing to do. She has destroyed her own influence for good, strewn thorns in her husband's path, and stirred up discord and confusion for want of a little discretion in keeping watch upon her lips.

And still another comes to my remembrance—a melancholy *frau pastorin*. Her husband has a difficult field; and her soul is troubled within her. She sees all the discouragements and magnifies them. She complains because the church attendance is not what it ought to be, and because the women absent themselves from the missionary meetings, and because the salary is not paid promptly, and because the parsonage is out of repair. For her there is no "bright light in the cloud." She is always in the doldrums, and her presence is a wet blanket wherever she goes. She gives the impression that religion is a sort of spiritual dyspepsia. "She wears a dreary face; as if her Maker, the Lord of Glory, were an undertaker." If you ask whether she has a monopoly of

this sort of thing. Oh, no! there are doleful ministers; but just now I am addressing myself to the female side of the house.

But what shall be said of those pastors' wives who carry an atmosphere of sunny heaven about with them? Ah, many there are, and God bless them! It is only here and there that one meets with a misfit. And far most frequently the shoe is on the other foot. How often a stern, unpractical, down-hearted dominie is mated with a Lady Bountiful! I shall never forget a hand that was laid on my shoulder one autumn day forty-four years ago. It was during the great revival, and many of my school friends were to join the church at the next communion. The minister had ruled me out as too young. His wife met me that day on the street; and, calling me affectionately by my familiar name, said: "If you're sure you love the Savior don't let my husband hinder you. I know him. Hang on like a beaver and you'll get in." And I did. God be thanked for such ministries! The dear lady has been in heaven these many years; but I see her face, I hear her voice, I feel the touch of her hand upon my shoulder to this day.

What opportunities of helpfulness are open to the pastor's wife! She is, of course, not included in the pastoral "call," any more than the President's wife is included in the executive office; nevertheless as the wife of the minister she is the first lady of the parish. The boys love her. The girls take her as their exemplar. There are services possible to her which the pastor can not perform. Her strength lies not in sharing his official functions but in supplementing them. There is no end to her privilege if she stand before the people as good wife, good mother, and faithful follower of Christ.

It is a mistake to suppose that it naturally devolves upon the wife of the minister to assume the presidency of the Missionary Society and the active leadership in all church activities. As

a woman in the church, presumably capable and experienced, she may regard it as her duty on occasion to assume such places of prominence; but her great power after all is in her crown of womanhood; and her conspicuous influence is as her husband's helpmeet. The preacher has no hearer to compare with his wife; no such considerate friend, no such discriminating critic. And in his home she is an angel of mercy.

Wherefore, lady—if you have not already taken up your feather-duster and gone your way—think on these things. An odd wife here and there hindering where she should help shall

not prevent the song of praise for the mistress of the manse. Be sure, dear lady, of the minister's appreciative love; and, not unmindful of the many trials past, pray for a closer welding along the years of this dearest of earth's ties. In all the world there is no fairer sight than of an old minister and his wife, their work nearly done, passing on arm-in-arm toward the heavenly city.

"John Anderson, my Joe John,  
We've climbed the hill together;  
Ah, mony a canty day, John,  
We've had wi' ane anither.  
Now we maun totter down, John  
But hand in hand we'll go,  
And sleep thegither at the foot,  
John Anderson my Joe."

### GREAT PREACHERS AS ILLUSTRATORS.

BY LOUIS ALBERT BANKS, D.D., NEW YORK CITY.

#### Canon Liddon's Illustrations.

ONE of the great men of the first class in the English pulpit was the late Canon H. P. Liddon. Every preacher who spent a Sunday in London for many years counted it one of the great opportunities of his life if he had a chance to visit St. Paul's on Sunday and listen to one of Liddon's masterly sermons.

Canon Liddon was in the truest and noblest sense a Biblical preacher, and he used illustrations gleaned from the Bible with remarkable effect. See how he makes the situation which Paul found at Philippi illustrate the breadth of the Christian message:

"Christian Philippi was distracted by divisions, not of a doctrinal or theological, but of a social and personal character. One feud in particular there was between two ladies of consideration, Euodias and Syntyche, which the apostle was particularly anxious to heal; but it was probably only one feud among many. Small as it was, the church of Philippi already contained within its borders representatives of each of the three great divisions in race of the Roman world. The purple-dealer from Thyatira; the slave-girl who was a Macedonian, and apparently born on the spot, and who was, on account of her powers of divination, so

profitable a possession to her owner; the Roman colonist, who had charge of the public prison—all became converts to the faith. Here we have an important branch of commerce represented; there the vast numbers of people, who in very various grades made their livelihood in official positions under government; while the divining-girl was a member of that vast and unhappy class to whom the Gospel brought more relief than to any other—in whose persons the rights of human nature were as completely ignored as if they had been altogether extinguished—the slave population of the empire. He who represents humanity as a whole spoke through His messengers to every class in the great human family; since, 'there was to be neither Jew nor Greek, neither male nor female, barbarian nor Scythian, bond nor free, but all were one in Christ Jesus.'"

Liddon has a unique way of piling up Scriptural illustrations one upon another until he crushes down all opposition by the very weight of them. Thus in his sermon on "The Conqueror of Satan," in the part where he discusses the personality of the devil, he breaks forth into this paragraph in which Scriptural illustrations stand against each other in a row like armed soldiers with drawn bayonets. No man with a sermonic instinct can fail to appreciate this array:

"Not to dwell on what St. Paul teaches as to the various ranks of energetic evil spirits with whom Christians wrestle—as principalities, powers, rulers of the darkness of this world; or on his description of their chief as 'The prince of the power of the air, the spirit that now worketh in the children of disobedience'; or on his warnings to the Ephesians against the 'wiles' of Satan; or to the Corinthians against his 'devices'; or to Timothy three times against his 'snare'; not to dwell on St. Peter's account of him as 'A roaring lion, going about seeking whom he may devour'; or on St. John's vision of his struggle with St. Michael and the good angels; or on St. James's warrant, that if even we resist him, he will flee from us—let us consider what Jesus Christ, our Lord and Master, has said upon the subject. How significant is His warning in the parable of the Sower against the Evil One, which takes away the divine seed sown in the heart of man; and in the parable of the Tares against the 'enemy' who sows them along with the wheat: thus representing Him first as destroying good, and next as introducing evil within the range of His influence. How full of meaning is the announcement, 'The prince of this world cometh, and hath nothing in me'; the declaration, 'I beheld Satan as lightning fell from heaven'; the warning to St. Peter, 'Simon, Simon, Satan hath desired to have you that he may sift you as wheat';

and so on and on he goes, for this is only part of the paragraph.

A favorite method of Liddon's was to take his starting-point in a Scriptural incident, and then find parallels for it in history. Take this case where he is commenting on the conduct of the Jews in undertaking to use the ark of the Lord for their own selfish advantage. He raises the inquiry:

"Are not we Christians guilty of the same fault, when we attempt to use our creed for purposes of worldly advantage, or imagine that its public profession will screen us from danger if we engage in doubtful courses of conduct? It is easy to carry the ark of God into fields of battle on which neither combatant can reasonably hope to be in entire accordance with God's will. In their different ways, Oliver Cromwell and Louis XIV. carried the ark into the wars which they waged against their opponents; and the impression which they left upon men's minds was seen in the reactions which they provoked; in the popular hostility to serious religious strictness, which did much to discredit the Restoration, and in the widespread religious indifference which preceded the French Revolution."

In his great sermon on "The Solitude of the Passion" he illustrates a very strong thought with a striking illustration from the life of Savonarola:

"History is full of examples of men whose benevolence and kindness and activity have at first won general applause and admiration, but who have been deserted, hated, denounced, perhaps even put to death, when the real character of their greatness was discovered. Such a man was Savonarola. . . . Savonarola, amid imperfections which are inseparable from our human weakness, was one of the greatest religious teachers that the world has seen. He aimed, as all sincerely Christian minds must aim, at carrying Christian principles into the public and social life of man. He held that politics might be no less Christian than personal conduct. The people who had welcomed his teaching with passionate enthusiasm assisted at his cruel and ignominious death. Savonarola was too great even for Florence, and there have been few ages in the world's history where this lesson has not repeated itself, and where integrity of character and elevation of aim have not experienced the alternate vicissitudes of popular favor and popular dislike, or even violence."

In his sermon on the theme "Born of a Virgin," a Christmas sermon, Canon Liddon has this remarkable paragraph which shows a characteristic feature of his preaching, which is to combine illustration and argument, and so weave them together that it is one piece of cloth. He is speaking, in that paragraph, touching the influence of the Incarnation on womanhood:

"In the greatest event in the whole course of human history, the stronger sex has no part whatever. The Incarnate Son was conceived by the Holy Ghost, and born of the Virgin Mary. And therefore in Mary woman rose to a position of consideration unknown before. Nothing was forfeited that belongs to the true modesty and grace of woman's nature, but the larger share of influence, in shaping the destinies of the Christian races, was secured to her in perpetuity. It was the Incarnation which created chivalry and all those better features of modern life which are due to it."

There is a similar illustration of this method in his sermon on "The First Martyr," in which he says:

"Reflect, brethren, that Stephen was probably a young man, and that he was a Christian only for a few months. Not more than eight months, it is probable, had passed since

our Lord's crucifixion; but St. Stephen's great work was already done, and he had closed by a martyr's death a ministry already rich in results. In all the touches of the human soul time counts for less than men think. Fifty years may easily be passed without any real growth or work, while a few weeks, or days, or even a few hours, may decide the most momentous issues. Concentration of aim and intensity of thought and will may make time to be of little or no account; and a young man, who throws himself with single-heartedness of purpose into a cause or work which he knows to be deserving of his best energies, can do almost anything. History is full of the lives of those who have done the work of a long life in a few years and have died young. Divines like Aquinas, statesmen like Pitt, musicians like Mozart, philanthropists like Edward Denison, missionaries like Martyn and Patterson—these have taught the world, in their several places and degrees, that hoar hairs and length of days are not a necessary condition of doing effective work."

Altho the limits of this chapter have already been reached, I can not refrain from giving one other illustration which I think is the best one I have ever seen on the credibility of testimony to Christian experience. Liddon is preaching on "The Living Water," and in the

course of his discussion he answers a very common objection:

"To some who hear me, it may be, it will occur to think that what has been urged is, as men speak, mystical language—intelligible no doubt to minds of a peculiar cast, but not suited to the practical, matter-of-fact views of conduct and duty of simple people. You know nothing then, my brethren, of the inner well of water springing up into everlasting life? It may be there, nevertheless, like the sunshine and atmosphere, without which your bodily life would be impossible, yet which you do not note. You know nothing, you say, of this inward gift. Then trust those who do. In the days of ancient Greece there were African travelers who penetrated so far as to find that at noonday their shadows turned toward the south. They returned and reported the fact, and it was treated by the historians of the day with entire incredulity. We know that they had simply crossed the Equator, and that their experience is shared by the passengers who crowd every mail-packet that leaves the Cape of Good Hope. But the reports which Christians bring back from the land of spiritual experience are not less certain, or more incredible, than the story of the Greek travelers. The Well of water springing up to the Eternal Life only seems mystical until its reality has been practically ascertained; until, like the Samaritans, men that heard the Inner Teacher themselves, 'Know that this is indeed the Christ, the Savior of the world.'"

### SUGGESTIVE THEMES FOR COMMUNION OCCASIONS.

By GEO. H. SMITH, M.A., D.D., ST. CATHERINES, ONT.

THE frequency of the celebration of the Lord's Supper is fixed by different denominations and by individual churches largely as a matter of opinion. Nevertheless, the importance of every such occasion should call for special and appropriate preaching bearing upon the great event commemorated, or upon its application to the life of the participant. To a minister who for many years has preached to the same congregation, and who has so often each year dispensed this sacrament, the mind is taxed for a suitable text or suggestive theme by which he may again present the all-important subject with a freshness that may carry force with it. Perhaps if ministers could

exchange lists of texts and subjects used at communions the difficulty could in a great measure be obviated. Such is the writer's present intention, so far, at least, as his ministerial experience has led him.

The rule in some places is that the sermon is the only address given at a communion service; in others, besides the regular sermon, there is a short address before "fencing the tables," as it was sometimes called; and an address after communion. In some churches the custom prevails of omitting the sermon altogether and of giving one or two addresses instead. With others again the practise obtains of holding a regular precommunion service on a

week night, and in some localities this is followed on the Sunday evening or on the following Monday by a post-communion service. The writer has here selected texts and themes used upon all such occasions.

Besides texts found directly in "the words of the institution of this holy Supper of our Lord," appropriate passages may be found in nearly every book of the Bible, and many of these are extremely interesting to the preacher in their homiletic treatment. The subjects here given are taken from the pile almost at random.

Exod. xii. 26: "What mean ye by this service?"

1. The Passover, and 2, the Lord's Supper. In its present application it may be retrospective, introspective, and prospective.

Rom. xii. 1: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies," etc.

This may suggest a profitable after-communion address. God's mercies, as exhibited in His works of creation, providence, and redemption, being an incentive to a thorough consecration, and the reasonableness of the whole matter.

Ephes. v. 1: "Be ye therefore followers of God as dear children." This may be appropriate for the same occasion. Or the subject of the "Duties of Church Members," from such a text as Ps. lxxv. 4: "Blessed is the man whom thou choosest and causest to approach unto thee," etc. Such duties being manifold and readily suggested.

Some of the proofs or reasons as to one's knowledge of being a child of God may be practicable for treatment at a precommunion service, and 1 Peter iii. 15: "Be ready always to give an answer to every man that asketh you," etc., may be an appropriate text. A suggestive passage for an after-communion meditation will be found in

Luke ix. 9: "Who is this of whom I hear such things?"

1. What the King could have heard.
2. The person of whom he heard such things, and
3. The effect of Christianity upon different individuals.

"The Christian's Relation to Christ"

is a suitable theme for a post-communion or for a communion sermon. John xv. 5: "I am the vine, ye are the branches."

The grape is one of the few fruits that will not ripen after being picked. The branch of the vine when severed from the parent stock is the most useless of all woods. See Esak. xv. 3: "Fit only for the fire!"

An address before a communion may be suggested from the very "Nature of the Ordinance," commemorating, confessing, communicating, covenanting; and this may be followed by an "after" address on vows:

Num. xxx. 2: "If a man vow a vow . . . he shall not break his word," etc.

We, by this act, have renewed a vow.

(1) That we are God's children, and therefore—

(2) That we are brethren, "One is your master, even Christ," etc.

(3) That as such we are watching for our Lord's return.

An "after" address on "Reproof" may be based on Song of Solomon i. 6: "But mine own vineyard have I not kept." This book was a favorite communion text-book with the old divines, and in this it is particularly rich. In the memoirs of Rev. M. McCheyne, chap. v. 13: "His lips are like lilies dropping sweet-smelling myrrh," is treated thus, tho not in connection with the communion. "What are some of the drops?" "If any man thirst, let him come unto me and drink"; "I came to seek and to save that which was lost"; "wilt thou be made whole?"; "I give unto them eternal life."

A singularly appropriate theme for a communion service is found in the subject of the Emmaus journey, how that in the breaking of bread the stranger was revealed as Christ. This is somewhat suggestive of a verse in Tennyson's "Coming of Arthur," when the king, having founded the order of Round Table, "Bound them by straight vows to his own self:"

"But when he spake and cheer'd his table round,  
With large, divine, and comfortable words

Beyond my tongue to tell thee—I beheld  
From eye to eye thro' all their order flash  
A momentary likeness of the king."

In the sacrament of the Lord's Supper we have reminders of (1) the doctrine of sin, and (2) the doctrine of divine love.

A suitable theme for a precommunion service is

Matt. xxvi. 30: "Now when the even was come he sat down with the twelve."

Some one has said it gives us—

1. A memorial of a departed friend.
2. A prophecy of a returning friend.
3. A parable of a present friend.

A brief after-communion address may be summed up under these heads:

1. To old members.
2. To new members.
3. To non-members.
4. To all present.

John vi. affords many appropriate texts for communion sermons and addresses. Zech. xiii. 1, "In that day there shall be a fountain opened . . . for sin and uncleanness," may be made of profitable application.

A warning sermon to the careless, and suitable for a sermon after communion, may be based on—

Lam. i. 12: "Is it nothing to you, all ye that pass by?"

Is the subject of Christ's death nothing to you who are hurrying to eternity?

Is it nothing, even, that Christ died for you?

Is it nothing that there will be a judgment-day?

A text on the duties of a Christian, and one which yields to an excellent textual division, is found in Micah vi. 8: "What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God."

An inspiring communion sermon may be based on

Isa. vi. 5: "Mine eyes have seen the king."

1. The vision itself.
2. Its meaning (a call to service).
3. Its application.

A stimulating and appropriate subject is found in

1 Kings xix. 7: "Arise, eat, because the journey is too great for thee."

1. The journey, life.

2. The command, Arise, eat.

3. The refreshment God gives, in the means of grace.

Gen. xxi. 8: "My son, God will provide himself a lamb for a burnt-offering."

A sermon on the sacrifice on Calvary is suggested by:

1. Abraham being a type of God.

2. Isaac, a (partial) type of Christ.

3. The sacrifice, a type of that on Calvary. God has provided a "Lamb."

Pilate's question (Matt. xxvii. 22), "What shall I do then with Jesus which is called Christ?" may be used as a precommunion subject, with the aim of hastening the thoughtful to a decision for Christ. The chapter affords three answers to the question:

1. "Crucified," ver. 22, i.e., annihilated, obliterated from thought. Impossible!

2. "Nothing," ver. 19, a passive ignoring of Christ. In practise, does the Holy Spirit permit this always?

3. "Followed," ver. 55. What is meant by following Christ?

An appropriate sermon for the same occasion may be taken from John xviii. 17: "Art not thou also one of this man's disciples?"

A suitable communion theme is the blood-covenant, text Heb. x. 4: "For it is not possible that the blood of bulls and of goats should take away sin." Couple with this 1 John i. 7: "The blood of Jesus Christ, his Son, cleanseth us from all sin."

A sermon to believers on following Christ may be appropriate for a communion or post-communion meditation. A good text for this purpose is

Gen. xxiv. 58: "And they called Rebekah, and said unto her, Wilt thou go with this man?"

The marriage of Rebekah meant a new life to her. The believer's relation to Christ is different from that of the unbeliever.

Wilt thou go with this man?—

1. Into daily temptation.
2. Into the Master's service.
3. Into the valley of the shadow.

A "preparatory" sermon is suggested from 1 Cor. xi. 30: "For this cause many are weak and sickly among you, and many sleep."

Hezekiah's invitation (2 Chron. xxx.

1) with its context affords a good communion subject:

1. The invitation itself.
2. The treatment of it, vs. 10 and 11.
3. The result to those who accepted.

The "Presence of the Master" may be treated from John xi. 56: "What

think ye, that he will not come to the feast?"

These texts may suggest many others out of the beaten track, that God can own and bless, for the most sacred of all memorials, the communion of the body and blood of Christ.

## SEED-THOUGHTS AND GOLD NUGGETS FOR PUBLIC SPEAKERS.

BY ARTHUR T. PIERSON, D.D.

### Seed-Thoughts for Sermons.

#### NAPOLEON'S CHALLENGE.

BEFORE Napoleon Bonaparte invaded Russia, he told the Russian ambassador that he would destroy that empire. The ambassador's reply was, "Man proposes, but God disposes." "Tell your master," thundered the arrogant Corsican, "that I am he that proposes, and I am he that disposes." He challenged the living God to show who is the ruler of this world; and God accepted the challenge. He moved not from His throne, but sent the crystal snowflake from heaven, to punish the audacious boaster. Napoleon flung his forces into Moscow, but in his retreat he left on the frozen plains the bulk of his vast army; and the official returns of the Russian authorities reported 213,516 French corpses buried and 95,816 dead horses. When, in 1815, Napoleon, escaping from Elba, again threatened to dispose events in European history at his will, the Sovereign of this world, whose hand is on the helm of history, ordained that Blucher should join the Iron Duke at the turning-point of the conflict of Waterloo, and by that decisive battle turn the fate of Europe. That crowning victory ushered in thirty years of peace. Napoleon found, at St. Helena, that God *does* dispose.

Dr. Jowett, master of Baliol, was asked by a lady, "What do you think of God?" "It matters little," he replied; "the one all-important question is, what He thinks of me!"

### THE PROMISES.

A promise is a *prophecy of good* to the child of God or the children of God as a body.

Promise differs from *prophecy*:

1. In addressing only the obedient;
2. In comprehending only blessing;
3. In depending on appropriation.

The promises of God are declared to be:

1. "Exceeding great and precious" (2 Peter i. 4).

2. They are to be *depended on* as a *certainty*. Num. xxiii. 19: "God is not a man," etc. These words, tho spoken by Balaam, are a wonderful unveiling of God's faithfulness. (Comp. Deut. vii. 9; Psalm lxxxix. 84, "My covenant will I not break"; James i. 17, "In whom is no variableness," etc.)

3. They are marked by terms of *universal comprehensiveness*. For example, "Whatsoever," "whosoever," "wheresoever," "whenssoever," "all things," including both temporal and spiritual blessing.

4. *Power is attributed to promises* of God to purify the believer. "That by these ye might be partakers of the divine nature" (2 Peter i. 5).

5. *The conditions of enjoyment* of God's promises.

a. "A believing spirit. Who . . . through *faith* obtained promises" (Heb. xi. 33); "through *faith* inherit" (Heb. vi. 12); "Blessed . . . she that believed (Luke i. 45)."

b. Appropriation. Joshua i. 3, quoted from Deut. xi. 24; Joshua,



xviii. 3: "How long . . . slack to possess"; Esther viii. 8: "Write as it liketh you."

c. Large desire and expectation. Psalm lxxxi. 10: "Open thy mouth wide."

d. Supreme Regard for God's glory and Kingdom. Matt. vi. 33: "Seek ye first."

e. Obedience (Deut. xi. 26, 28). "A blessing if ye obey" (Deut. xxviii. 2, 18).

6. Special examples of promises:

a. God's promissory note of hand, Phil. iv. 19: "*My God shall supply all your need . . . in Christ Jesus.*"

b. 2 Cor. i. 20: "All promises in him, yea," etc. It is the believer's "*Amen*," that is added to Christ's "*yea*."

c. Isa. xli. 10. Here are five affirmatives; and in Heb. xiii. 5 are five negatives (see Greek). Comp. Gen. xxviii. 15; Deut. xxxi. 6-8; 1 Chron. xxviii. 20.

#### SIN: ITS NATURE AND EFFECTS.

There are seven conspicuous passages on sin which hint its nature.

1. 1 John iii. 4: "Sin is the transgression of the law"—*Avouia*, lawlessness.

2. 1 John v. 17: "All unrighteousness is sin"—*Adikia*.

3. James i. 15: "Lust . . . bringeth forth sin"—*Apapria*.

4. James iv. 17: "To him that knoweth . . . and doeth not." Omission of duty.

5. Rom. xiv. 23: "Whatsoever is not of faith is sin." Doubtful indulgence.

6. John xvi. 9: "Sin, because they believe not on me." Unbelief.

7. 1 John v. 16: "A sin unto death." Comp. Matt. xii. 31, 32; Heb. x. 26, 27. The comprehensiveness of these seven passages grows on us.

All represent forms of solemn and awful *trifling*, more or less terrible both in nature and result.

1. *Avouia*. Trifling with the *will* and *authority* of God—His right in us.

2. *Adikia*. Trifling with *conscience*—the moral sense.

3. *Apapria*. Trifling with *lust* and *passion*—innate depravity.

4. Knowledge. Trifling with *conviction*—dulling the intellectual sense (Rom. 1).

5. Doubtful. Trifling with *sensibility*, delicate sense of spiritual things.

6. Rejection. Trifling with *destiny*, *Grace* and *love* of God in Christ.

7. Blasphemy. Trifling with *Holy Spirit*—last gift of God.

#### Nuggets of Gold from Many Mines.

The following quotations from many sources are worth preserving:

##### COMPLETE OBEDIENCE.

"Then shall I not be ashamed when I have respect to all thy commandments."—*Psalms cxix. 6.*

"Take heed, Christian, thou neglectest not any one duty; how knowest thou but that is the door at which Christ stands waiting to enter into thy soul? The Spirit is free, do not bind Him to this or that duty, but wait on Him in *all*. It is not wisdom to let any water run beside thy mill, which may be useful to set thy soul a-going heavenward. Maybe, Christian, thou findest little in those duties thou performest; they are empty breasts to thy soul. *It is worth thy inquiry whether there be not some other thou neglectest.* Thou hearest the word with little profit, maybe; I pray, tell me dost thou not neglect ordinances? I am sure too many do, and that upon weak grounds, God knows. *And wilt thou have God meet thee in one ordinance who durst not meet Him in another?* Or, if thou frequentest all public ordinances, is not God a great stranger to thee at home, in thy house and closet? What communion dost thou hold with Him in private duties? *Here is a hole wide enough to lose all thou gettest in public, if not timely mended.* Samuel would not sit down to feast with Jesse and his sons till David, tho the youngest son, was fetched, who was the only son that was wanting (2 Sam. xiv. 2). *If thou wouldst have God's company in any ordinance, thou must wait on Him in all: He will not have any willingly neglected.* Oh, fetch back that duty which thou has sent away! tho least in thy eye, yet, it may be, it is that God means to crown with His choicest blessing in thy soul."—*William Gurnall.*

If trouble drives you to prayer, prayer will drive away trouble.—*Melanchthon.*

The greatest fault, I should say, is to be conscious of none but other people's.—*Carlyle.*

Act well at the moment and you have performed a good act to all eternity.—*Lavater.*

You can not dream yourself into a character; you must hammer and forge yourself into one.—*J. A. Froude.*

People seldom improve when they have no model but themselves to copy after.—*Goldsmith.*

We more readily confess to errors, mistakes, and shortcomings in our conduct than in our thought.—*Goethe.*

Religion presents few difficulties to the humble man, many to the proud, insuperable ones to the vain.—*Hare.*

When you and I cease to dream dreams it will be time for us to give up being municipal reformers.—*Lord Rosebery.*

Look within. Within is the fountain of good, and it will ever bubble up if thou wilt ever dig.—*Marcus Aurelius Antoninus.*

#### Real glory

Springs from the quiet conquests of ourselves.

And without that the conqueror is naught,  
But the first slave. —*Thomson.*

Since I can not govern my tongue, tho  
within my own teeth, how can I hope to  
govern the tongues of others?—*Franklin.*

Misfortune has few riddles for those who believe that the sole design of Providence is the perfecting of mankind. —*Mme. Swetchine.*

If wrinkles must be written on our brows,  
let them not be written upon the heart.  
The spirit should never grow old.—*James A. Garfield.*

'Tis sweet as year by year we lose  
Friends out of sight, in faith to muse  
How grows in paradise our store.

—*Keble.*

"Holiness, in the Scriptural sense, is not:

1. Freedom from all sin, but freedom from the necessity of sinning.

2. Not infallible judgment, but sincere endeavor to follow a Higher wisdom.

3. Not freedom from temptation, but power to overcome temptation.

4. Not absence of physical infirmity, but triumph over bodily affliction.

5. Not absence of conflict, but victory through conflict.

6. Not freedom from the liability of falling, but gracious ability to prevent falling.

7. Not impossibility of progress, but deliverance from ever standing still.—*Rev. G. Campbell Morgan.*

The lovely valleys in which we meet our friends and business associates ought to be just as verdant and well watered as those Sabbath elevations on which we "see no man save Jesus only."—*Dr. T. L. Cuyler.*

As nature made every man with a nose and eyes of his own, she gave him a character of his own, too; and yet we, O foolish

race! must try our very best to ape some one or two of our neighbors, whose ideas fit us no more than their breeches!—*Thackeray.*

Say thou thy say and I will do my deed.—*Tennyson.*

Whom God calls, he qualifies; whom he qualifies, he calls.—*Matthew Henry.*

We have reason to be encouraged as long as we have the Spirit of God remaining among us, to work upon us, for so long we have God with us to work for us.—*Ibid.*

God's visits if gratefully received will be graciously repeated.—*Ibid.*

When I do not enjoy the faith of assurance, I take refuge in the faith of adherence.—*Ibid.*

Only the balances of God are perfect.—*Archdeacon Farrar.*

Doing good is the only certainly happy action of a man's life.—*Sir P. Sidney.*

To pity distress is but human; to relieve it is God-like.—*A. Mann.*

The luxury of doing good surpasses every other personal enjoyment.—*Gay.*

Make life a ministry of love, and it will always be worth living.—*Browning.*

"Seneca's Pilot" said to Neptune:

"You may sink me  
Or you may save me;  
But I'll hold my rudder true!"

Curran, in defense of Bond, similarly said:

"You may assassinate me,  
But you can not intimidate me."

In one bird there is no *gall*—the dove or pigeon. The only form the Holy Ghost ever took is that of the dove; and if He comes to dwell in the heart, all bitterness, wrath, clamor, evil speaking, strife, and malice will be put away. One can not have the spirit of the dove and keep a malicious temper. We are to "follow the Lamb." The lamb-like spirit of Christ with the dove-like spirit of the Holy Ghost insures the transformation of temper—not its suppression by restraint, but its displacement by love.

No more beautiful tribute was ever paid to a human being than that to Sir Bartle Frere by his wife. Once, upon going to the railway station to meet her husband, she took with her a servant who had never seen him.

"You must go and look for Sir Bartle," she ordered.

"But," answered the nonplussed servant, "how shall I know him?"

"Oh," said Lady Frere, "look for a tall gentleman helping somebody."

The description was sufficient. He went and found Sir Bartle Frere helping an old lady out of a railroad carriage, and knew him at once by that mark.

## EXEGETICAL AND EXPOSITORY SECTION.

### THE BOOK OF ESTHER.

BY REV. E. W. COOK, BROOKLYN,  
N. Y., AUTHOR OF "THE ORIGIN  
OF SIN."

THE attendant circumstances of almost every recorded event essentially modify it. On this account we can pronounce with little certainty on the credibility or its opposite of any events of past history, where the attendant circumstances are either entirely unknown or are at best matters of mere conjecture. Hence the flippant assertions of some of our modern critics who disparage the Book of Esther are to be received with great caution. They reject the narrative as absurd and impossible, unworthy of a place in the sacred canon, and declare that it should be regarded "rather as a historical fiction than a veritable history." The present article is designed to show that circumstances might have existed, of which we are ignorant, which would render the narrative not only credible, but a most delightful exhibition of God's care of His people.

1. It is objected by one of the critics that the book expresses no "*sympathy*" with the modesty of the queen. He says: "The sympathy of the book is with the bibulous monarch, and not with his chaste and modest queen." Answer:

The book of Esther was designed to be a part of the annals of the kingdom; *e.g.*, the treachery of the two chamberlains who sought the life of the king "was written in the book of Chronicles" (ii. 23). The facts in the book of Esther, it is declared, "were written in the book of the Chronicles of the kings of Media and Persia" (x. 2).

Now to have expressed "sympathy" with the modesty of the queen in the annals of the kingdom would have been a public reflection on the conduct of the king, and upon the wisdom of his "princes" in advising her deposi-

tion—and was, therefore, impossible. And especially to have "deprecated the beastliness of the king" in the public records would have been still more ridiculous and impossible. And yet the critic objects to the book because these things are not recorded!

2. It is objected that the conduct of the Jews in slaying their enemies was a "fiendish outbreak of fanatical cruelty." So a modern critic has characterized it.

Another says that "a spirit of revenge and persecution prevails in the book," and that "no other book of the Old Testament is so far removed as this is from the spirit of the Gospel."

Answer:

We do not know enough of the state of things at the time the book was written to warrant such assertions. The Jews were scattered throughout the empire. For the declaration of Haman is in iii. 8: "There is a certain people scattered abroad and dispersed among the people, in all the provinces of thy kingdom"; and his edict for their destruction was sent throughout the whole "one hundred and twenty-seven provinces." They were regarded also as a very undesirable element in the empire; for Haman's description of them in iii. 8 is "their laws are diverse from all people, neither keep they the king's laws."

But now that this outbreak of the Jews, and this conflict with their enemies, was characterized by acts of unnecessary "cruelty," or by anything that should warrant the above assertion of the critic is an unwarranted assumption, unsupported by a single representation of the narrative. Indeed, the entire record shows that they acted purely in *self-defense*; for the statement in ix. 6 is: "The Jews that were in the king's provinces, gathered themselves together and stood for their lives."

But now this whole narrative of the

book of Esther can not be properly understood without bringing out in bold relief the exact status of the Jews in this land of their captivity; especially the bitter hostility and even *hatred* with which they were regarded. That they were thus regarded, as a matter of fact, is evident from the entire narrative; e.g., in four places the people among whom they lived are termed their "enemies"; in another place, "their foes"; and in other places, "those that hated them," and "such as sought their hurt."

How utterly antagonistic they were to those about them, and how entirely uncongenial, appear very evident from several particulars:

*First.* They were their superiors in *intelligence*. It is recorded of Daniel and his three friends that "in all matters of wisdom and understanding," which King Nebuchadnezzar inquired of them, "he found them ten times better than all the magicians and astrologers that were in all his realm" (Dan. i. 20).

And it was doubtless the superior intellect of Daniel that steadied the affairs of the kingdom during the seven years' insanity of the king.

Now it must have been intensely mortifying to be compelled to look up to those whom they had conquered, and whom they expected to degrade into servitude, as, after all, their superiors in intelligence and mental strength. This must have been one source of hatred.

*Second.* It is very probable, certainly possible, tho the fact is not stated, that they hated them for their *wealth*. If they could become the trusted friends and advisers of the king, why not also accumulate property? Intelligence goes hand-in-hand with thrift, business capacity, and the ability to amass wealth. The Jews in all ages have been noted for these qualities, and there may have been Rothschilds in those days. At all events, one of the inducements of Haman to accomplish their destruction was that the people should "take of

the spoil of them for a prey." Thus the *cupidity* of the people was appealed to, and they were thus spurred on to deeds of violence.

*Third.* Another source of hatred was the superior *morality* of the Jews.

In the destruction of Jerusalem by Nebuchadnezzar God sifted the nation, and only the best of them were reserved for captivity. Hence they were distinguished for moral excellence; and their dignity of character and upright conduct were ever a standing rebuke to the surrounding immorality. We learn from profane history that the morals of the people were exceedingly corrupt, and even the conduct of the women at their feasts was characterized by the utmost immodesty and impurity. There was no sympathy with the modesty of Queen Vashti in refusing to parade her beauty before the drunken revelers, and the advice given the king by his courtiers was very likely dictated by this tacit reproof of their own immodesty and sensuality. The wicked hate the good, and the steady rebuke of the Jews to the character and conduct of their base conquerors must have engendered the most bitter hatred on the part of the latter.

Moreover, the Jews themselves felt their moral superiority, and were not at all careful to conceal it. Mordecai refused obedience to wicked Haman, which so infuriated him that he could be satisfied only with the destruction of the entire nation. The *moral* superiority of the Jews was, therefore, another source of the prevailing hatred.

*Fourth.* But by far the most aggravating cause of hostility was their *religion*.

Nebuchadnezzar, as recorded in Dan. iii., made a golden image which the nation was commanded to worship on pain of death. At Belshazzar's feast "they drank wine and praised the gods of silver and gold, of brass, iron, wood, and stone" (Dan. v. 23). What a reflection upon this idolatry must have been the religion of the Jews! Indeed, no reason appears why it must not

have awakened the hatred of the people as did the Christian religion of later times. When Daniel's three friends refused to worship the golden image, the king, "in his rage and fury," ordered them to be cast into the fiery furnace heated seven times hotter (Dan. iii. 9). This shows the terrible animosity the Jews must have awakened throughout the entire nation on account of their religion, enjoining as it did the worship of the one only living and true God.

This gives a sufficient reason why the name of God is never mentioned in the book of Esther, designed as it was to become a part of the public records of a nation of idolaters. For it is said in x. 2 that all the matters recorded in the book of Esther "were written in the book of the Chronicles."

It appears, on the whole, therefore, that the manifest superiority of the captive Jews in intelligence, wealth, virtue, and religion must have awakened bitter hostility in the minds of their captors, and shows why they are termed in the narrative "enemies," "foes," "those that hated them," and "such as sought their hurt."

We come now, in this immediate connection, to a possible fact of vital importance to a proper understanding of the book of Esther. It is possible that this intense opposition had very nearly reached a climax without any edict of Haman for their destruction; that things were ripe and ready for an explosion; that only a breath was needed to kindle these smoldering elements of hatred into a burning flame of devastation and bloodshed; and that nothing prevented the utter extermination of the Jews but this timely interposition of the Almighty in their behalf; and this book of Esther was designed to exhibit in detail this timely interposition.

Finally, came the day of conflict. Two edicts had been issued—one to exterminate the Jews, the other authorizing them to "stand for their lives" (viii. 11). The former was as authoritative

as the latter, and fell in with the plans and purposes of the enemy. The result was the killing of seventy-five thousand. This, however, was the aggregate of all those slain in all the provinces of the empire. But notice, only those "that would assault them" were slain (viii. 11); and very likely it was only such that made up the five hundred who were slain in Shushan, the palace, and who had very likely been instigated to acts of violence by the malice of the wicked Haman.

Now in this recorded conflict with their enemies no "cruelty" appears. Here is no "fanaticism." Here is nothing to warrant the severe language of the critics above quoted. Apparently the Jews acted only in *self-defense*, and were actuated by no spirit of "revenge." Had they been capable of the mean and contemptible character above attributed to them, they would certainly have endeavored to secure some profit to themselves for the wrong and injustice, the cruelty and oppression to which they had been subjected through a series of years. For this hatred on the part of their conquerors must have all along showed itself in offensive acts of injustice and cruelty. But in each case, where the Jews were compelled to take the lives of their enemies, altho authorized by the edict of the king "to take the spoil of them for a prey" (viii. 11), the record is that "on the spoil laid they not their hands" (ix. 9, 10, 15, 16). There is not a representation in the entire narrative that, in the work of destruction, they went a step farther than they were compelled to in order to secure their own proper safety.

3. It is objected that the queen was bloodthirsty and revengeful. Says a critic: "Not a word is said in deprecation of the vindictiveness of the hero and heroine." (How could there be in the public annals of the kingdom?)

Again: "It might be supposed that this fair Jewish princess would be satisfied with this banquet of blood, but she is not; she wants more. So she says: 'If it please the king, let Ha-

man's ten sons be hanged upon the gallows."

Again: "Esther, the beautiful queen, possesses indeed some admirable qualities; her courage is illustrious; her patriotism is beautiful; but her bloodthirstiness is terrible."

Answer:

Such a combination of qualities is unnatural. We do not see how a devotedly pious queen, who looked only to God for deliverance for herself and her nation in their extremity, could also be possessed of a cruel, savage, and bloodthirsty disposition. Such a disposition of mind and heart is utterly inconsistent with the delicacy, loveliness, and attractiveness which won the heart of the king and led him to install her as queen in the place of Vashti.

We therefore suggest that this demand of the queen for the public hanging of the bodies of the sons of Haman after they had been slain must have had some other motive; and was more probably intended only to still further intimidate the bloodthirsty element in Shushan, who, heretofore, had been in closest sympathy with Haman. It appears very possible that Haman's hatred for Mordecai and the Jews, as well as the general hatred, had stirred up a spirit of animosity on the part of the multitude which made them anticipate with peculiar satisfaction the destruction of the Jews, and that they had made extensive preparations to carry out their nefarious plans; that, very likely, they were more emboldened by the first decree of Haman than intimidated by the subsequent decree of Mordecai, and were determined, as both were equally authoritative, to carry out in some way their purpose of robbery and murder; and that nothing but the most convincing evidence of the utter hopelessness of their case would deter them from it, and that something evident and tangible was needed to repress their bloodthirstiness.

We have, therefore, no reason for

believing that, of the five hundred slain in Shushan, the palace, there was a single man who was not of this malicious and murderous disposition, as well as a bitter enemy of the Jews, and bent on their destruction. They are termed in the narrative "enemies"; and the more probable supposition is that the demand for the hanging of the bodies of Haman's ten sons on the gallows, after they had been slain, was only designed to make them a public spectacle, not for the queen—which is absurd—but for the remaining multitudes who still thirsted for the blood of her kindred, and needed something still more striking for their intimidation.

In the general review of this book of Esther, we remark that, altho the name of God is not mentioned in it, the hand of God is manifest in every part of the narrative. The machinations of the enemies of the Jews are made to recoil upon themselves. The malice of Haman is made to work out his own destruction. The agency of the Almighty is seen, not only in wielding the *mightiest* instrumentalities for the accomplishment of His purposes, like the passage of the Red Sea and the Jordan, but in pressing the most trivial matters into the movement of His mighty plan. For example, the salvation of the Jewish nation is made to turn on the sleeplessness of the king, on account of which "he commanded the book of records to be read before him" (vi. 1). This recalled to memory the saving of his life by Mordecai, and led finally to the overturning of Haman's plans.

This book of Esther, therefore, instead of being expunged from the sacred canon, should be rather exalted to one of the highest places in the sacred records, as being a most wonderful exhibition of the divine Power, not only to overreach and circumvent the most carefully laid plans of the wicked, but to make even "the wrath of man to praise Him," and to aid directly in the progress and final triumph of His kingdom.

# "WHY DID AMOS PREDICT THE CAPTIVITY?"

THIS is the title of an extended critical note in the *Bibliotheca Sacra* for January, 1902, the main point of which it is the purpose here to give to the readers of THE REVIEW, as furnishing the key to the prophet. In Volume XXXI., in the "School of Bible Study," it was shown that the prophets of the Assyrian period sought to save Judah and Israel from destruction by Assyria. There were two groups of them, the one laboring for Judah and succeeding, the other for Israel and failing. Micah had a mission to both Judah and Israel. The groups may be arranged as follows (retaining the Biblical order of the Minor Prophets):

Joel..Obadiah..Isaiah	} Micah. (Judah.)
Hosea..Amos....Jonah...	

Professor Braithwaite, in answering his question, gives the key to the Book of Amos in this combined work of the Prophets for Israel. The general mission of Amos was *to emphasize the justice of God*. He thus presents the situation:

"The reign of Jeroboam II., during which this prophet lived, was characterized by great prosperity in Israel. It was no less conspicuous for its immorality. The evils that accompany circumstances of wealth—luxury, injustice, oppression, etc.—were particularly prevalent. A sense of security and ease prevailed in the kingdom, however, for were they not Jehovah's own people, and would not He protect them from any evil that might threaten them? With this thought uppermost, the people did not consider it anything inconsistent to keep sinning and at the same time observing their religious ceremonies. Indeed, they seemed to be unusually diligent in their attention to these ceremonies, apparently with the idea that this would offset any displeasure to Jehovah that might be occasioned by their sins. Amos sees the holiness of all this. Jehovah is a God of justice, and can be pleased only with righteous conduct. Hence, as the people refuse to abandon their sins, Jehovah's wrath must be visited upon them. In what form shall this come? Famine, drought, pestilence—but all these are insufficient to bring about any such reformation as is needed. Hence, as a final resort, as the climax of the disaster which he predicts, the mind of Amos turns once and again to one remedy

which, he recognizes in view of all the circumstances, will alone be sufficient. It is a very bitter medicine, but the conditions demand nothing less. It is no other than the captivity of the whole nation."

This raises the question, Why did this necessitate the prediction of the overthrow by Assyria? The insufficient answers of two of the critics are given, and then followed by the Professor's own more comprehensive view.

1st. Prof. George Adam Smith's view is as follows:

"The prophet then is made sure of his message by the agreement between the inward convictions of his soul and the outward events of the day. When these walk together, it proves that they have come of a common purpose—the purpose of Jehovah."

This means substantially that the prophecy was simply a "political forecast," naturally reached by the prophet by his natural intelligence.

2d. Cornill takes issue with this, and makes the prophet reach the conclusion under stress of his own "mere sense of justice." His view may be summarized as follows:

"This lowering thunder-cloud had repeatedly flashed its lightnings over Israel's horizon, first in the year 576, and in the succeeding century ten times, at least. At last, in 707, the Assyrian hosts had penetrated as far as Lebanon and the Mediterranean Sea, spreading terror and devastation everywhere." But now Assyria was in depression, confusion, and impotence—not a time of imminent danger. The prophet foresaw the necessity of the condemnation "from his mere sense of justice."

This pushes back the answer of the question to the prophet's fundamental doctrine of *the divine justice*. This again is only a general and partial solution of the difficulty, and needs to be supplemented and made more specific.

3d. Professor Braithwaite adds the supplementary element. He says, in part:

"No idea is more repulsive to the mind of Amos than the notion that Jehovah can be appeased by zeal at the altar, without a turning away from the immorality which prevails. But so deep-seated are the ideas of the people that unrighteousness will not incur Jehovah's disfavor so long as they

scrupulously observe their rites and ceremonies, that no ordinary discipline can uproot these notions. Even the severities of the famine and the pestilence will not do it. The prophet sees that only one course remains. *They must be taken where they can not sacrifice to Jehovah at all.* This they could not do, according to their belief, in a foreign land, under the sway of another god. They will then be placed where they will be compelled to obtain a more spiritual conception of their relationship to Jehovah. In other words, the prediction of the captivity was the logical result of applying the conception of the prophet regarding Jehovah and his relation to Israel to the general condition and need of the time."

In short, "the logic of events demanded an exile." Professor Braithwaite's statements by the way prevent this from being looked upon—as at first blush it might be—as merely a naturalistic process. God appears as the inspiring and directing agency throughout, making use to the utmost of the human intelligence.

After a strong presentation of the points making for his view, the Professor rests with this conclusion:

"Amos, then, could prophesy as he did, simply because God spoke to him in that far-distant day so plainly, and gave to His prophet such a wondrously clear conception of Himself, towering far above all others of His time, and scarcely surpassed by all the succeeding line of prophets until the Prophet of the Perfect Vision came to clear away many mysteries that necessarily remained, in spite of the fact that these great men of the olden time came into such close contact with God, and delivered so faithfully the important messages they received from Him."

The strongest point in favor of this view is that it is confirmed by a study of the Book to which it furnishes the key.

### "THE HEAVEN" AND "THE HEAVENS."

*The Expository Times* for December summarizes the view of Dr. Eager, of Dublin, published in *Hermathena*, on the difference between these two expressions that are so often confounded.

According to Dr. Eager, there is, through the whole Greek of the New Testament, a strongly marked difference in meaning between the words heaven and heavens (*οὐρανός* and *οὐρανοί*). The difference is clearly seen in the Lord's Prayer, tho it is not shown in our English versions. The first clause of the prayer is: "Our Father which art in the heavens" (*ἐν τοῖς οὐρανοῖς*). If the clause read "in heaven" the meaning would be, says Dr. Eager, exactly as in Robert Buchanan's "Devil's Prayer": "Our Father, who in heaven art—not here."

For "heaven" in the singular is contrasted with the earth, as in the third petition: "Thy will be done in earth as in heaven" (*ἐν οὐρανῷ*). But "the heavens" include all places of God's dominions, terrestrial as well as celestial; and we are taught to pray to our Father who is in the heavens that are here as well as there, upon the earth as well as in the sky.

## PASTORAL SECTION.

### THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D., PHILADELPHIA, PA.

FEBRUARY 2-8.—A TRIUMPHANT CHURCH.

*And the multitude of them that believed.*

—Acts iv. 32.

So the beginning one hundred and twenty, waiting there according to their Lord's command until power from

on high should whelm them, had become a multitude; the little one had become a thousand several fold. That Church in Jerusalem is veritably a triumphant Church.

Attend to a section of Scripture wealthily suggestive of the traits of a triumphant Church. In just the pro-



portion in which any Church to-day reveals and illustrates these ancient traits, in just that proportion, I am utterly sure, will any Church to-day be a triumphant one. This is the section of Scripture, Acts iv. 23-37.

A. This triumphant Church was one possessing SPIRITUAL ATTRACTION (Acts iv. 23):

"And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them."

Mark that "being let go, they went to their own company." One of the most marvelous things in nature is the fact and force of crystallization. Give ultimate atoms free play and they will build themselves up into shapes of crystals. A solution of common salt, Professor Huxley says, crystallizes into small and lovely pyramids. A solution of flint yields the pyramids and prisms of rock crystal. Carbon dissolved becomes now graphite and now diamond. And you know the exquisite forms the snowflakes take. Professor Tyndall says this is the reason of this crystallizing: the ultimate particles of matter are possessed of attractive and repellent poles, and as these atomic poles attract or repel each other the shape of the crystal is determined. These ultimate atoms are seeking their own company. So there is a certain social crystallizing attraction and repulsion. Men and women have attractive and repellent poles. Hitherto the apostles had been imprisoned and so hindered (Acts iv. 3). But now "being let go" the hindrances were removed, and at once the spiritual attraction of the Church drew and swayed them; they went to their own company. Whither is a professing Christian prevallying attracted when the Sunday brings its freedom from the daily toil or the evening brings opportunity for the midweek service? What is his own company? Is it the Church, or is it some amusement or social pleasure, or the Sunday secular newspaper (see 1 John iii. 14)? That is a triumphant Church which possesses

for the members of it a high and holy spiritual attraction; when the members of it own, as did the apostles, the sweet compulsion of this attraction, and gladly gather to their own company. There is no more subtle and searching sign of the decadence of spiritual life in a church, and the consequent sure dimming and preventing of its triumph, than the ceasing in any church of this gathering force of a spiritual attraction.

B. This triumphant Church was a Church of Prayer (Acts iv. 24):

"And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is."

And notice, it was united prayer, "With one accord," they lifted up their voice to God. In my ministry I have never known a church to approach, even measurably, this ideal, when great and conquering spiritual results did not follow.

C. This triumphant Church was a Church believing in the Scripture (see Acts iv. 25-28).

Scripture promises are the arguments for prayer. The prayer which believingly urges them is the prayer of faith.

D. This triumphant Church was a Church praying for the noblest things (see Acts iv. 29-31).

They did not pray for ease, comfort—for the ceasings of threatenings even; rather that they might be the Christians they ought; that they might have increasing boldness in the service of their Lord. And their prayer was signally answered. Too much our prayers are that we may be relieved from our hard places; the noblest prayer is that, being in our hard places, we, for the honor of our Lord, may be, in our places of difficult service, the Christians that we ought.

E. This triumphant Church was a church which recognized stewardship to the Lord in property (see Acts iv. 32-37).

There was no abolition of the right of property, as we may plainly see from

Acts iv. 4; but there was a glad, free consecration of property to the Lord.

Could a Church revealing such traits as these be any other than a triumphant one? Can any Church to-day, revealing even measurably such traits, be any other than an advancing, vanquishing one?

FEBRUARY 9-15.—ROAD-MAKING FOR SUCCESS. (ABRAHAM LINCOLN.)

*Cast up, cast up the highway; gather out the stones.*—Isa. lxii. 10.

There is scarcely a good road in Palestine. The roads are mainly only trails, and these are cumbered with stones. "The camel, horse, and mule drivers when they find the burdens they have arranged on the backs of their animals are not equally poised, instead of rearranging them, have a cruel and senseless custom of seizing any large stone which comes to hand, and placing it on that side where the weight is deficient. This stone in time jolts off, and is replaced by another, and often by a third or fourth, and, in any case, at the journey's end, when the animals are unloaded, is left where it falls in the midst of the way." Also, when people clear up their fields, they fling the stones into the roadway. Besides, none of the roads or trails are properly metaled. So the winter rain-storms easily cut sad gullies in them. An ancient Egyptian papyrus has been found in which an ancient Egyptian gentleman of the fourteenth century B.C. details his difficulties in journeying in Palestine because of the bad and stony roads. "Yet," a long resident in Palestine tells us, "notwithstanding the almost impassable condition of the highways at ordinary times, I have repeatedly observed that on a few occasions for brief intervals they were carefully mended. These few occasions were those of the arrivals of some royal personages. Orders were forthwith issued to the people of the various towns and villages to put in order all the roads over which a prince of the

blood should pass." Apostrophizing the Daughter of Zion as such royal personage, Isaiah proclaims: "Cast up, cast up the highway; gather out the stones."

Well, any life, even the most favored and propitious, is a good deal like those roadways in Palestine. Stones must be cast out, embankments must be cast up, if success of the best sort and the truest is to find pathway.

A. In order to road-making for success it is necessary, first, that one choose the road along which the feet of his main endeavor are to pass.

"One of the greatest questions a human being is ever called upon to decide is the choice of a career." What shall help one in such decision? Things like these, I think:

(a) Opportunity—the chance which opens.

(b) Dispositional tendency.

(c) The relations in which one finds himself set.

(d) A sincere desire to do God's will in one's life endeavor.

How to find out what God's will may be? I know no better suggestions than these written on the fly-leaf of Professor Drummond's Bible:

#### TO FIND OUT GOD'S WILL.

1. Pray.

2. Think.

3. Talk to wise people; but do not regard their judgment as final.

4. Beware of the bias of your own will; but do not be too much afraid of it (God never unnecessarily thwarts a man's nature and likings, and it is a mistake to think that God's will is in the line of the disagreeable).

5. Meantime, do the next thing (for doing God's will in small things is the best preparation for knowing it in great things).

6. When decision and action are necessary, go ahead.

7. Never reconsider the decision when it is finally acted upon; and

8. You will probably not find out till afterward, perhaps long afterward, that you have been led at all.

Thus, and taking careful and prayerful advantage of such helps as these, choose the road for the feet of your life-endeavor.

B. But, having chosen the road,

you will not find it smoothed and laid with asphalt; you will surely find it much like those roads in Palestine with plenty of hard places and stones in it, which stones must be gathered out and cast away, if you would have the prince of the blood of success ride easily on.

(a) One such stone is apt to be the feeling that possibly you have made choice of the wrong road and that you had better change. As a usual rule, nothing is more fatal to success than the frequent and quick yielding to such feeling. "Twenty-seven attacks of fever, innumerable assaults from savages, the lonely journeys in the jungle which brought Livingstone many a time to the verge of the grave and reduced the brave traveler to a skeleton, never in the least degree affected his dogged determination." He had chosen his life-road in the fear of God and he would keep on in it.

(b) Another such stone is the not feeling like doing the duty next you *now*—and the yielding to the feeling. The only way to do a thing is—to do it.

(c) Another such stone which must be flung out is *want of thoroughness* in what you are set at doing.

(d) Another such stone is despairing if one meets, at first, failure in something which must be done along the road.

(e) Another such stone is the blaming fate for want of success. Ah, my friend, it's not fate; it's *you*.

Turn to John i. 28. Do you want the best and truest success? There make straight the way into your heart for Jesus. That prayerlessness, carelessness, that thinking about accepting Christ simply, and not doing, that waiting for feeling, that bad habit, that bad companionship—cast such stones as these out of the road to your heart, that Jesus may enter it with His forgiveness, regeneration, help.

One can not be thinking in this month of February of this road-making for success and not also think of that great American, Abraham Lincoln, as illustrious example of it. Ninety-three years

ago the twelfth of this month, Abraham Lincoln was born. No road in Palestine so piled with stones as the life-road into which birth set his feet. Yet how he flung out the stones and marched grandly, and so graciously, to success! Every American should get impulses, purpose, pluck, from such great example.

FEBRUARY 16-22. — THE CALL TO REASON. (GEORGE WASHINGTON.)

*Come now and let us reason together, saith the Lord.*—Isa. i. 18.

Here is a divine appeal to the human reason.

The reason is that faculty in us by which we draw conclusions.

Our English word reason runs its roots back into the Latin *reor*, I think. Preeminently the reasoning faculty is the thinking faculty.

I used to know him in Minnesota—good, benignant Bishop Whipple. He says a reason a thoughtful scholar once gave him why he could not be an infidel was this:

"I am a man. I am going somewhere. To-night I am a day nearer the grave than I was last night. I have read all the books assailing the religion of Jesus Christ can tell me. They shed not one solitary ray of hope or light upon the darkness. They shall not take away the guide and leave me stone-blind."

The reason this scholar was forced into believing was that Christianity alone furnished him with a sufficient guide. Is not the reason a convincing one? Put the reason to your reason, your thinking faculty.

A. Consider—Christ is Christianity. This Guide whom Christianity proffers is a Guide of *matchless character*.

The fact of sin is as universal as are the facts of life and death. I may search among the obscurest and most degraded savages; I may question the most polite and learned—everywhere I shall come upon this consciousness, that men are not what they ought to be. If, by any chance, I should ever find any one affirming himself to be precisely what he ought to be, I shall

be rightfully sure either that he is crazy or that he is wilfully declaring falsely. And the confession of all the best in the backward ages—Zeno, Socrates, Plato, Cato, Confucius, Abraham, Moses, David, St. John, St. Paul—is this same and old confession of not being what they knew they ought.

But what none else has dared, Christ dared. He declares Himself sinless and His claim to sinlessness is substantiated:

- (a) By His friends;
- (b) By His enemies;
- (c) By His betrayer;
- (d) By the impression His life has left upon the world.

Here is a searching question: How is it possible for this Sinless One either to tell me what He did not thoroughly know or to tell me untruly? Either to pretend to knowledge He did not possess, or ever to speak in the least falsely?

It is impossible. He *is* the truth. Therefore to accept Him as guide is the most reasonable act possible.

B. Consider—Christ, the Guide whom Christianity proffers is a guide of *matchless disclosures*:

- (a) Of another life;
- (b) Of the forgiveness of sins;
- (c) Of the divine Providence;
- (d) Of the value and validity of prayer, etc.

C. Consider—Christ, the Guide whom Christianity proffers, is a guide of *matchless power*. You remember the familiar illustration:

"A man had fallen into a deep, dark pit, and lay in its miry bottom groaning and utterly unable to move. Confucius walked by, approached the edge of the pit, and said: 'Poor fellow, I am sorry for you; why were you so unwise as to fall in? Let me give you some advice: if you ever get out, do not fall in again.' The man replied that he could not extricate himself. That is Confucianism. A Buddhist priest came next along, and seeing the man said: 'I am very much pained to see you there; I think that if you could climb up part way, that I could reach down and save you.' But the man in the pit was entirely helpless and unable to rise. That is Buddhism. Next the Savior came by, and hearing his cry went to the edge of the pit, stretched down, laid hold of the man and brought him safely to the top, and said: 'Go and sin no more.' That is Christianity.

We believe in it not alone for what it is, but for what it does."

And the Christ of Christianity does do just this. He is powerful to rescue. Here is a confession and testimony which might be multiplied by the million:

"So I cried aloud, 'O Jesus Master, save me in spite of myself; put out the hand and snatch me from the evil one who holds me fast bound, and give me, who have no power at all, the power and strength to cling only to Thee'—and He did it. From that hour He has held me fast."

Heed the call to your reason: Christianity is a reasonable religion. You are a man. You are going somewhere. You are nearer the grave than you ever were. You need a Guide. What guide possible equal to this Christ of matchless character, matchless disclosures, matchless power?

Says Washington Irving in his life of the great man: "Washington had prayers morning and evening, and was regular in his attendance at the church in which he was a communicant." The Father of his Country, whose birth is nationally celebrated on the 22d of this month, recognized the claim upon his reason of Christianity.

#### FEBRUARY 23-28—MARCH 1.—A PERSONAL QUESTION.

*Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God?—Acts xi. 17.*

The conversion and the admission into the Christian Church of the *Gentile* Cornelius, the Roman centurion, was a vast matter. It was the bridge over which God led the early Church from a Jewish narrowness into a Christian breadth and universality.

But when the news of it got abroad it occasioned no small stir and criticism in the, yet largely merely sectional mother Church at Jerusalem:

"Now the apostles and the brethren that were in Judea heard that the Gentiles also had received the word of God. And when Peter was come up to Jerusalem, they that

were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them."

And this is St. Peter's defense. He relates the significant symbolic vision on the tanner's house-top in Joppa; the arrival and request of the messengers from Cornelius; the bidding of the Spirit that he go with them (Rev. Ver., "making no distinction"); the presence and power of the Holy Spirit as he preached in the house of Cornelius; his illumined memory of the promise of the Master concerning the Baptism in the Holy Spirit; and then the conclusion of the whole matter is—the personal question, "And I—who was I able to forbid God?" And, confronted by that question, the mother Church at Jerusalem could make no other answer than submission:

"And when they heard these things, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life."

Notice, this is an *ultimate* personal question. It is the evermore overtopping one. From the French town of Sallauches one, looking backward, sees how Mount Blanc is evidently the monarch mountain of all that Alpine range. So towering above all other questions, expediencies, interests, habits, customs, is, for every man, this personal question of the relation of the personal soul to God: "Who am I that I could withstand God?" Other questions, expediencies, customs, may be important, but they must all bend before this question. Said Daniel Webster: "The greatest thought that has ever occupied my mind is that of my personal relation to God."

Ask this supremely important personal question in two or three directions:

A. Who am I that I could withstand God *concerning the Bible*?

Nothing is more evident, nothing is more plainly demonstrable than that the Bible is somehow inspired, or, to use the exact Biblical term, God-breathed. A fact is one thing; a

theory of a fact is another thing. \*This or that theory as to how the Bible is God-breathed does not alter the fact of it.

(a) The *unity* of the Bible is evidence that it is somehow God-breathed. Says the late Bishop Wescott:

"If it appears that a large collection of fragmentary records, written, with few exceptions, without any designed connection, at most distant times and under the most varied circumstances, yet combines to form a definite whole, broadly separated from other books; if it further appear that these different parts, when interpreted historically, reveal a gradual progress of social spiritual life, uniform at least in its general direction; if, without any intentional purpose, they offer not only remarkable coincidences in minute details of fact, but also subtle harmonies of complementary doctrine; if, in proportion as they are felt to be separate, they are felt also to be instinct with a common spirit—then it will readily be acknowledged that, however they came into being first, however they were united afterward in the sacred volume, they are legibly stamped with the divine seal as inspired of God in a sense in which no other writings are.

(b) The *fulfilled prophecy* of the Bible is evidence that it is somehow God-breathed. Take the single instance of the Jews.

(c) The *results* the Bible brings to pass are evidence that the Bible is somehow God-breathed. Compare Spain, which has shut away the Bible, with the United States.

The personal question—Who am I that I should withstand God, by refusing or neglecting the Bible?

B. Ask this personal question concerning the *way of salvation*. Through faith in Jesus Christ is the divinely appointed way. Who are you that you should withstand God in attempting to secure salvation in any other way?

C. Ask this personal question concerning a *public confession* of Christ: Why should you withstand God by attempting to be simply a secret Christian, when an open confession is the divine demand?

D. Ask this personal question concerning *personal service*: Why should you withstand God by refusing it?

## PREACHERS EXCHANGING VIEWS.

Conference, Not Criticism—Not a Review Section—Not Discussion, but Experience and Suggestions.

### Gifts of the Churches During the Nineteenth Century.

ON page 83 of *THE HOMILETIC REVIEW* for January, 1902, under the head of "A Century of Christian Giving," the writer says that the churches of the United States have given for all purposes during the nineteenth century the sum of \$207,057,800. I would call your attention to the fact that the Methodist Episcopal Church alone raised for its running expenses during the year 1899, \$23,659,956, which sum would amount, in nine years, to more than the sum named. In other words, the Methodist Episcopal Church raises for its running expenses every nine years more money than the writer says all the churches of the United States, Catholic and Protestant, raised in one hundred years. Again, the Methodist Episcopal Church owns to-day property to the amount of \$178,980,192, and any one can see that this property having this present value has cost that Church more than the sum named by the writer.

Again, I have no doubt but that the Methodist Episcopal Church has raised and expended for all purposes more than the \$1,000,000,000 named by the writer as having been raised by the entire Christian Church during the nineteenth century.

Pardon me for taking up your time, but I thought such a mistake should not go uncorrected.

M. D. FULLER.

JERMYN, PA.

### Three Joyful Weeks.

HERE is my plan for three joyful weeks, embodied in the following program:

[We give this program in all its main features, as suggesting a plan which many will do well to imitate. Dr.

Locke will be remembered as one of the pastors who took part in the "Symposium on Soul-Winning" in the January number of *THE REVIEW*. —Editors.]

### FIRST WEEK, COMMENCING JANUARY 5, 1902.

#### *Subjects of Dr. Locke's Sermons:*

Sunday, January 5, A.M.—"Are the Days of Revivals Passed?"

Sunday, January 5, P.M.—"Voices Which are Calling Men to be Righteous."

Monday Evening—"A Problem in Arithmetic: The Value of a Soul."

Tuesday Evening—"The Treachery and Cruelty of Sin."

Wednesday Evening—"Why is Conversion Necessary?"

Thursday Evening—"Buried Talents."

Friday Evening—"Be Sure Your Sin will Find You Out."

Evening Meetings held in Auditorium at 7:30 P.M.

#### *Afternoon Meetings at 3:00, Held in the Church Parlors.*

Monday, Tuesday, and Wednesday afternoons, Bible readings by the pastor. Subject: "The Bible: How to Know, How to Use, How to Love it."

Thursday afternoon, Women's Meeting led by Mrs. Locke.

Friday afternoon, Boys' and Girls' Meeting led by the pastor.

#### *Song Service.*

Each evening commencing at 7:30 Mr. Weeden will conduct a stirring song service. Professor Mischka will be at the great organ. There will be a chorus to assist. A new singing-book will be used with many songs, new and old.

### SECOND WEEK, COMMENCING JANUARY 12, 1902.

#### *Subjects of Sermons:*

Sunday, January 12, A.M.—"The King's Business Demands Haste."

Sunday, January 12, P.M.—"God has No Pleasure in the Death of the Wicked."

**Monday Evening**—"Is Doubt Incurable?"

**Tuesday Evening**—"God is Love."

**Wednesday Evening**—"Traitors; Judas, Benedict Arnold, and —."

**Thursday Evening**—"Shall Many or Few be Saved?"

**Friday Evening**—"Escape for Thy Life!"

Evening Services held in Auditorium at 7:30.

*Afternoon Meetings at 3:00, Held in the Church Parlors.*

Monday, Tuesday, and Wednesday afternoons, Bible readings by the pastor. Subjects: "Faith," "Hope," "Love."

Thursday afternoon, Woman's Meeting, led by Mrs. Locke.

Friday afternoon, Boys' and Girls' Meeting, led by the pastor.

*After-Meetings will be Held Each Evening.*

All persons are most cordially invited to attend all of these services.

All Christians are urged to help in this great work.

**THIRD WEEK, COMMENCING JANUARY 19, 1902.**

*Subjects of Sermons:*

**Sunday, January 19, A.M.**—"Catching Men."

**Sunday, January 19, P.M.**—"Refuge of Lies Swept Away."

**Monday Evening**—"Days of Miracles Not Passed."

**Tuesday Evening**—"Modern Samsons Grinding in Prison Cells."

**Wednesday Evening**—"Way of the Transgressor is Hard."

**Thursday Evening**—"The Defeat of Death."

**Friday Evening**—"Another Belshazzar's Feast."

Evening Services held in the Auditorium at 7:30.

*Afternoon Meetings at 3:00, Held in the Church Parlors.*

Monday, Tuesday, and Wednesday afternoons, Bible readings by the pastor. Subjects: "Service," "Humility," "Giving."

Thursday afternoon, Women's Meeting led by Mrs. Locke.

Friday afternoon, Boys' and Girls' Meeting led by the pastor.

*Membership Day.*

Will be observed Sabbath, January

26, at which time all persons who have commenced a Christian life will be invited to join the church. Young and old will be cordially received. The pastor's sermons on this day will be: A.M., "The Place on which Thou Standest is Holy Ground." P.M., "Almost Persuaded."

Persons who have church certificates are urged to bring them.

CHARLES E. LOCKE.

BUFFALO, N. Y.

### What Would Jesus Do? What Would Satan Do?

THE following sermons, in two series, one for morning and one for evening, are proving very helpful to the attendants at the Second Church of Christ in this city:

*What Would Jesus Do?*

(Sunday-Morning Sermons.)

Dec. 15. Jesus in Prayer.

Dec. 22. Jesus in the Church.

Dec. 29. Jesus as a Worker.

Jan. 5. Jesus as a Teacher.

Jan. 12. Jesus as a Friend.

*What Would Satan Do?*

(Sunday-Evening Sermons.)

Dec. 15. The United Society of Satanic Endeavor.

Dec. 22. Satan in the Church.

Dec. 29. Satan as a Worker.

Jan. 5. Satan as a Teacher.

Jan. 12. Satan as a Friend.

STEPHEN J. COREY.

ROCHESTER, N. Y.

### Echoes from the Forward Movement.

From an English Lutheran pastor, Dr. Schwarm, Wheeling, W. Va., comes the following request:

"Please send me for distribution 100 copies of each of the following tracts:

1. "Is the World of This Generation to be Evangelized?"

2. "The Forward Movement Demanded by Present Conditions."

3. "Soul-Winning: Some Plain Words Touching a Plain Duty," and enclose bill for them.\*

From the distinguished ex-President

\* Funk & Wagnalls Company, 30 Lafayette Place, New York City, forward these pamphlets at \$2.50 a hundred.

Scovel, of the University of Wooster, comes the following:

"I took over to our prayer-meeting on Wednesday evening (Prayer for consecration of church agencies, and 'reawakening to their supreme mission to save the lost') your most timely and soul-stirring appeal, 'Soul-Winning.' The few passages that I could read were received with great interest, and I am anxious now to have at once a considerable number of copies for use among our students and others. . . . I will gladly pay what you think proper for 150 or 200 copies.

I can distribute them efficiently through our candidates for the ministry, student volunteers, Y. M. C. A. men, etc. . . . Some of us are making special prayer that the opening of our new chapel at the close of the month may be crowned with true *revival* interest and the immediate saving of souls."

[These are but samples of the messages and inquiries that are coming to THE HOMILETIC REVIEW from many quarters in these days of awakening spiritual interest.—EDITORS.]

## SOCIAL SECTION.

### RELIGIOUS AND SOCIAL THOUGHT AND MOVEMENT.

By J. H. W. STUCKENBERG, D.D., LL.D.

#### I. RELIGIOUS THOUGHT AND MOVEMENT.

##### The Weakness of the American Pulpit.

THE conference mentioned in the last number took up this subject after discussing "The Strength of the American Pulpit."

Less attention is devoted to exegesis in our theological seminaries than in German universities. Hence the German sermon is distinguished for its Biblical character, but the American does not so fully live and move in Scripture. The text is often short and a mere motto, is severed from the context, and leads neither into the deep nor the connected teachings of the Gospel. Sometimes the sermon can be characterized as theological and dogmatic rather than Biblical.

Another factor can be traced to the training of the preacher. Neither the college nor the seminary fits him for thoroughly understanding his age. He faces men as human beings in general, without knowing what forces control them, what their specific needs are, and how the truth can best be adapted to them. Preachers realize that they are ambassadors to men whom they do not know, and that they have not even learned how to master the age and interpret its humanity. Problems whose

meaning they have not fathomed overwhelm and bewilder them. They see that divine truth becomes ineffective because it lacks human adaptation. Hence so many preachers lament that their training did not include a profound study of philosophy, psychology, especially the psychology of religion, sociology, and the characteristics of our own times.

The American pulpit is not hampered by the state; but it may be fettered by public opinion, by the press, by the spirit prevailing in worldly society, by the dominant sentiment of the congregation, by the interests of a particular class, by the influence of a few prominent members, or by a single individual. The temptation is strong to listen to man rather than to God. Where this is yielded to, the pulpit lacks the heroic and prophetic element. John the Baptist is driven to the wilderness, and a Herod or Herodias beheads him. But those who overcome these enslaving influences may conquer the highest place for themselves and achieve the sublimest victories.

The specialist has little hope of appreciation where everybody knows everything and thinks himself fit for everything without special preparation. The preacher as a religious specialist conducts his researches in Scripture



and the human heart. He comes from his laboratory with results which persons criticize who have never investigated them, and who make themselves the final standard and appeal, tho they have no appreciation of deeper spiritual and ethical teachings. When men without careful investigation and deep experience use the Bible publicly and gain popular favor, what hope is there for the preacher as a religious specialist? Perhaps in no other country has the minister equally to contend with a spiritual conceit which usurps the throne of religious authority.

This is but one of many evidences that the pulpit has not the authority of former times. Especially in the United States the platform, the press, and popular literature discuss the same themes as the sermon.

The pulpit is made to feel that the public reigns. A popularity is demanded which it may be difficult to reconcile with a Christian conscience. What the people want, entertainment, art, may be in conflict with what they need, a stern prophet and an uncompromising Gospel. Absorbed by economic interests which are pursued six days in the week, they are poorly prepared for solid instruction or even earnest discussion on Sunday. The sermon has been objected to because they are said not to want edification. Hence the preacher's best seeds fall by the wayside, on stony ground, or among the thorns, and he is encouraged to give what pleases and entertains, and to increase the dominance of the choir at the expense of the pulpit.

Much stress should be placed on the need of the thinker in the pulpit, not to preach philosophy and science, but to help the hearers to solve their problems. That kind of apologetics is needed which establishes faith without even mentioning natural science, evolution, or doubt. Instead of that, the hearers are sometimes treated to a discussion of infidel views which encourage doubt more than they establish faith.

The American pulpit is not too scholarly; indeed, complaints are made that it fails to meet the requirements of thinkers and scholars. These find style, rhetoric, perhaps anecdotes, where they want substance, argument, principles, convincing spirituality. In the learned pulpit the essay is sometimes in marked contrast with Christ's living and life-giving method. Perhaps the intellectual factor is emphasized to the neglect of the emotional and spiritual elements. The soul and conscience are too little touched to help men in their religious difficulties.

The ethical factor is growing in prominence; but the application of Christian ethics to all the relations and affairs of individual and social life belongs to the future. Religion is still too much isolated, treated as a thing apart, ascetic, not as the leaven of the whole life. On the other hand, secular affairs are too much discussed from the secular instead of the spiritual standpoint. There is also a failure to appreciate ethics as a vital part of religion, as spirituality realizing itself in life. Deprived of its spiritual roots, ethical preaching becomes dry and ineffective, degenerating to prosy moralizing.

There is not room to discuss other faults named. Often the sermon is rambling, without specific aim. The thought lacks continuity; there is no progressive movement, no climax of power. Many things are mentioned, but there is not *much*. No one thought is at every step impressed more deeply and more firmly. In some cases the call to repentance is the standing theme; but the unfolding of the character and the development of the Christian life do not receive proper attention. Emotional sermons are ineffective because they lack substance; esthetic sermons, because they lack spirituality; practical sermons, because they are not fortified by principles. A missionary who was at the conference suggested that often the sermons are too long.

So great a variety is found in the American sermon that no element of

strength or weakness is universal, perhaps not even general. It is an interesting problem how far the elements of weakness are due to the college and seminary, to the preacher, to the church, or to public opinion and social conditions.

### Suggestive Hints on Preaching.

These hints are selected from English preachers and deserve consideration, both on account of their contents and the persons who uttered them. Just now we are seeking help from every quarter to reveal the actual condition of the pulpit and to increase the power and effectiveness of the sermon.

The first quotation is from an address to young preachers by Dr. W. M. Punshon. He says:

"Of course, you will not descend to become pulpit buffoons, nor savage polemics, nor ecclesiastical posture-masters, nor small dealers in literary millinery; but, according to your cast of mind, you may argue, or expound, or declaim, or depict—and the power may rush through the argument, or lurk in the calm statement of truth, or leap from the eloquent words into the sinner's conscience, or through the picture melt the penitent to tears."

There is a supernatural power of exhortation and teaching, said Dr. R. W. Dale, without which the Christian minister,

"tho he may thrill and charm vast audiences, and command admiration for his genius and eloquence, his preaching will be without any adequate spiritual results. The elements of that power escape the most critical and delicate analysis. It may receive a name in homiletical treatises, but it can not be defined. It is too subtle for the examination of any Christian Aristotle. It is not a natural endowment. Devout and spiritual men, who can speak with clearness and persuasive force on common subjects—men who can deliver great sermons—can not really preach. The faculty is not to be acquired by any rhetorical discipline. There is a gift of 'utterance' as well as of 'knowledge.'"

"We who preach the Gospel may, under the charm of our freshly realized method, rise to heights of eloquence and fervor of appeal unknown before; but unless the Holy Ghost throbs in us and through our speech, we shall find men admiring the messenger rather than heeding the message, paying compliments to the preacher instead of crying out to the Lord. We need, we must seek, the power from on high."—C. A. Berry.

"The criticism that most preaching has too little to do with life is probably just. . . . Rhetorical preaching is usually foolishness; dramatic preaching a mere passing sensation. But we want more preaching in the future, not less. It must be more interesting and more searching. . . . A preacher must not merely have a soul; he must be one."—C. S. Horne.

"If the pulpit is to be a power again, if it is to win the ear of the world, to command the respect of the workers and lead the spiritual life of the nation, . . . these three things are required of it: (1) It must purge itself of all suspicion of mercenary motive; (2) it must deliberately surrender sensationalism and make truth in its unadorned simplicity the permanent attraction; (3) the preacher must venture to draw on his own experience of the spiritual life, and to pass the truth he utters through the alembic of that experience."—R. F. Horton.

"The weight and source of pastoral authority has shifted from the priest to the man. A critical spirit has arisen from the wide diffusion of the facts and methods of natural science, which can not tolerate in the pulpit the hesitance or the dogmatism of the theological tyro. 'It is not learning, but the want of learning, which leads to error in religion.' The preacher must compete in matter as well as form with the popularized theology of the press and the religious newspaper. . . . If one secret of successful preaching is adaptation, which surely increases with knowledge of the subjects to be treated, none can doubt that another secret is the power of persuasion, of belief pressed home, and this presupposes intelligent conviction in all preaching above the evangelistic level. The preacher is, in fact, a popularizer of much special knowledge."—Alfred Cave.

"Preaching, when rightly done, is the best method of applying the Gospel to the hearts of men. For this purpose a book is not equal in power to the spoken word of the competent preacher; and hence the press can never supersede the pulpit. For mere intellectual teaching, and for giving correct information, books are better adapted than speech; but to arrest the attention of thoughtless men, to awaken the slumbering soul, to create faith where it is not, and to strengthen it where it is, to turn the sinner from the error of his ways, as well as to rouse the dormant energies of the Church, the voice of the inspired preacher will ever be needed."—Thomas Jones.

## II. SOCIAL THOUGHT AND MOVEMENT.

Valuable statistics have recently been published in Belgium. Out of a population of 6,496,000 there are 670,000

wage-earners. Of this number 400,000 are employed in large establishments. It is significant that in fifty years the number of employers has increased 80,000, while the number of laborers, exclusive of those working at home, has increased 500,000, or five times as much. This rapid growth in the percentage of those dependent on labor is ominous and greatly augments the difficulties of the social problem. Co-operation, about which so much has been said, has not made much progress, there being only 167 productive associations, with 2,000 members.

A French investigator of Australia, M. Mélin, reports that the social conditions are very favorable. The hours of labor per week are from 48 to 52. The wages are high compared with European countries, while living, luxuries excepted, is cheap. In Sydney and Melbourne a dinner consisting of soup, meat, vegetables, bread, desert, and tea can be had in a restaurant for 12 cents. The French laborer spends for food 44 per cent. of his income, the English 42.2, and the Australian only 34.4. The Australian laborer is said to enjoy a condition which is generally held by the middle class elsewhere. He takes a paper, engages in all kinds of sport, is active in politics, and as a rule attends church on Sunday.

In 1898 the Thames Iron-works, England, introduced the system of sharing profits with its workmen. Since then \$250,000 have been distributed among them in addition to their wages, which are high. The production has increased threefold since 1898, the hours of labor were reduced to eight a day, and the wages raised eleven per cent.

The schools in France are henceforth to take part in the war on alcoholism. Some time ago the minister of education ordered that the pupils in the schools be taught the dangers of alcoholic drinks. The instruction on the subject has received the same rank as

the most important topics. The results are said to be very encouraging.

A total-abstinence association in Berlin is establishing halls where laborers can hold their meetings without resorting to saloons or being obliged to order intoxicating drinks. The halls are to be offered free to working men.

It has been found that in one of the German districts the children receive no warm drink before coming to school, but only whisky or schnapps. Scrofula is very prevalent among them, and it is thought that lung tuberculosis will be added to this when the children grow up and become laborers.

#### A Forward Movement.

In different denominations excellent work is done for the application of Christianity to the solution of the social problems. The work, however, is left mainly to individual pastors and churches. Both in counsel and effort there is a lack of union and co-operation. The denominations have hesitated to give definite utterances and to commit themselves to a specific policy. At the same time there is a strong social sentiment which is waiting for organization.

The Episcopal Church, thought in many places to represent wealth and aristocracy, has taken the lead in an organized movement for active social work. Efficient organizations within the Church have for some time done excellent service. Their organs, *Hammer and Pen* and *The Monthly Leader*, contain valuable discussions of labor problems. Another step has been taken, this time by the official representatives of the entire denomination. The Roman Catholic Church, from the Pope to the humblest friar, has long been committed to the study of the social situation and to practical efforts to meet the demands of labor. It is cause for congratulation that now the Episcopal Church has put itself on

record respecting the same great problem. The action is based on the common brotherhood of all, rich and poor, who accept the Gospel as the guide of life.

At the recent Triennial Convention in San Francisco, both houses adopted the following preamble and resolutions:

"Whereas, The Church of Jesus Christ has been commissioned by her Lord to be the friend and counselor of all sorts and conditions of men, rich and poor alike, without respect of persons; and

"Whereas, It is a part of her divine mission to be a mediator and peacemaker between those who are at strife, one with another; and

"Whereas, The relations of labor and capital, which ought to be harmonious, are from time to time very seriously disturbed, to the prejudice of peace and good-will among the people of the land, and often to the suffering of thousands of women and children, as well as to the sowing of bitterness and strife between brethren; and

"Whereas, The Christian Church would be untrue to her Master, the Carpenter of Nazareth, if she were not the friend of the laboring man, and did not hold his welfare as dear to her heart as that of his employer; therefore,

"Resolved, the House of Bishops concurring, That a joint Commission of both Houses, to consist of three bishops, three presbyters, and three laymen, be appointed . . . as a standing Commission upon the relations of capital and labor, and employers and work-people, whose duty it shall be: First, to study carefully the aims and purposes of the labor organizations of our country; second, in particular, to investigate the causes of industrial disturbances as these may arise; and, third, to hold themselves in readiness to act as arbitrators, should their services be desired, between the men and their employers, with a view to bring about mutual conciliation and harmony in the spirit of the Prince of Peace;

"Resolved, That the said Commission shall make report of its proceedings to the General Convention;

"Resolved, That it is desirable that the above-named Commission should be continued by reappointment every three years."

### The Consumption of Alcoholic Beverages.

Mr. Bence-Jones gave valuable statistics on the consumption of alcoholic beverages before the Royal Statistical Society of England, April 24, 1900. The figures, however, do not give a full account of the amount of alcoholic drinks consumed, because cider is not

included, except in the case of France. In 1893, the production of cider amounted in that country to 31½ million hectolitres, a hectolitre being equal to 22 gallons.

More wine is consumed in France per head than in any other country, the amount being near 24 gallons a year. In Italy, Spain, and Portugal it is approximately 20 gallons; Switzerland 13, Austria-Hungary 3, Germany 2 gallons; in the United Kingdom it is less than 2 quarts a head.

In Belgium most beer is consumed per capita, namely, 45 gallons; England comes next with 31½; Germany is third, 27; then Denmark, 20; Switzerland, 15; United States, 13; Sweden, 10; Austria-Hungary, 9; France, 5 gallons per head.

Under the head of "spirits," brandy, whisky, gin, rum, and similar drinks are included. "Denmark stands in the matter of the consumption of spirits in a class by itself, with over 8 gallons per head. Then close together come France, Germany, Austria, Holland, Belgium, and Sweden. In all these countries close on 2 gallons of spirits are consumed per head; the consumption in each for many years back neither increasing nor decreasing. . . . We now come to the countries which consume 1 gallon of spirits per head: these are the United Kingdom, the Russian Empire, the United States, and Switzerland." In these countries also the rate of consumption is nearly constant.

The consumption of beer in the United Kingdom in 1885-86 was approximately 975 million gallons, and in 1897-98 it was 1,232 million gallons, an increase from 27 to 31½ gallons per head. These are enormous figures, especially when it is considered that in Scotland and Ireland but little beer is consumed. The revenue from alcoholic beverages in the United Kingdom amounts annually to 30 millions sterling.

At the recent Austrian Convention

of Social Democrats an important resolution was adopted without debate and unanimously. It was proposed by three members who are total abstainers. The resolution declares that among the causes of alcoholism are the drinking customs of the people and the fact that the masses are imperfectly enlightened respecting the influence of spirituous liquors. The Convention recommended that Social Democrats study the alcohol problem, and especially the recent medical investigations respecting the effects of alcohol. The resolution was based on the conviction that by checking the use of alcoholic drinks the proletariat will be better prepared to accomplish its aims.

Finland, a Lutheran country, is reported to be continually increasing the opposition to the prevailing drinking customs. For some time several of the largest political newspapers, among them the most influential in the country, have refused on principle to admit into their columns any advertisements of alcoholic liquors. Lately a brewer tried to lease land in a small town, Kojaani, which has no brewery, for the purpose of erecting one. But the authorities replied that no land was to be had for such a purpose!

### QUESTIONS.\*

#### Can Anarchism be Stamped Out by Legislation?

No. Bismarck tried it, and with all the force of the strong German Government failed. At first the severe law decreased the revolutionary parties, but they adopted new tactics, worked in secret, and became stronger than ever. The danger of anarchism is largely in its secrecy. When known to the public it can be dealt with by the law. That anarchistic threats and deeds of violence should be suppressed is self-evident.

\* Address questions for this department to J. H. W. Stuckenberg, 17 Arlington Street, North Cambridge, Mass.

But this is possible only when known. Many anarchists are merely theoretical and opposed to violence.

The writer has been with the anarchists to study them. He is convinced that the only way to overthrow anarchism is to remove its causes. All political tyranny, all class oppression and exploitation, unjust social distinctions and contrasts, lynching and other lawlessness, are the fruitful sources of anarchism. Just laws properly executed and sound political education are among the best remedies. The people will not care to protect a government which does not protect them, and they will cherish anarchistic notions in proportion as the state loses their respect. One need but study American life to learn that it teems with anarchism.

#### Is Social Study on the Increase among Preachers?

Yes, in a marked degree. This is indicated by their correspondence, their sermons, their libraries, and the discussions at conferences. Many realize that it is impossible to meet the demands of their congregations and of the public without a knowledge of the burning questions which agitate society. Thus far the study has been chiefly practical, the aim being to meet immediate needs. A specialty has been made of the social teachings of Scripture, particularly those of Jesus. The conviction has grown that there ought to be a deeper and broader application of Christian truth to the affairs of social life than has heretofore been the case. The social study of ministers has been largely along the line of the extension and application of religion. The study is telling on the pulpit and the pastoral work. For the deeper sociological problems the ministers have not had the preparation, they have not felt their need so much, and they lack the time to master them. It may, however, be affirmed that to grapple successfully with the great social problems of the day requires a thorough study of the

nature and evolution of society, and of sociological ethics.

### Is the Church Drawing Nearer the Working Man?

Many churches are trying to do so, and from some of them reports of success are received. The pulpit is paying more attention to the condition of the masses, to the cause of labor, to the relation of the classes, and to equality of opportunity. All discrimination against laborers in the house of God is more and more meeting with severe condemnation on the part of ministers and laymen. At the same time, the church can not at once be adapted to all the new demands made on it, and it may be long before the notion, so common among working men, that the church is not friendly to them can be overcome. In view of this fact it can not be too strongly emphasized that in many churches the laborers are as welcome as others. Indeed, it is said that working men are offended that they are received with condescension, with a patronizing air; they want to be treated simply as men, without discrimination. On the other hand, preachers and the warmest friends of the church declare that in many places churches are found which have no regard for working men and repel them by the general attitude and spirit of the congregation. But may not such statements be due to the fact that these things are more noticed than formerly, and that Christians have

become more sensitive on the subject? In that case such criticism is itself an evidence of progress.

### What Phases of the Labor Problem Now Excite Special Interest?

The hours of labor; the treatment of laborers; the regulation of the labors of women and children; the social position of the working classes; equality of opportunity; and the general elevation of the workers. On the continent of Europe the house question receives much attention. It has been found that with an increase of wages the rents were increased so that the laborers gained no advantage. In Berlin 182,000 inhabitants live in homes in which there is but one heated room for six persons. Sanitation, especially in the poorer districts, is also a burning question. The saloon, as always, is a tremendous problem. The need of better education is emphasized, intellectual, moral, and industrial. It is recognized that as the character, worth, and efficiency of the workman improve his chances increase for bettering his condition. In many cases a wise economy in the home is needed. In some regions non-employment is a serious question. In mid-winter the German empire was estimated to have 500,000 laborers without work, or 4.8 of the totality. Even outside of labor circles the conviction is growing that the hope of the working men consists largely in efficient organization.

## LIVING ISSUES FOR PULPIT TREATMENT.

### Young Men and the Church.

*Is the young man Absalom safe?—2 Sam. xviii. 29.*

THE young men of the nation continue to receive well-deserved attention. An investigation has recently been made by the Young Men's Christian Association which brings out results of peculiar interest to the churches. The aim was to get at the social and relig-

ious conditions of men between the ages of sixteen and thirty-five in representative sections, both city and country, all over the United States. The work was carried on under the advice of the census department at Washington, which gives it added value.

From this investigation it appears that 66 per cent. of the young men of the country between the ages of sixteen and thirty-five are married. Their

average age at marriage was twenty-five years. There are 45 per cent. of the entire number who board away from home. In this respect, however, there is a marked difference between the city and the country. In the country one man is boarding to every six living at home, while in the cities five board to every one at home. The rush of young men from the farms to the cities easily accounts for this difference in the home life. Drawing the line at places of 8,000 population, it was found that 46 per cent. of the young men in cities of over 8,000 were born in the country districts, or in places of less than 3,000. So rapidly does the city absorb the men that in the towns of less than 8,000 only one in seven of the entire population is a young man, while in cities of 25,000, or more, the proportion is one in four. Only 15 per cent. of the young men of the country are in business for themselves, the others being in wage-earning positions.

From the church point of view the most interesting inquiry was with reference to the relations of young men to these religious institutions. Again a marked change was found between city and country. One out of every 2 of the country young men goes to church regularly, 1 in 3 goes occasionally, while only 1 in 14 does not go at all. In the cities, however, only 1 in 4 attends church services with regularity, 1 in 2 goes occasionally, while 1 in 7 never enters the church. The young men of the country are thus twice as faithful in church attendance as those of the cities.

As to church membership, it was found that when both the father and mother belong to the same church, 78 per cent. of the young men are also members. When both parents are church members, but of different churches, only 55 per cent. of the young men join the church. If only one parent is a church member, then fully 50 per cent. of their boys remain outside. Young men coming from Catholic homes appear more loyal to

the church than those whose parents are Protestants. When both parents are Catholic, only 8 per cent. of their boys fail to unite with the church, while the failures from Protestant homes reach 32 per cent. If one parent is Catholic and the other Protestant, 68 per cent. do not join any church. In families where only one parent is a church member, if of Catholic faith 44 per cent. of the young men do not belong to the church; if of Protestant faith, the percentage of failure is raised to 51.

Fraternal orders do not seem to have so deleterious an effect upon the church relations as many have supposed. Only 22 per cent. of the young men of the nation belong to fraternal orders, and of those who do belong to these orders 67 per cent. are church members. Of those who indulge in fraternal societies, 70 per cent. belong to only one order and 24 per cent. more to two orders, leaving 6 per cent. whose membership extends to three or more such organizations.

The facts here brought out give new importance to the work of the country church. In these humble and usually discouraging conditions nearly half the young men of the cities receive their early religious training. That many of them break away from these influences upon going to the city only emphasizes the duty upon the country pastor to see to it that the boys are not left without religious help in their new relations.

#### Counting the Cost of the Steel Strike.

*Whatsoever is right, that shall ye receive.*

—Matt. xx. 7.

WITH the settling of the great steel strike the time has come to count some of the cost of that two-months' struggle. A Pittsburg correspondent of the New York *Evening Post* estimates the loss to the steel trust at 250,000 tons of tin plates, pipes, sheets, and other finished steel products. At an average selling-price of \$30 a ton this represents a total loss of \$7,500,000.

Some of this impairment, however, will be made up in advanced prices of these products and in increased orders to make up the deficiency.

The injury to the strikers has been equally heavy. As a result of the strike an average of 60,000 workers were idle. With wages ranging from \$1.50 to \$12 a day the total estimated loss in wages is placed at \$7,000,000. A yet more significant injury falls upon the Amalgamated Association which ordered the strike. At the beginning of the struggle 18,800 of the workmen were in the association. By the terms of settlement mills employing 3,000 association workers were made non-union. The Association must also shoulder the responsibility and loss of prestige of an unsuccessful strike.

Besides the \$14,000,000 of direct

damage to the two interests directly concerned, untold millions more have been cost to the general country in deranged industries, impairment of confidence, and delay in raw material. Had the warfare solved a great problem it might have been worth the cost. But the solution seems farther away than ever, unless, indeed, it shall serve to hasten the day when warfare shall give way to peaceful arbitration. The right of a few men, whether employers or workers, to endanger the prosperity and peace of a nation is being questioned as never before. If they can not be persuaded to refer their differences to arbitration voluntarily, a way must be found to compel peace. The church can not do better than to follow the lead of Bishop Potter in this field of practical Christianity.

## MISCELLANEOUS SECTION.

### BIBLE STUDY—A NEW DEPARTURE CALLED FOR.

By D. S. GREGORY, D.D., LL.D.

IF the points made in the article on "The Bible or No Bible?" in *THE HOMILETIC REVIEW* for January were well taken, then the knowledge of the Bible is of supreme importance. If it be—as Professor Huxley taught—the only basis of the highest and best civilization; if it be—as was shown—the only reconstructing agency adequate to lift the world out of sin and up to the highest and best moral condition; if the Bible be—as it claims to be—the only divine book and its religion the only divine religion, then ignorance of its teachings on the part of the leaders in civilization, morality, and religion, not only foredooms their leadership to fatal failure, but also involves a dereliction in duty that can scarcely fall short of positive criminality. In the light of these facts and truths regarding the Bible as the Word of God and the way of life, is there not an imperative obligation resting upon every

Christian, and especially upon every Christian leader, to master the Bible and its teachings, so far as such mastery is possible? The question, *How can this obligation best be met?* is one that the entire Church should take to heart, with the purpose to press it until a wise and practical answer is reached.

I. But do the present conditions call for a new departure in Bible study?

There may be those who are inclined to doubt whether there is any demand for increased zeal in such study, or for better methods in it. So it is well to run over some of the facts and to consider some of the causes and reasons for them.

The deplorable general ignorance of the Bible—of which there has been so much complaint of late—is undoubtedly as real as it is alarming.

The tests that have been applied to students, especially to those in the colleges, by experts in such phases of education, have brought out results that would discredit the average Sunday-school scholar in the intermediate grades, showing as they have done,



not merely profound ignorance of the Sacred Book, but also a consequent utter incapacity on the part of the students to understand and appreciate the finest portions of the classic English writers. By way of example, a young man of extraordinary parts and high literary aspirations has been known to transfer the story of Judith and Holofernes from the Apocrypha to the canonical Old Testament, and to make it a part of the Books of the Kings. It might be contended that these are exceptional cases, had not the tests and examples been numerous enough to show that they are not exceptional.

Nor is this confined to students. The average man in the average congregation is just as little at home with his Bible. Who has not been astonished at the fumbling of intelligent and educated men in their attempts to get at some book in the Old Testament or in the New, when unexpectedly called upon to find some passage in it? The Bible is practically an unknown book to such men.

Many causes have doubtless conspired to bring about this state of things.

The newspaper, the magazine, and the novel have in many instances led to the dropping of Bible reading, to say nothing of studying the Bible.

The discredit that has been cast upon the Book and its religion by rationalistic and infidel teachings has often led to their neglect; for why should sensible men give any heed to worn-out legends and old wives' fables?

The discontinuance of the profitable habit of following the preacher, Bible in hand, has also tended to make men unfamiliar with the book that was so well known to the fathers. Probably this habit has been lost because the preacher has so often failed to preach the Bible that the Bible in the hand of the man in the pew has become a dead weight and, in accordance with a familiar principle of human nature, has been dropped and finally left at home altogether. The substitution of the

lesson-leaf for the Bible in the Sunday-school has wrought in the same direction with both teachers and pupils; and the giving up of the old habit of memorizing portions of Scripture has completed the work of evil.

The breaking-down of the family altar in so many homes—a fact so deeply deplored in the recent convention of the Endeavor Societies—has had like results. In the whirl of business and worldliness the Bible has lost its place in innumerable homes, and has become a strange book to the children of the household, instead of the cherished treasure it was once felt to be.

The exclusion of the Bible from the public schools—and from many other secondary schools—in which the young are prepared for the higher grades of education, has tended to foster ignorance among all classes. The minds of the majority of the pupils in such schools, who never see the Bible at home, are inevitably blank as regards Biblical knowledge when they enter the higher institutions of learning; and this ignorance goes with them into the college and the professional and theological schools and—through life.

Perhaps the most powerful reason for the present unfamiliarity with the Bible and Bible truth is to be found in the preacher's having ceased to preach them. The old expository method is dead. Perhaps it is well that it is so. The writer was once besought by an eminent jurist to stay and preach the preparatory sermon for his pastor. In pleading the judge said: "Our young man has 'froze' to Peter, and he sticks." He meant that, whatever the occasion, when he had nothing in particular to say, the pastor always took up the exposition of Peter's epistles. Unfortunately the better exposition has gone with the worse, and the isolated and infinitesimal text used as a motto has taken the place of vast and helpful reaches and broad and uplifting visions of the Word of God. The ordinary commentaries fail to recognize any organic connection between the various

parts of the Bible, and so the ordinary preacher, who draws his inspiration from these commentaries, never brings out any such connection. The Book of God is made to appear little more than a scrap-book or a hodge-podge.

And it may be further said, without fear of contradiction, that, so far as any mastery of the Bible as a whole is concerned, the average "popular preacher" seems to be in pretty much the same boat as his people. The disheartening feature of the case is that he is oblivious of the fact, and can not be brought to the consciousness of it. Sometimes, however, he is rudely awakened to the real state of things. Not long since an invitation to lecture on one of the vital books of the New Testament revealed the fact that several of the occupants of the great pulpits had never given a thought to any such subject, and had no conception of it. Within the past year or two several well-known and scholarly missionaries have come to the writer with the voluntary confession of their ignorance of the English Bible as a whole, and desiring to be put in the way of obtaining a comprehensive knowledge of it, as essential in order to the best success in their mission work.

These and other like considerations emphasize and give urgency to the call for a new departure in Bible study. As it is at present, there is very little done in the way of putting the Bible into the minds of the people, and less in the way of fixing it there.

II. What then is the new departure required to meet the present needs?

Manifestly it should aim—

1. To put the facts and truths of the Bible again into the minds of all the people;

2. To give them a systematic knowledge of the Bible in all its parts and as a whole;

3. To put it into their minds by the aid of correct pedagogical principles, so that it will remain fixed there, and furnish a basis for a life-study and for a constantly enlarging fund of Biblical knowledge.

There is urgent call for an extended and persistent campaign along this threefold line, if the present ignorance and evils are to be remedied, and civilization, morality, and Christianity to be saved from threatened wreck.

1st. The aim to reach all the people—how is it to be attained?

Wherever the Bible has been crowded out it must be put back again, in such a way as to stay and to exert its transforming power.

It should be put back into the schools. It belongs in the public schools and in all other schools. Education without the Bible as the basis of morality tends to become education to sharpness and villainy. It should be put back into the law of the land and its institutions. It belongs there, for, as the Supreme Court has decided, this is a Christian country, *i.e.*, a country in which the Biblical and Christian morality furnishes the basis and the limitations of freedom.

It should be put back again into the home, that divine institution in which morality and religion and civilization and national freedom and prosperity must always first strike deep root, if they are to be vital and enduring.

It should be put back into the Sunday-school—the Bible, not the lesson-leaf, nor the commentary on the International or some other lessons, nor some detached fragment of the Bible merely, but the Bible in its integrity and entirety—in the hands of every teacher and every child; and it should be put there in such a way as to interest and attract and transform and save.

The Bible should be put back again into its supreme place in the pulpit,—not in the old, humdrum way of exposition, but in new and vital relations, with wider knowledge of it in its parts and as a whole, and with manifold greater appreciation of its function and power as the Word of God and the word of life.

In fine, the one first aim should be to put back the Bible wherever it has been put out, and to bring its power and sal-

vation home to men everywhere; and all Christians should heartily cooperate in the pursuit of that aim.

2d. The new, comprehensive method—what should it be?

It seems clear that the day of studying the Bible in shreds and scraps only is past. Those who study it in that way forget as fast as they learn, and after ten or twenty years of such study often find themselves at that time possessed of little more than useless lumber, or at best of incoherent bits of Biblical truth. How inveterate the scrap-habit has become, and how unconsciously even teachers are enslaved by it, was recently illustrated in a well-known theological seminary that had determined to give its students "a knowledge of the English Bible." After the work had been carried on for a time with some measure of comprehensiveness, it was turned over to a new professor, who undertook to accomplish the task by devoting the year to a scrappy exposition of that—to the average man—perhaps most incoherent portion of Scripture, the Epistles to the Corinthians! What he gave them was as near to what they needed as the vision the worm gets of the world in burrowing underground is to the eagle's purview from mid-heaven.

Somehow, by hook or by crook, the broader idea of mastering the thought of the English Bible as a whole and in all its parts must be lodged in the minds of those who are to be the teachers of the Bible. Many excellent denominational schools are doubtless doing something in this field, but attention can be drawn at this time—and that by way of suggestion merely—to a few of the interdenominational attempts in this direction.

Rev. James M. Gray, D.D., at present in charge of the work in the Moody Bible Institute, Chicago, has brought before a wide public his Synthetic Method, in which his purpose is to give a grip of the whole Bible in its relations to the successive dispensations. Its special practical aim in the training-

school is to train evangelistic Christian workers. He has published helps for the work.

Rev. J. E. Gilbert, D.D., LL.D., of Washington, D.C., Secretary of the National Society of Religious Education, of which Justice Harlan is President, is seeking to secure the reading and study of the Bible as a whole, in connection with the successive dispensations, everywhere, but especially in the Christian homes of the land; for which he has published and is sending out the needful instructions and directions.

Rev. Wilbert W. White, Ph.D., D.D., President of the Bible Teachers' College, late of Montclair, N. J., but now of New York City, has still a different plan, in which the attempt is made to combine the comprehensive study of the Bible with the more exhaustive study of particular portions of it, and with the presentation of such other subjects as are essential in the training of expert teachers, and especially of missionaries for the mission-fields at home and abroad. Various books of instruction and direction have been prepared for the furtherance of the work according to this method.

The method of Cumulative Bible Study, as presented and illustrated by the writer in the pages of *THE HOMILETIC REVIEW*, is familiar to many of its readers. It was applied to the Bible somewhat in detail in the "School of Bible Study" running through volumes xxxi. to xxxiv. The method was sketched in outline in the article on "The Preacher's Cumulative Bible Study," in July, 1899 (vol. xxxviii.). Some of the pedagogical principles involved in the method were set forth and their application illustrated, in the articles on the Study of Genesis, in August, September, and October, 1901. One peculiarity of this method is that it takes up the books of the Bible, not in their dispensational connection simply and primarily, but mainly in the order in which, by the process of providential inspiration, they have been brought before the world.

What is demanded at the present time seems to be the organization and organic union of all those interested in these and other similar methods, for the purpose of pushing advanced study of the English Bible everywhere. A National or International League for Bible Study with this end in view is the desideratum of the hour.

8d. The correct principles of pedagogy required in prosecuting the work by these various methods—what do these require?

The old principles of instruction—which are in fact no principles—have abundantly demonstrated their own worthlessness. The most valuable acquaintance with the Bible is not to be knocked into, or mechanically drilled into, the heads of men. The new and much-lauded underground and serpentine processes of so-called inductive investigation are proving equally unsatisfactory to all except those who are exploiting them. That very different process of inductive instruction must replace all such work, if progress and success are to be attained. It is not possible to do more than give a hint or two regarding this method in the present paper: it will be necessary to return to it later.

In opening "A Suggestive Study in Genesis," in August, 1901, the writer sketched what was styled "The True Method of Study for Cumulative and Permanent Results." The principle there laid down for guidance was: "First Get Knowledge; Then Keep It." In order to get the desired knowledge, say of some book of the Bible, it was found necessary (1) to get the natural key to the book; (2) to grasp the outline plan of the book; and (3) to master its complete details. In order so to fix in the mind the knowledge gained that it shall remain a permanent possession, it was suggested that the first requisite is a mnemonic statement that shall make it subject to recall; the second, intelligent repetition of the thought of the book as interpreted by this key, to make it subject to ready recall; and

the third, an interleaved Bible in which to embody the knowledge gained so as to make it a lifelong treasure.

This method was illustrated, in the article referred to, by applying it to the book of Genesis. A further illustration or two must suffice for present purposes.

Negatively, the results attained by the ordinary methods have sufficiently illustrated their value, or rather demonstrated their worthlessness, for the purpose of giving a knowledge of the comprehensive plan and organic structure of the Bible. Myriads of scholarly men who have devoted their lives to these methods have not come even to suspect the existence of such plan and structure.

The importance of grasping the natural key to a book of Scripture, if one is to understand that book, has been illustrated by the Gospels. Twenty years ago a theological instructor in the training-school at Allahabad, India, undertook to give his classes a knowledge of the four Gospels. First he tried the hodge-podge of the commentaries, but failed to secure attention in that way. Then followed a long trial of method of the harmonists, in constructing out of the Gospel material the life of Christ; still there was not a ray of interest. In desperation the professor turned to the method—which just then came to his knowledge—of studying each Gospel as a unique production, having its own plan and aim. Instantly interest and attention were aroused, and the four Gospels were mastered with ease. In the writer's long experience and wide observation, he has never known them to be mastered in any other way.

The necessity for grasping the plan and outline of a book, and of putting these into such shape that they may be easily recalled, may be illustrated by the Psalms. How few think of the Psalms as anything but a maze of poetic devotional material! Yet they are farthest possible from being this.

In volume xxxi. (May, 1896) the

writer gave a "study" of the Psalms, to bring out and set forth the material for the teacher to embody in a "lesson" to be given to hearer or learner. In *The Bible Scholar* for December, 1901, Dr. Arthur T. Pierson turns this "study" into a "lesson" for the student of the Bible, to open the way by catchwords into the larger truth of the "study." The difference will be made clear by placing the "study" and the "lesson" beside each other.

Andrew Bonar has characterized the Psalms as "The Righteous One's Meditation on the Law of the Lord and His Wonderful Works and Ways, and on man in the light of all these." It would perhaps be better to characterize them as the expression of the *Religious Feelings* of the Righteous One as he engages in such meditation, and intended to be the Divine Training-Book of the Church of all Ages. There are five books, each ending with the doxology: "Blessed be Jehovah, God of Israel—from everlasting to everlasting. Amen and Amen."

Now place the "study" and the "lesson" beside each other:

*Study.*—Book I. The Davidic Jehovah-Psalms—based upon David's individual and personal experience as the Chosen and Anointed of Jehovah, walking in covenant and communion with Jehovah, tho often in the midst of trials.—Psalm xli.

*Lesson.*—Book I. Keynote: Happiness and Holiness.

*Study.*—Book II. The Davidic Elohim-Psalms—voicing the cry of David and his singers to Elohim, the Almighty Maker and Moral Governor, now out of the depths of

adversity and now from the heights of prosperity.—Psalms xlii.—lxii.

*Lesson.*—Book II. Keynote: Trial and Triumph.

*Study.*—Book III. The Jehovah-Psalms of David's singers—being appeals when in sore distress to the Covenant God, with anticipations of deliverance.—Psalms lxxiii.—lxxix.

*Lesson.*—Book III. Keynote: Darkness and Dawn.

*Study.*—Book IV. General Liturgical Psalms to Jehovah, of the Exile—recognizing His faithfulness and gracious deliverance.—Psalms xc.—cvi.

*Lesson.*—Book IV. Keynote: Peril and Success.

*Study.*—Book V. National Liturgical Psalms to Jehovah, of the Restoration, praising Him for His Word, and the restored Temple and City.—Psalms cvii.—cl.

*Lesson.*—Book V. Keynote: Gratitude and Praise.

The "lesson" is seen to be designed to furnish the provisional key to the larger truth of the Psalms as embodied in the "study."

These hints will be sufficient to make intelligible the three points stated at the outset. The points have been made and enforced for a practical purpose, that of appealing to all readers, especially to all preachers and teachers of the Word, to enter upon a "campaign of education" in Bible study. In view of the relation of the Bible to the highest civilization, the best morality, and the only saving religion, is it too much to ask for the thoughtful and rational consideration of the subject, and the wisely planned and systematic action demanded by the present lack of knowledge of and of conformity to the Word of God?

## EDITORIAL SECTION.

### EDITORIAL NOTES.

#### The Twentieth-Century Gospel Campaign.

THE HOMILETIC REVIEW promised, in its Prospectus for 1902, to secure the aid of the leaders in this movement in keeping its aims and plan before its subscribers. The following statement by William Phillips Hall, the Chairman

of the National Committee, will be found of special interest and importance at the present time:

#### THE AIM AND WORK OF THE TWENTIETH-CENTURY NATIONAL GOSPEL CAMPAIGN.

On the 26th of December, 1900, the

National Central Committee of the Twentieth-Century National Gospel Campaign issued "The Twentieth-Century Call" to the ministers and Christian leaders in the Church throughout the United States. This call opened with the statement that "It is the conviction of many of the Christian leaders in this center of the Western Continent, that never in all the Christian centuries has there been such a crisis as now confronts the Church, and never before such an opportunity for spiritual uplift and advance." "There is the clear promise of a higher order of Christianity for the new century, coupled with an urgent, almost appalling necessity for it. It is our solemn conviction, *in which we believe we have the mind of Christ—that the hour to go forward has struck*, and that the 'set time to favor Zion has come.'"

Following this, the Committee appealed for the observance of a week of prayer and the immediate inauguration of a Twentieth-Century Gospel Campaign that should "reach into the new century and on till the coming of the Lord." Then followed an appeal for general definite action along evangelistic lines for the promotion of a national revival of the Christian religion. This Twentieth-Century Call, made by prominent representatives of many leading Christian churches and societies, signaled the opening of the new century with a keynote of evangelistic advance that we pray may reecho, with ever-increasing power, until the Lord comes to claim His own!

On the 15th of October last, the Committee issued a second call or appeal for the observance of a "week of prayer" and the inauguration of an evangelistic advance, which was given wide circulation, and, as in the case of the first call, was widely responded to. Ministers and churches in over three hundred cities and towns in the United States observed the week of prayer, and many inaugurated the evangelistic advance. Forty-four places alone reported nearly 4,000 conversions, while

in the initial movement evangelistic campaigns were carried on, resulting in not less than 8,000 reported conversions. Already thousands of ministers and Christian workers, in all States of the Union, testify to the great blessing that has attended the committee's inspirational work in the promotion of a national revival of the Christian religion; and the constantly increasing interest and cooperation in the great work undertaken by the Committee, as evidenced by the correspondence received from all States in the country, indicate the wide appreciation and growing success of the movement.

"With charity for all, and malice toward none," the Committee aims to encourage the healthful development of the spirit and work of a genuine Pentecostal evangelism "in and through existing organizations and agencies," and while laying special emphasis upon the imperative importance of evangelistic work by the regular ministry and laity, it also appeals for the general recognition and engagement of those many noble men of God who have been divinely called to the special work of Christian evangelism.

In conclusion we may properly say that the National Central Committee of the Twentieth-Century National Gospel Campaign is engaged in an absolutely unique and imperatively important work for the cause of Christ; that it aims to accomplish that work, not by arrogant assumption, but by the service of Christian suggestion and the blessing of God, and that it earnestly invites the prayerful and active cooperation of all ministers, evangelists, and other members of the Church of Christ, in the hastening of the kingdom.

WILLIAM PHILLIPS HALL,  
Chairman.

#### The Attitude of Professor Huxley Toward Darwinism.

THREE recent works on Professor Huxley—among them his "Life and Letters," in two volumes, by his son—

have brought prominently before the public the Professor's intellectual and scientific attitude toward Darwinism. In a letter to the Bishop of Ripon, written in 1887, he gave his own estimate of his position in the scientific world:

"As for me, in part from force of circumstances and in part from a conviction I could be of most use in that way, I have played the part of something between maid-of-all-work and gladiator-general for Science."

It was in the latter rôle that he came to the defense of Darwin—not of Darwinism—in upholding "the dignity and freedom of science," in the meeting of the British Association at Oxford, in 1860, in debate with the Bishop of Oxford. That it was Darwin, not Darwinism, for which Huxley then contended appears from the statement of a strong Darwinian writer in a late number of *The Quarterly Review* (January, 1901). He says:

"Altho Huxley became, as he himself expressed it, 'Darwin's bulldog,' and did more than any other man to secure a fair hearing for the new views, he by no means committed himself to the entire acceptance of natural selection. From the very first, and from time to time down to the end of his life, he wrote and said that the evidence in favor of this hypothesis was insufficient."

Professor Huxley had been an agnostic as regards evolution up to 1894, because, first, "the evidence in favor of transmutation was wholly insufficient," and secondly because "no suggestion respecting the causes of the transmutation assumed, which had been made, was in any way adequate to explain the phenomena." He maintained that in order "to prove that natural selection has produced the functional gaps between existing species, we ought to be able to produce the same sterility between our artificially selected breeds." Here is his statement of the point in a letter to the late Charles Kingsley:

"Their produce [*viz.*, that of Horse and Ass] is usually a sterile hybrid. So if Carrier and Tumbler, *e.g.*, were physiological species equivalent to Horse and Ass, their progeny ought to be sterile or semi-sterile. So far as experience has gone, on the con-

trary, it is perfectly fertile—as fertile as the progeny of Carrier and Carrier or Tumbler and Tumbler. From the first time I wrote about Darwin's work in *The Times* and in *The Westminster* until now, it has been obvious to me that this is the weak point in Darwin's doctrine. He has shown that selective breeding is a *vera causa* for morphological species; he has not yet shown it a *vera causa* for physiological species. But I entertain little doubt that a carefully devised system of experimentation would produce physiological species by selection—only the feat has not been performed yet."

There appears here the outcropping of *faith*—very much of the order of Professor Tyndall's when he saw in the atom "the promise and potency" of the universe—but it is not *science*.

In the somewhat heated controversy in 1887, concerning the evidence for and against "acquired characters," stirred up by the writings of Weismann, Professor Huxley took no public part, but he expressed himself freely in his letters. Writing to Herbert Spencer, under date of June 4, 1886, he said:

"Mind, I have no *a priori* objections to the transmission of functional modifications whatever. In fact, as I told you, I should rather like it to be true. But I argued against the assumption (with Darwin as I do with you) of the operation of a factor which, if you will forgive me for saying so, seems as far off support by trustworthy evidence now as ever it was."

At a later date, September 29, 1889, he wrote to Sir Joseph Hooker:

"Why do not some of these people who talk about the direct influence of conditions try to explain the structure of Orchids on that tack? Orchids at any rate can't try to improve themselves in taking shots at insects' heads with pollen bags—as Lamarck's Giraffes tried to stretch their necks."

Again in 1890 he wrote to Mr. W. Platte Ball: "I absolutely disbelieve in use-inheritance as the evidence stands."

Professor Huxley also took issue at an early day with Darwin concerning *per saltum* or discontinuous evolution. He seems never to have accepted this view, as in the year before his death "he alluded to his early protests in '59 and '60 without indicating that his views had undergone any modification." On February 20, 1894, in ac-

knowledging Mr. Bateson's book "On Variation," he wrote: "I always took the same view, much to Mr. Darwin's disgust, and we used often to debate it."

It is made quite evident that what Professor Huxley indorsed was not

*Darwinism* but *Darwin*. While Professor Huxley's place was not among "exact scientists," it is nevertheless important that his attitude should not be misapprehended and misrepresented, to the detriment of either science or religion.

## NOTICES OF BOOKS OF HOMILETIC VALUE.

**THE AGE OF FAITH.** By Amory H. Bradford, D.D., Author of "Spirit and Life," etc. Boston and New York: Houghton, Mifflin & Company, 1900. Price, \$1.50.

This well-written volume is dedicated to Rev. Dr. James H. Ecob, in whose writings the author first came upon the phrase, "Interpret God by His Fatherhood." The book is the application of this principle of interpretation to God, Brotherhood, Suffering and Sorrow, Sin, Salvation, Prayer, Punishment or Discipline, The Immortal Life, The Teacher for All Ages. The point of view is thus seen to be that of the "modern theology." There is freshness in the style of presentation, as appears in such passages as the following:

"But, after all, what makes that teaching a miracle in the midst of the ages is its adjustment to all time. The source of authority is not in something said or done eighteen hundred years ago, but in a personal teacher who is active now. Jesus in effect said: 'Remember that as I lead you now, so I will lead men beneath the expanding horizons, and in the midst of the ferment of thought and the bewildering claims upon loyalty, in still later days.' Our Teacher is the same that Peter and James and John had. He may repeat the very words that He spoke to them, or He may have other messages. . . . Did He say, 'Render unto Caesar the things that are Caesar's, and unto God the things that are God's'? That meant one thing when Augustus was on the throne; it meant something different twenty-five years ago in the American and Swiss republics; and it means something still different in these days of democracy and socialism. Now the people are Caesar. Did Jesus say, 'Resist not evil'? How shall these words be interpreted in Armenia, in Cuba, and on the Philippine Islands? The problem of duty is constantly changing."

**THE CONVERT AND HIS RELATIONS.** By L. W. Munhall, M.A., D.D. (Evangelist), Author of "Furnishing for Workers," "Highest Critics vs. Higher Critics," etc. With an Introduction by Bishop Willard F. Mallalieu. New York: Eaton & Mains; Cincinnati: Jennings & Pye. Price, \$1.

In his evangelistic work Dr. Munhall again and again wished for a book that succinctly, yet comprehensively and clearly, gave the teaching of the Word of God concerning the relations into which conversion brings the convert, and that could safely and profitably be put into his hands for careful study. He found no such book, and so was constrained to prepare one. Every pastor has felt the need of such a book. For lack of such instruction and direction as it gives many converts fall away and many more walk but lamely in the Christian life. To many the topics will be almost an education: "The Convert: What was he? What is he? How did he become a convert?" "His Relations

to Christ," "His Relations to the Holy Spirit," "His Relations to the Church," "His Relation to the Bible," "His Relation to the World," "His Relation to the Work," "His Relation to the Future."

The whole is based on the Bible, and the very language of the Bible is used as much as possible. The materials for a volume are packed into the chapter on "How to Study the Bible." The presentation of the convert's relation to the world is as overwhelming in its cogency as it is uncompromising in its demand for loyalty to Christ. Many a pastor and many a convert will have reason to thank God for the light thrown upon the pathway of the Christian life by this little book.

**MEN OF MIGHT IN INDIA MISSIONS: The Leaders and Their Epochs, 1706-1890.** By Helen H. Holcomb. Author of "Mabel's Summers in the Himalayas," "Bits About India." Fully Illustrated. Fleming H. Revell Company, New York, Chicago, Toronto, 1901. Price, \$1.25 net.

This popular work covers the missionary heroes of almost two centuries, from Bartholomew Ziegenbalg, whose work from 1706-1719 in India was the beginning of Protestant missions in that country, down to Dr. Samuel Henry Kellogg, who spent much of his life in India, from 1864-1890, and who met death accidentally, just as he had completed the re-translation of the Old-Testament Scripture into the Hindu language. The author has dedicated her work to the young men and young maidens whose hearts God has touched, and who in life's fair morning, looking over the world's great harvest-field, are asking, Lord, what wilt Thou have me to do? There is inspiration for all such in the story of such heroes as William Carey, Henry Martyn, John Scudder, Alexander Duff.

**TIMES OF RETIREMENT: DEVOTIONAL MEDITATIONS.** By George Matheson, M.A., D.D., F.R.S.E., Author of "Moments on the Mount," "Voices of the Spirit," etc. With a Biographical Sketch of the Author, by Rev. D. Macmillan. New York, Chicago, Toronto, Fleming H. Revell Company, 1901. Price, \$1.25 net.

Dr. Matheson is widely known as the writer of many books and as one of the most distinguished of Scottish preachers. He has been profoundly influenced by Schleiermacher, Coleridge, Maurice, and Robertson of Brighton. His biographer says of him:

"The fact is, the spirit of Dr. Matheson's teaching goes beneath all outward distinctions and divisions of Christian theology. He is a great reconciler—the Schleiermacher of contemporary religious thought—and points out the deeper truth which underlies and embraces the broken lights of opposing forms of thought. It is accordingly as an inspiring force that we must regard him. He may



never found a school, but he makes many disciples. He has probably influenced a greater number of young men than any other living preacher. The students of all the theological halls crowd round him in Edinburgh."

In "Times of Retirement" have been gathered up fugitive devotional pieces for those "who can not study sustained work." The author's skill in phrasing appears everywhere in these brief meditations, in the titles drawn from the Scriptures, and in the expression of the thought.

Note as examples of deftness in the former: "The Attractiveness of Christ" (John iv. 11); "The Congruity between Prayer and Its Answer" (Matt. vii. 9); "The Revelation that Retarded" (Gen. xxvi. 2); "The Revelation that Rewarded" (Gen. xxvi. 24); "The Principle of Heavenly Rank" (1 Cor. xv. 23); "The Emancipation from School" (Ephes. ii. 15).

In illustration of the skill in phrasing the thought, take some sentences from "A Chapter in Inward Biography" (1 Peter i. 13): "There were three stages in the life of Peter, and unconsciously he repeats them here. He began with the 'girding'—what Christ calls the self-consciousness of youth. . . . Then came the second stage—the 'sobering down.' Life stretched before him gloomily. . . . Then came the third stage—the 'hoping for grace beyond.' Life stretched before him Godwardly. It was a new confidence—no longer in self, but in heaven."

It need hardly be said that these are stimulating and profitable meditations.

**CHRIST AND LIFE.** By Robert E. Speer. Fleming H. Revell Company, New York, Chicago, Toronto. Price, \$1 net.

This volume from the pen of the young and eloquent lay secretary of the Presbyterian Board of Foreign Missions is made up of papers that have appeared in leading religious journals. They are reprinted "in the hope that the plain and simple views of Christian duty which they set forth may be helpful to some who are striving to subject their life to Jesus Christ our Lord." The author's point of view and outlook appear in the opening chapter:

"We begin our Christian life by abandoning ourselves to Christ. What we can not do for ourselves we find He can do for us. What we can not be in ourselves we find He can be for us. So we agree to let Him do for us and be in us what we can not do for ourselves, or be in ourselves. The principle that we thus recognize and establish at the beginning of our Christian life is to be our principle to the end. Christ takes the place of self. At the beginning He destroys self in us that He may give self back to us in Himself."

This principle the author applies in treating many vital topics, as indicated by headings of the chapters: "Religion Not a Matter of Temperament"; "The Study of the Bible"; "A Christian's Standards"; "Christian Thinking"; "The Place and Power of Habits"; "Christian Feeling"; "Christian Activity"; "To Every Man His Work"; "Christianity Trust."

## HELPFUL DATA IN CURRENT LITERATURE.

IN THE EXPOSITORY TIMES of September, Professor Sayce, in reviewing a new work by Professor Hommel, shows how new light is thrown on the question of the early religion of the Semitic peoples. The facts are against the theory that the worship of "the host of heaven" is a late importation from Babylonia. Professor Sayce says:

"One of the most interesting facts brought to light by Professor Hommel has a close connection with the name of Shem. With the help of the Mosaic texts he has proved (1) that the early religion of the West Semites was the cult of the moon and stars, and (2) that at the head of the pantheon came a triad consisting of the evening star (Istar or Athtar), the moon-god and the angel or messenger of the latter, followed by a sun-goddess, who was probably either the wife or the daughter of the principal god. West Semitic worship thus stood in marked contrast to that of Babylonia east of the Euphrates, where the sun-god was a male deity and took precedence of the moon. The solar cult of Canaan, where the supreme Baal was similarly the sun, was the result of Babylonian influence in those primitive days when the art and civilization of Babylonia were brought by Sargon of Akkad to the shores of the Mediterranean.

"The moon-god was addressed under different titles. One of them was 'Ammu or 'Ammi, 'my uncle,' the national god of Ammon, who appears in the South Arabian inscriptions of Katabân along with Athtar, Anbâ, the Nabium or Nebo of Babylonia, and the sun-goddess. In Hadramaut the moon-god has the Babylonian name of Sin, Haul, which, as Professor Hommel shows, is the Phœnix, the *hôt* of the Book of Job, taking the place of Anbâ. In most parts of Southern Arabia, however, the proper name of the moon-god is replaced by an epithet, or else by the colorless *Samuâ*, 'his name.'

The name of Samu-el proves that the same periphrasis was known also to the Hebrews, and indicates at how early a period the inclination to pronounce the name of the national deity, which found expression among the post-exilic Jews, was already felt by the Western Semites. It is more especially in the compound names of Southern Arabia that *Samuâ* is substituted for the name of the god, and it is therefore worth noting that it is in the same class of names that 'Sumu (and 'Samu) is found in the cuneiform texts of the Khammurabi period. Sumu or Shem is, in fact, the moon-god who was originally the supreme Baal of the Semites of Arabia and the West. It was only where Babylonian influence prevailed that his place was taken by the sun.

"Professor Hommel's brilliant discovery throws a new and important light on the early religion of the Semitic peoples. As he justly remarks in a lecture delivered before the Society of Jewish History and Literature at Berlin in 1899, it entirely subverts the theory of Wellhausen and Robertson Smith, who saw in the fetishism of uncivilized Bedâwin the primitive religion of the Semite, and declared the worship of 'the host of heaven' to be an importation from Babylonia of very late date. But the evidence of the South Arabian inscriptions is clear and decisive; so far from being a late Babylonian importation, it goes back to the earliest days of Semitic history. Long before the age of the oldest written monuments the moon-god was the supreme object of Semitic worship.

"The cult of the moon-god at Ur and Harrah can now be explained. Both cities lay outside the limits of Babylonia proper, and were inhabited by a population which largely consisted of Western Semites. Here was the Arphaxad of Genesis, and here the culture of Sumerian Babylonia first influ-

enced the Semites of the Western deserts. It is noticeable that one of the few relics we possess of the theological literature of Ur—a hymn to the moon-god—is strikingly monotheistic in tone. It might, indeed, almost have been written by the monotheist Abram."

THE BIBLE STUDENT for December contains a paper by Prof. Willis J. Beecher, D.D., of Auburn Theological Seminary, on the sixth, seventh, and ninth International Sunday-School Lessons for that quarter. He has been writing on "The International Lessons in Their Literary Setting." He finds that the first fourteen chapters in the Book of Exodus naturally divide themselves into two parts: the first part, closing with Exod. iv. 18, describes the events up to the beginning of the struggle of Israel in Egypt for freedom; while the second part is an account of the struggle itself, terminating in the actual exodus. We quote from his paper the following illuminating thoughts:

"A great deal is said in regard to light thrown on this narrative by recent researches in Egypt. The light given by exploration is in some respects like the electric lighting of our streets, as compared with the older method of lighting by gas or by lamps. The light is brighter than it used to be, but by reason of the accompanying shadows you often can not see as well. We have learned a great deal concerning Ramees II., who is commonly thought to be the great oppressing Pharaoh. Among other things, the Biblical names Pithom and Succoth have been found in inscriptions attributed to him. We have learned something concerning his immediate predecessors and successors. Among his structures have been found certain layers of brick made without straw, and these have been triumphantly exploited as confirmations of the Biblical narrative. But their bearing is at the utmost very indirect, inasmuch as the Bible narrative says nothing of any bricks made without straw."

"The fact is that the events of the Biblical record, not being events that made for the glory of Egypt, are just the events that we must expect to find left out of the Egyptian records. Or, if they are recorded there, the description of them might be so changed,

owing to the different point of view, that we might fail to recognize them. This largely accounts for the prevailing silence of the Egyptian records on Biblical themes. They help greatly in furnishing background and sky and lights, but thus far they give us very little material for filling in the lines of the Biblical picture."

"In particular, the chronological schemes thus far based on Egyptian data are a delusion and a snare. There are many of them, and they place the exodus at all dates, from about 1100 B.C. to nearly 1700 B.C. Each claims to be the product of astronomical computation, but in each there are weak conjectural links somewhere."

"A favorite error in treating of the events of the exodus is the one which consists in imagining that the Israelites were in Egypt slaves in the usual sense of that term, and that they left Egypt an unorganized mob, without institutions or recognized officers. It is true that the accounts speak of them as in some sense slaves, but the nature of the slavery is to be inferred from the details that are given. It is represented that they had their own civil government, under elders (Exod. iii. 16, 18; xxiv. 1, 9, 14, etc.), 'officers' (Exod. v. 6, 10, 14, 15, 19, etc.), and 'princes,' sometimes unfortunately translated by other words (Num. 1, 16, 44; Exod. xvi. 22; xxii. 28; Num. ii. 3, 5, 7, etc.). The Egyptian oppressors deal with them through their own officers (v. 14, 15, 19, etc.). It does not appear that they were enslaved in any other sense than that of being subjected to the *corvée*, that is, to forced labor on the public works. The treatment they received was such as they would have approved in the case of any foreign people whom the Egyptians might have conquered in war. But they themselves were not a conquered people. They had come to Egypt as guests, by invitation, and had hitherto been exempt from adverse discrimination. They served under protest, as a matter of harsh compulsion (i. 13, 14), and not of right. But they were not slaves in the sense of being owned by masters, either public or private. They were free-born inhabitants of the land, apparently self-governing, owners of property, with their own civil and religious usages."

## OUR BLUE MONDAY CLUB.

[Any clergyman admitted to membership who will send us at least one original story a year which will help to dissipate the Monday blues.]

In the midst of an interesting sermon on the influence of small things in determining the history of nations, the minister last Sunday evening, in referring to the infatuation of Marc Antony with Cleopatra and the subsequent effect upon history, very much to the amusement of the large audience and his own embarrassment, inadvertently, in a flight of oratory, said: "If Cleopatra had not been so handsome, Marc Hanna would not have been so infatuated," etc. M.

ROCKWELL CITY, Ia.

ONCE when I was engaged in a revival meeting, many sinners were being saved, and more or less excitement prevailed. One night just after a season of prayer, the old deacon jumped up and yelled at the top of his voice: "Let us all stand on our hands and shake feet!" Every one in the church laughed except the deacon himself; he only smiled.

B. D. EDEK.

ZANESVILLE, IND.

A CERTAIN St. Louis suburban church has adopted a brief series of articles of faith for its own use, the fifth of which, on "The Ordinances," is as follows:

"We believe that Baptism and the Lord's Supper are Christian ordinances: that Baptism should be administered with water in the name of the Father, the Son, and the Holy Ghost, to believers and their households; the Lord's Supper to those who give credible evidence of being in a state of salvation."

In the printing-office in which the articles were printed, the type-setting was given to a Frenchman, who, evidently, was not "up" in ecclesiastical matters, but who, as is so often the case with the "intelligent compositor," assumed to correct copy in accordance with his idea of the fitness of things, or, maybe, the demands of the context. Accordingly, the Lord's Supper was to be administered, not "to those who give credible evidence of being in a state of salvation," but "to those who give credible evidence of being in a state of starvation."

St. Louis, Mo.

A.

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## REVIEW SECTION.

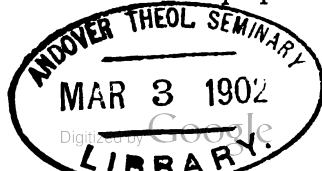
### I.—PRESENT DUTY OF THE CHURCH TOWARD OUR SPANISH-SPEAKING DEPENDENCIES.

BY ROBERT STUART MACARTHUR, PASTOR OF CALVARY BAPTIST  
CHURCH, NEW YORK CITY.

THE stirring events of 1898, as the result of which we have Spanish-speaking dependencies, came as a surprise even to the most prescient Americans. The most intelligent publicists could not have foretold, with any considerable degree of accuracy, the wonderful events which followed our war with Spain. Early in the struggle some Americans came to see that we had entered on one of the greatest historic eras in the progress of the race. They saw that the nation was swept by a power greater than itself—a power which the nation could not create and could not control. The impulsion of the movement was resistless; it was a world-movement; it was a divine inspiration.

They soon realized that it was as truly a historic movement as was the migration from Scandinavia in the ninth century, when Iceland was peopled, when great numbers of Scandinavians went to Ireland, England, and Scotland, went to Northern Gaul in such numbers that it was called Normandy, went to Italy, went to Russia and laid the foundation of the present government of that country in 862; and went across to the Atlantic, coming to our own shores. This recent movement was as truly historic as were the crusades, when Europe precipitated itself on Asia; and as historic as was the movement of Europe to America in the fifteenth century, the movement headed by Columbus.

It became evident to some men in 1898 that no President and no political party could cause American expansion; and also that no President and no political party could stop American expansion. To these far-seeing men the opposition of the so-called anti-imperialists and anti-expansionists was utterly inoperant; their arguments were as powerless as the babble of babes; and their locutions as ineffective as the puerilities of the nursery. There were American patriots and religious believers who believed that God was as truly going before the American people



in the heroic events of the time, as He went before the children of Israel in the pillar of cloud by day and the pillar of fire by night. Had they been Turks, or any other sort of Mohammedans, they might have attributed the movement of the hour to "Kismet"; had they been agnostics they might have credited it to chance; but, being believers in the God of nations, they clearly saw His august presence and heard His authoritative voice in the majestic occurrences of those heroic days in American history.

They clearly perceived that the war between America and Spain was inevitable sooner or later, human nature remaining the same as now; and that the diplomacy might have postponed, it could not avert it permanently. It was a war of inherently antagonistic civilizations. It was a war between medievalism and modernism; a war between the sixteenth and the twentieth centuries; a war between illiteracy and intelligence; a war between intolerance and freedom; a war between bigotry and liberty; a war, in a word, between the inquisition of Torquemada and the Constitution of America. As was inevitable, the Constitution of America won.

The unintended consequences of wars are always vastly greater than at the outset could be imagined. The battle-cry of the American colonists in the beginning of the war of the Revolution was, "No taxation without representation"; soon it was changed to, "No connection with the mother country." The battle-cry at the beginning of the Civil War was, "No secession"; soon it became, "No slavery." President Lincoln desired to save the Union, with or without slavery; but it soon became apparent that if slavery did not go the Union must go; hence the change in the battle-cry of the loyal North. It is ever true that the unexpected events in great historic movements are greater than those which were intended. The crusaders went out to rescue the Holy Sepulcher from the hands of the "infidel"; they returned to Europe bearing the seeds of Eastern civilization and of modern progress. Columbus went out to find a short route to India; he returned having rediscovered a new world. We went into the Spanish-American war to deliver Cuba from the tyranny of her Spanish masters; we returned the owners of Porto Rico, Hawaii, Guam, and the Philippines. We returned with the honor of all the great nations of the earth; we returned to learn that the Presidential chair was higher than the throne of Kaiser, Czar, or Queen—that no voice issued from any palace in Europe or Asia which was more potent among the nations than that which issued from the White House—that America sat as queen in the congress of nations, and that the President of the United States was the foremost man in the world.

We thus became, by the arbitrament of war and by the providence of God, possessors of Spanish-speaking provinces. In acquiring these new domains we made no essential departure from the traditional policy of the United States. Those who affirmed that we departed from our

historical antecedents showed strange ignorance of our history. In 1803, fourteen years after the adoption of the Constitution, we acquired the vast domain known as the Louisiana Territory. The thirteen original States were but a patch compared with this vast province, out of which have been organized the States of Arkansas, Iowa, Kansas, Louisiana, Minnesota, Missouri, Nebraska, Oregon, Colorado, North Dakota, South Dakota, Washington, Montana, Idaho, and Wyoming, the Territory of Oklahoma and the Indian Territory. But for the purchase of that vast area it is extremely doubtful if there would be any American republic to-day. The thirteen States, with only a little over 800,000 square miles of territory and with a population of about 6,000,000, would in all probability have been absorbed had either the French or the Spanish retained possession of this vast area. In 1819 Florida came to us; in 1845 Texas was received by us; in 1848 the territory comprising New Mexico and California was ceded to the United States by Mexico; in 1853 the Gadsden Purchase from Mexico was made, and in 1867 we purchased Alaska from Russia. The possession of all these enormous areas placed upon us solemn obligations to give them, as rapidly as possible, all the blessings of a republican form of government—to give them industrial progress, popular education, the public school, freedom, law, civil and religious liberty, and all the blessings for time and eternity of the glorious Gospel of the blessed God.

#### I. CONSIDER THE NECESSITIES OF OUR DEPENDENCIES.

Their necessities are very great; and these necessities appeal to all our chivalry as Americans and to all our charity as Christians. What are some of these necessities? Look at Porto Rico. The Porto Ricans are now our neighbors; they are a part of ourselves; their claims upon us are many and strong. The island was discovered by Christopher Columbus on his second voyage, November 14, 1493. It is about one hundred miles long by forty miles wide; it contains 3,668 square miles, and is thus three-fourths the size of the State of Connecticut. It is one of the loveliest regions washed by the beautiful Caribbean Sea. It is marvelously fertile, and is without poisonous snakes or other venomous reptiles. Birds with superb tropical plumage abound. The climate is remarkably equable, the average temperature for the year being about 80°. The original inhabitants were the Carib Indians, of whom but a few now remain. This beautiful island was for three hundred years a penal colony for Spain; thus inevitably there soon came, as in Cuba and Mexico, a large element of mixed blood. In 1873 the slaves were emancipated; but as early as 1834 there were many free negroes on the island. There are four classes of population: the pure Spaniards, the peasantry, known as *gibaros*, the colored people or *mestizos*, and the negroes.

The peasant class live in their cabins thatched with leaves of the palm-tree; the negroes are generally the laborers. San Juan, the capital, was founded in 1511, and has a population, including the suburbs, estimated at 30,000. The country has long been under the dominancy of the Roman Church, and, as was to be expected, its illiteracy is very great; a few years ago it was eighty-seven per cent. Out of the entire population at that time only 96,867 could read and write; 14,513 could read but not write, and 695,328 could neither read nor write. In the principal cities, as in Ponce, the showing is a little better, but even there it is a terrible commentary on the illiteracy of countries exclusively under the tuition of the Roman Church. In this island the first Roman bishopric in the New World was established in 1504. Romanism was the state religion, to the exclusion of all other faiths, as long as possible. The Spanish priests became indolent and corrupt; they neglected most of the duties of religion except a few perfunctory services. They were active, however, in collecting revenues, and they attended the spectacular church services in the chief cities. A chaplain of the Roman Church, who bears an honored name, and who was with the American army in Porto Rico, says:

"Porto Rico is a Catholic country without religion; that is to say, there is little practical Catholicity here, and no other pretended religion whatsoever. The clergy . . . do not seem to have any firm hold on the native people, nor have they any lively sympathy with Porto Ricans or Porto Rico. They are part of the Spanish establishment, wedded to the idea of the union of church and state. The Spaniards here are Catholics. Some Porto Rican women are Catholics. The men are legally Catholics, which means that they are baptized, married, and buried as Catholics."

In his report to General Brooke he also says:

"Now that the priests are deprived of government aid, many are leaving the country. A very moderate percentage of the clergymen are of native origin. The Church in Porto Rico has been so united with the state and so identified with it in the eyes of the people that it must share the odium with which the Spanish rule is commonly regarded. The Sacrament of Confirmation has not been administered for many years in a great part of the island. Religion is dead on the island."

The Rev. W. H. Sloan, a Baptist missionary in Mexico, who recently visited Porto Rico, and Assistant Adjutant-General Gardener, in a recent report to the War Department, bear similar testimony. Cock-fighting is the popular Sunday amusement, and gambling is almost universal. The charges by the priests for performing marriages were so exorbitant—considering the poverty of the people—that the poorer classes could not be married, and the result was that many of them lived together without marriage. This is the fearful condition of things in this beautiful island with its population of nearly one million of souls. Here the Roman Church has held absolute sway for nearly four hundred years, and the result is astounding illiteracy and many forms of immorality. This is assuredly a needy field; and its necessities call loudly for help.

In Mexico and Cuba, altho they are not our dependencies, the religious needs are equally great. In Mexico there are fourteen millions of souls whose idea of religion is chiefly pompous forms and ceremonial ritual, being a strange mixture of ancient heathenism and modern Romanism. As a Savior Christ is little known, the Virgin Mary being honored as the advocate with God. The ancient goddess of Mexico, Tonantzin, now called the Virgin of Guadalupe, is the most exalted object of adoration. The Bible is blasphemed, Sunday is disregarded, souls are raffled out of purgatory, and disregard of the marriage relation among the poorer classes is habitual. It is authoritatively affirmed that half the children born in the City of Mexico are illegitimate. One may see in Mexico heathenism as genuine as can be witnessed in China or Africa. Cuba is arousing herself from the blighting effects of four centuries of Roman domination, oppression, and superstition. The Cubans will not soon forget that the Roman Church gave Spain its servile support during Cuba's long struggle for liberty; and that the bells in the Roman churches pealed joyous anthems when the news reached Santiago that the heroic Maceo was dead. Large numbers of Cubans are Catholics only in name. A new day is dawning in all these lands so long in darkness. A glorious opportunity has come to evangelical Christians in the United States. The necessities of these peoples are calling loudly to-day to true American Christians. Their cry is the true meaning of recent American expansion.

Let us now look at religious conditions in the Philippine Islands. These islands were discovered in 1521 by Magellan, the great explorer of the Middle Ages. They were named after his master, the black-hearted and red-handed Philip II. of Spain. Their total area is 140,000 square miles, being somewhat smaller than the Japanese empire. The natural resources of the islands in coal, iron, and other minerals are very great; cotton, sugar, rice, hemp, coffee, and tobacco abound; and dense forests of valuable woods add greatly to the wealth of these wonderful islands. The people are variously estimated at from seven to ten millions, but no accurate census has ever been taken. There is no people of these islands; there are many peoples. There is, first, the landowners and head men of the districts; second, the laboring class, who are practically slaves of the landowners; third, the large numbers of Chinese in the cities; and, fourth, the wild tribes in the mountains and remote forest lands. Education is more advanced in these islands than in Spain, where a few years ago only seventeen per cent. of the people could read and write. The chief hindrance to the advancement of the various people of the Philippines has been the powerful influence of an ignorant and corrupt priesthood. Abominable friars are largely responsible for the continued opposition of the people to the American occupation; they feared that again they would be put under the domination of these friars.

So soon as the islands were handed over to Spain by Magellan, various monastic brotherhoods hastened thither, and soon became the virtual rulers of the new colonies. The tyrannical dictum of Philip II. was, "All the King's subjects shall be Catholics." To-day between these nominal Catholics and the friars bitter hostility prevails. For centuries the friars have greatly oppressed and variously wronged the people of the islands. Trained so long by ignorant and often vicious priests, the condition of multitudes, outside of some of the larger cities, is very little above paganism pure and simple.

Presbyterians, Methodists, Episcopalians, Baptists, and other Protestant churches have already begun work on the islands. The Rev. Eric Lund, who for more than twenty years had been a missionary in Spain, began the work under Baptist auspices. Mr. Braulio Manikan, a Visayan, who was intended for the Roman priesthood, was converted and baptized and is now a consecrated missionary associated with Mr. Lund. Other workers followed. The outlook is full of promise. When these missionaries had been one year in the islands, they were handed a paper containing the names of 7,934 persons who had banded together in their determination to leave the Church of Rome. Protestant missionaries have wisely decided that the work of the various religious bodies shall not overlap. Thus the work in the islands of Panay and Negros has been given to Baptists and Presbyterians, and the work in other islands to other denominations. A new day has dawned in mission work; a new era is born in these islands and in the kingdom of God throughout the world.

## II. CONSIDER OUR ABILITY AND RESPONSIBILITY.

The possession of ability and opportunity creates responsibility. Americans have the ability to enter these great fields, and Americans can not shirk the responsibility of their ability. Power is evermore debtor to weakness, and knowledge to ignorance. This is the exalted standard of a true Christianity. An antission church is an antichristian church. For such a church God has no use, the world no respect, and the devil no dread. Such a church must soon die; indeed, such a church is already dead, and the sooner it is decently buried the better. The peerless Apostle Paul expressed the true idea of the true church when he said, "I am debtor both to the Greeks and to the barbarians, both to the wise and to the unwise." He was a debtor to them not because they had done anything for him, but because he could do something for them. Mr. James C. Fernald, in his volume "The Imperial Republic," has beautifully illustrated this thought in his reference to Augustine and his monks going to disciple the savages of Britain, to the Moravian brethren in Jamaica and in Greenland, to Mackay giving his life for dark Uganda, and to Coan in the transformation of the Hawaiian Islands. We might call the roll of the Careys, the Judsons,



and a score more who have gone to heathen lands with the transforming power of the Gospel of Christ to set forth the same truth. These men have thus been civilizers by being preachers. They have laid the foundations of constitutional governments; they have created modern civilizations. They have been students of languages and literatures, of philosophies and religions. They have been the great humanitarians when famine stalked and when fever raged. They have been carried forward by "the enthusiasm of humanity" in its noblest form and in its divinest spirit. The writer to whom reference has just been made quotes Captain Mahan, who writes not primarily as a theologian but as a naval historian: "However far it has wandered, and however short of its pattern it has come, the civilization of modern Europe grew up under the shadow of the cross, and what is best in it still breathes the spirit of the Crucified." This spirit the nations now and always need; this spirit America now to some degree possesses and must manifest toward her new dependencies, if she will be true to her Lord, true to herself, and true to the new peoples now under her care.

There has been much discussion as to whether or not the Constitution follows the flag, but there can be no discussion as to whether or not the Bible and the spirit of the Crucified should both precede and follow the flag. We are in all these countries by special direction—as many profoundly believe—of divine Providence. We are there for their good and for God's glory. If now the church fails to use her ability to meet this new responsibility, she will be greatly disloyal to her Lord and sinfully indifferent toward these Spanish-speaking multitudes. We have come now to have as never before a world-consciousness; and this experience gives us as never before a world-conscience. We are realizing as true religionists the solidarity of the race. God has given us a marvelous opportunity; we must therefore do good unto all men, and especially to those who are of the household of our national faith and life. We shall no longer recognize might as the higher law of international relations; it shall not be truthfully said of us that:

" . . . The good old rule  
Sufficeth them—the simple plan  
That they should take who have the power,  
And they should keep who can."

Nationalism is already becoming internationalism. In the larger racial life into which we have entered we shall find the solution for the racial questions nearer home. Foreign missions have now become home missions; both always have been one to those who possessed the full spirit of the Master. The time has come for new philosophies and ethics because of our new world-life. Our beloved republic is now, as never before, a member of the family of nations; and as we share their honors we must discharge their duties.

We can no longer be indifferent to any evil committed under the

sun; but to our new Spanish-speaking colonies we owe special obligations, political, social, and religious. They must have civil and religious liberty; they must have the Gospel of Jesus Christ. This Gospel is the hope of the world. It brings to the poorest home and the saddest heart a flash of the glory of millennial dawn. It has evermore leveled society—leveled it up. It brings to all the sunshine of hope and the promise of heaven. It ought to have its place in every heart; it must throw its radiance over every home. This Gospel these Spanish-speaking peoples need. This Gospel we ought to give them at the earliest possible moment. Our possession, their need, and our ability make this obligation resistlessly strong. To discharge it is our solemn duty, our manifold interest, and will be our unfading honor among men and before God.

## II.—DID OUR LORD'S PREACHING DRAW THE MASSES?

BY PROF. EDMUND J. WOLF, D.D., LL.D., THEOLOGICAL SEMINARY, GETTYSBURG, PA.

"AND the common people heard him gladly"—so we read in Mark xii. 37. When the Master had humiliated and silenced the scribes and Pharisees by His problem concerning the Messiah's descent from David and His sovereignty over him, the multitude were delighted. They enjoyed the discomfiture He administered to their proud leaders.

On this passage mainly rests the commonly received opinion that our Lord's preaching attracted the masses. And this opinion is made to support the conclusion that if the preaching of to-day bore more resemblance to that of the great Preacher the plain people would throng our churches. Thus the modern pulpit, which it is alleged has lost its power, has to bear not only the odium of supposed failure, but also the reproach of a faithless departure from its model and prototype.

The subject invites discussion from a threefold interest:

First, what is the warrant for the belief that the masses were drawn to Christ by His preaching?

Secondly, if this belief is warranted, what was the secret of their attraction?

Thirdly, what lesson does this subject yield for the pulpit of to-day?

"The common people," in distinction from the leaders, were on this occasion captivated by Christ's teaching. The only improvement to be offered on the Authorized Version is that it would be more exact to render "the great multitude," the great mass of the people. That Jesus was in favor with these, both in Judea and in Galilee, the sacred records report everywhere. Luke is especially fond of noticing His phenomenal popularity. Multitudes hung upon His lips wherever He went. All the publicans and sinners even drew near unto Him. "The

great multitude of people" gathered round Him, out of all Judea and Jerusalem, out of every city and from the seacoast of Tyre and Sidon, "an innumerable multitude, insomuch that they trode one upon another"—"the people in their myriads," as some one faithfully renders one of Luke's accounts.

When for a time He had been absent from a locality throngs enthusiastically welcomed His return, "for all were waiting for him." When His whereabouts was unknown, vast columns of the people were moving to and fro in search of the famous rabbi; and when He took His departure from a given place they followed Him as an army follows its commander. The press was so great that when His mother and brethren came at a critical juncture to His succor they could not gain access to Him. Zaccheus could catch a glimpse of Him only by mounting a tree, and when kind neighbors attempted to bring the paralytic before Him they found it impossible to reach Jesus except by ascending the roof and lowering the helpless man over His head. History offers no parallel where a teacher, a healer, a reformer had so multitudinous a following wherever He went.

Jesus drew the crowd—no doubt of that. He carried the people with Him. The religious leaders and the civil rulers alike trembled at a mighty popular movement of which the Nazarene was the center.

What was the magnet? What was the secret of the vast concourse of human beings surging around Jesus everywhere? His fame once established, there is no longer a mystery. The crowd pursues any one who has achieved notoriety. After the reputation of Jesus had spread far and wide, even beyond the frontier of the Holy Land, all must see Him, every one must hear Him. Vulgar curiosity is drawn to any nine days' wonder by a law as fixed as that of physical gravitation.

But what gave rise to His popularity? His miracles were, of course, a powerful attraction. Many brought to Him their sick and their cripples, and many others came to witness these marvelous cures. Doubtless thousands were drawn to His presence by His wonderful works. Jesus Himself improves at least one occasion by interpreting the pressure of the crowds around Him as the result of their having eaten the loaves and fishes with which He had filled them.

Then, too, He was in the best sense a man of the people. They quickly and instinctively recognized Him as their friend. He manifested the warmest and widest sympathy with their privations and wrongs, ministering personally to their needs. He showed the profoundest insight into the causes from which sprang their discontent and misery, and kindled aspirations and hopes among a populace which were in all their interests like sheep without a shepherd. He was a social and religious leveler. In Galilee especially He would command popular support by His ignoring of class distinctions and addressing His call to repentance alike to publicans, sinners, and all His countrymen, reserving no preferred participation in the Kingdom of God, but

proclaiming admission to all under equal conditions. In spite of the moral chasm which was supposed to separate them from the favored elements of Judaism, the despised Galileans were assured of God's undistinguishing grace, and paternal love. "He gave back to them their long-lost consciousness as well as the hope of sharing in God's kingdom and promises which they had long abandoned."

The lover of children, the friend of the outcast, the prophet of the people—here is enough to account for a tide of popular favor. But there were yet other considerations which drew the multitude.

There was a growing belief that one of such wisdom and such miraculous power must be the Messiah. His forerunner had produced a widespread awakening and kindled hopes which were now concentrated on Jesus. In Him "God hath visited his people." Weiss concludes that the profoundest motive which brought these crowds to Jesus was really not desire for His preaching, nor even a craving for His miraculous assistance, but the hope that the great Prophet, whose subject was the kingdom of God, would ultimately prove to be He who in the power of God would again establish the kingdom of Israel.

Whatever interest attached to His personality, it is explicitly stated that the people *heard* Him gladly. A prophet, they believed, had risen up among them. They were "very attentive to hear him." They hung upon His lips, being astonished at His doctrine. A multitude of *disciples*, learners, pupils, are said to have rejoiced and praised God for all the mighty works which they had seen.

Yet here, too, the fascinating quality may have lain in peculiarities of manner and method, rather than in the substance or matter of His teaching. There was a novelty, an originality, a freshness, a heartiness, a directness, and a fearlessness in our Lord's mode of thought and form of expression which never failed to stir the emotions and win the applause of the multitude. He spake as never man spake. Officers sent to arrest Him were paralyzed by His speech. His habitual and felicitous use of metaphors and His fondness for the vivid imagery of nature were also very attractive features. As Luther happily puts it: "All was full of life, and sounded as tho it had hands and feet."

Then there was the positive note in all His deliverances. "He spake as one having authority, and not as the scribes." He quoted no opinions, He burdened His hearers with no dry philosophy or cold dialectics, but constantly appealed to their intuitions, and impressed them as a speaker who had a warrant for what He was saying, who had unwavering confidence in what He affirmed, who felt an absolute certitude of His doctrines, bearing down all opposition by the force and majesty of truth.

Besides the gifts of oratory, which among all races and under every stage of civilization cast a spell over the people, Jesus had a unique talent for blending the material and the spiritual, ever using the former to further the latter, grappling with the disorders of the mind by heal-

ing the body, creating hunger for the bread of life while relieving the famishing multitude, causing pangs of conscience while alleviating physical pain, conveying through the channel of bodily ministrations the richer blessings of pardon and moral quickening.

Thus the secret of the Master's favor with the people can in a measure be accounted for by many considerations apart from the subject-matter of His preaching. Even the statement that they were astonished at His doctrine may mean no more than that His manner of teaching struck the multitude as very extraordinary, for the original of "teaching" may refer to the manner as well as the matter of His instruction. Whatever the nature or content of His discourses, there was beyond question a powerful fascination in His delivery, which as a rule was sweet and reasonable, sympathetic and winsome.

This must be admitted. Yet the sacred record does not allow us to stop here. The people were astonished at His wisdom, even as they were at His miracles. His words as well as His works were widely appreciated and wondered at. "The people pressed upon him to hear the Word of God." They were greatly affected by His doctrine, which was as novel in substance as in form. It was "a new doctrine with power"—glad tidings, good news for all the people. His doctrines struck a responsive chord in the popular mind. There was power in them—as there always is power in the truth, when properly presented—to stir the feelings, rouse the conscience, and sway the will. Light was thrown upon the dark lot of the masses, consolation was distilled upon stricken hearts, heavy yokes were lightened, hard problems solved, gnawing cares dissipated, dying hopes revived, consciences relieved, a Father's voice from heaven spoke through Him to the lost, grace poured from His lips like strains of music upon the ears of the poor. He made precious truths shine out from the Scriptures and from nature where they had never before been seen. He made men realize their inherent dignity and worth even at the worst. His Gospel of divine love answered the innermost longings of the soul, and life and immortality were brought to light.

Nor should it be overlooked that the humble, plain, and unsophisticated people have greater susceptibility for the truth than those wise in their own conceits, and that it pleases God to reveal unto babes, that is, unto the simple-hearted, what is hid from the wise and prudent.

But, granting that the preaching of Jesus attracted and affected large audiences, it would be a grave historical error to conclude that they were really and permanently brought under its influence, that they were heartily and conscientiously committed to what He taught, that they henceforth became loyal subjects of His invisible kingdom. The Holy Ghost, by whose agency conviction and faith are wrought in the heart, had indeed not yet been imparted.

Jesus Himself was neither deceived nor disappointed in His esti-

mate of the vast crushing assemblages to whom He spake the Word. They did not count for much—except, perhaps, in semi-pagan Samaria. When many at Jerusalem “believed on him because they saw the miracles which he did,” He took care not to commit Himself to them, because “he knew all men,” “knew what was in man.”

The multitude was at most only superficially stirred. They were fired by an extraordinary enthusiasm which was kindled by a powerful delusion. They were intent on a national revolution, which He was expected to lead. The political passions by which they were swayed effectually barred the entrance of spiritual truth into their minds, so that the deep moral springs were hardly touched and their depraved nature remained unchanged. For a spiritual Messiah and for a kingdom to which admittance is gained by a new birth they had no affinity.

In them was realized the second class of hearers pictured in the parable of the sower—those “who when they have heard the Word immediately receive it with gladness; and these have no root, which for a while believe, and in time of temptation fall away.” They had their counterpart in Herod, who also heard John “gladly,” found pleasure in his preaching, and did many things out of regard for the Baptist, but continued in his sensuality and at last surrendered the life of one whom he knew to be a righteous man to the vengeance of a lustful woman. The moral sense even in bad men is wont to pay this tribute of a respectful hearing to the truth, but to submit to a radical moral change is far from them.

“Altho Jesus struggled,” says Weiss, “with the whole power of His love to turn the hearts of the people, He did not succeed.” As in the case of the Baptist, who also preached to immense multitudes, and whom all held as a prophet: “They were willing for a season to rejoice in his light.”

His own countrymen, even while they stood amazed at His wisdom and His mighty works, “were offended in Him”; they withheld from Him their faith, hindered Him by their stolid unbelief from performing cures, and moved Him to cite against them the proverb that “a prophet is not without honor save in his own country and in his own house.” And the cities which He singled out for His maledictions, Chorazin, Bethsaida, and Capernaum, were communities which had probably more than any others swelled the throng of His hearers.

Had moral and spiritual interests attracted these vast audiences to Jesus, what a welcome He would have accorded them, what joy it would have given the Good Shepherd to see the lost sheep of Israel returning to the fold, what an inspiring prospect of the success of His mission they would have afforded! But they were really often a burden to Him, a sore trial, a serious hindrance to His plans, a grave menace to His special and distinctive work. And so we find Him again and again turning away from the crowd, trying to hide in the

seclusion of the Eastern or Northern borderlands, seeking to escape from His friends—the Preacher fleeing from an immense audience!

Never did the fickleness of the populace have a more impressive illustration. Never was popularity more ephemeral. While His oratory stirred the emotions of the motley crowd, while His miracles thrilled their senses, while His utterances savored of national deliverance, myriads of enthusiastic followers congregated about Him; but when they recognized the spiritual import of His doctrines, when their political dreams concerning Him failed to materialize, when He refused to accept the sovereignty of the nation, the reaction set in quickly, and the multitude who had sought by sheer force to seat Him on the throne of David was reduced to barely more than the twelve, to whom came the plaintive appeal, "Will ye also go away?" His refusal to compromise, to confound a reign of righteousness with a secular monarchy, was the signing of His own death-warrant.

How the changing crowd was regarded by Jesus Himself is pathetically pictured by Delitzsch, who represents the Virgin Mother as warning her Son against the malice of His enemies. He comforts her by referring to the great part of the people banded around Him, as a protection against their plots. But she in turn reminds Him that, tho many had been won to His side, "the favor of the people is like a rain torrent, which swells quickly only to pass away as soon." "You are right," answered the Son; "most of these people seek not salvation from sin, but from quite other burdens, and when the decisive moment comes, they will forsake me faint-heartedly and ungratefully."

Forsaking Him was not all. Sadly disillusioned, stung by their disappointment, they turn against Him with bitter hatred, and in seeking to wreak their vengeance make common cause with His murderous enemies. Their execrations swell the clamor, "Crucify him! Crucify him!" when He to whom they had so often listened with delight stood bound before Pilate's bar; and as if this were not enough, they joined in the sneers of the rulers and the taunts and gibes of the soldiers, bandying from one to another the scoff, "If he be the Christ let him descend from the cross that we may see and believe!" A few weeks later an enumeration of His followers around Jerusalem yields the number of one hundred and twenty—multitudes of admirers reduced to a little more than a hundred followers! The thousands in Galilee dwindled to five hundred.

It devolves, no doubt, upon every preacher not only to preach Christ and to preach what He preached, but also to preach as He preached, to imitate the Master in form and spirit, in manner and method. Every preacher is bound by virtue of his office and his oath to cultivate each grace of the Master, to have for his ideals all the attractions of Him who spake as never man spake. For any to neglect or to ignore these graces as unattainable is to flout the terms of their commission, which reads, "As my Father hath sent me, even so send

I you." And to this commission correlates the promise, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

An enthusiastic belief in the imitability of Christ's preaching is indeed a prerequisite for entering the holy office. Let the aspirant for this supreme honor cultivate the liveliest sympathy with all classes and conditions of men. Let him earnestly seek to recover the lost, the sinful, and the weak. Let him use plainness and directness of speech along with sweetness and suasion. Let him sketch in vivid pictures the lessons of nature and throw upon these the clear light of revelation. Let him under all circumstances maintain a confident and a positive tone. Let him set forth alike the paternal love of God and His retributive justice, and proclaim redemption through the blood of the cross. Let him blend with his spiritual activities whatever temporal relief is necessary or possible, and he will prove himself a true follower of the great Preacher.

Imitating the Master in spirit, method, and purpose he will never want for an audience. He will have no need of sensational artifices to draw a crowd. In all the world there is no magnet for human hearts like a living reemodiment of Jesus Christ in the modern pulpit. But let no minister measure his success by the size of his congregations. Let no one suppose that all who hear him "gladly" are so many seekers after righteousness, so many workers for the vineyard, or even so many trophies of grace. Not all the seed sown falls upon good ground, not all that sprouts will come to maturity, not every blossom will ripen into fruit. The ministry of Jesus was unquestionably a success, but that success is not gaged by the throngs that hung upon His lips. The sowing was indeed large, but the reaping was small. And His phenomenal popularity produced but little visible fruit. Many were called, few were chosen.

The increase must come from God, tho a Paul do the planting and an Apollos the watering. Except the Lord build the house they labor in vain who build it. The results of our preaching we may confidently and gladly leave to the Holy Ghost, who when and where it pleases God worketh faith in them that hear the Gospel.

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### III.—QUESTIONS OF AUTHORSHIP: THE BOOK OF DANIEL.

By PROF. WILLIAM C. WILKINSON, D.D., UNIVERSITY OF CHICAGO, CHICAGO, ILL., AUTHOR OF "THE EPIC OF SAUL," "THE EPIC OF PAUL," ETC.

Was there ever such a man as Daniel? That is, such a man as under that name is described in two allusions (only two in all) made to him by one other Old-Testament book, but especially as described in the narratives of that remarkable Old-Testament writing which



everybody has learned to call the Book of Daniel? If ever there really was such a man, when did he live? Did he write the book which goes by his name?

These questions may surprise, even startle, some minds. But they are questions that have been raised, and that have in certain quarters received answers well calculated to surprise and startle in a still greater degree. Scholars there are, considering themselves loyal Christians, who have come to the conclusion that, if indeed the Daniel of the Book of Daniel is a real character, and not a mere myth, he at any rate never wrote the book that passes under his name. In fact, it is widely and loudly trumpeted as one of the most illustrious triumphs of "scientific" Biblical criticism, to have demonstrated beyond the possibility of gain-saying or doubt that the so-called prophecy of Daniel, instead of truly being, as it purports to be, a product of the time of the Babylonian captivity, is merely the fabrication of a nameless writer, belonging to a time some four hundred years later than that captivity, namely, the time of the Maccabees. According to this "result" of "modern" Biblical criticism, the ostensible predictions contained in the book of Daniel are in reality nothing but historical accounts of accomplished incidents and events, couched under the form of prophecy in symbol. The fabricator or forger of the book attributed it, so certain critics maintain, to Daniel as author in order to gain for it greater credit and influence.

The critical theories on the present subject vary greatly among themselves—vary indeed so as to be mutually contradictory and therefore to a certain extent mutually destructive. One theory, as just now suggested, assumes the historic reality and historic importance of the personage called Daniel, admitting even that there is some foundation in fact for the marvelous stories told in the book concerning him and concerning others; while another theory regards not only the stories, but the persons of the stories, as mere figments of an unknown writer's imagination. In the view of some critics, the writer was not a blame-worthy artificer of fraud in fabricating his book, but, on the contrary, a well-meaning, serious gentleman who did not wish or expect to impose upon anybody with his fiction, having in mind only to produce, in a perfectly recognized and reputable form of imaginative literature, an edifying work which the Jewish public of his time would take, as he intended to have it taken, for truth masked under the disguise of fable or riddle.

So much may suffice in the way of indicating the nature and the variety of "scientific" critical theories broached on the subject of the authorship of the Book of Daniel. Merely to state all the theories would require more than the space proper for an article in these pages. What the theories all agree in is, in denying to the Book of Daniel both genuineness and authenticity; in other words, they all agree, first, that Daniel did not write the book, and second, that whoever wrote it, its representations are not to be trusted.

But, says the plain, non-sophisticating reader of the New Testament, has not Jesus settled the point for those who accept His authority as final? Did not Jesus distinctly, and with express mention of the author's name, quote from the Book of Daniel? Did He not call Daniel "prophet"?

Of course these questions have at first blush all the aspect of demonstration. For the latent further question is, Would Jesus call a character that never existed; would He call a myth, a figment of some unknown person's imagination, a "prophet"? Would he call "prophet" a historic personage who, tho he was historic, yet never was historic as a prophet? If Jesus did so, the inference seems inevitable that it must have been through ignorance, He mistakenly supposing that Daniel *was* what in reality he *was not*. But, so our perplexed believer is pressed on to ask, Can ignorance on such a point be attributed to Jesus? Jesus, he considers, seems not only to name Daniel as author of the book that goes by Daniel's name, but virtually to *teach* that Daniel was a "prophet." If His intention had been simply to identify the book from which He quoted, would not naming the reputed author of the book have been sufficient? But Jesus does more than name the author: He calls him "prophet." Besides this, it is expressly prophetic language used by Daniel that Jesus quotes—language couching a prediction of Daniel's perhaps once already long before fulfilled, but made now by Jesus the vehicle of fresh prediction from Himself to be fulfilled in the future. If this is not the pronouncing on Christ's part of a sentence in favor of both the genuineness and the authenticity of the Book of Daniel, it would certainly be hard to conceive how Christ could, incidentally and naturally, have introduced anywhere into His discourse the pronouncing of such a sentence.

But the single quotation from Daniel thus spoken of—"When therefore ye see the abomination of desolation, which was spoken of *through* Daniel the prophet, standing in the holy place (let him that readeth understand), then let them that are in Judea flee unto the mountains" (Matt. xxiv. 15)—this single quotation, I say, is by no means all the testimony that Jesus bore to the authenticity of this great Old-Testament writing, and to its transcendent value as prophecy. It is not even the most important testimony. And yet the importance of this testimony is perhaps not generally appreciated to the full. It ought to be observed that Jesus in the parenthetical expression, "let him that readeth understand"—unless, which is of course possible, these words are to be assigned to the evangelist—enjoins special studious attention on the part of the reader of Daniel to divine the exact meaning of His language at this point. Is it conceivable that this could have been done by Jesus if the language of Daniel had in His opinion no genuine prophetic value? And could Jesus, if He was an absolutely trustworthy religious teacher, have been left in ignorance, and so in liability to error of doctrine, on a point so vital as that involved in the question

whether a certain Old-Testament writer whom, in one of the most solemn and most momentous of His discourses, He was quoting on the ground of his genuine prophetic character, really possessed that genuine prophetic character or not? That Jesus was quoting here on the ground of a genuine prophetic character belonging to Daniel seems to be further indicated by His use of the word "through" ("*through* Daniel the prophet"), implying that in what was quoted the speaker was the Holy Ghost, while Daniel was the chosen organ only of the speaker.

As already suggested, we do not need to lay especial stress on the one foregoing quotation by Jesus from Daniel, however impressive may, on proper examination, be found the testimony implied in it to the genuineness and the authenticity of this Old-Testament book. There is perhaps no other single book of Old-Testament Scripture that Jesus has so honored by quotation from it and by implicit allusion to it as He has honored the Book of Daniel. And there is reason for the eminence thus given by Jesus to the Book of Daniel the prophet. Daniel's Messianic predictions were the most startlingly specific, in certain respects, of all the Messianic predictions contained in the Hebrew canon. Our Lord seemed peculiarly to recognize Himself in the portraiture that Daniel gave of the Messiah. His customary designation of Himself as "Son of Man" was probably a conscious adoption on His part from Daniel's prophetic language. His solemn predictions of doom for Jerusalem, and of His own second coming, and of the end of the age, are molded upon the form and phrase that He found furnished to Him in the same great prophecy.

In view of the use that Jesus thus made of this writing, it is difficult, not to say impossible, to imagine either that He knew the book of Daniel to be a forgery, or that He did *not* know it to be a forgery, if a forgery indeed it was. Much more is it difficult to imagine either, on the one hand, that the Book of Daniel was known by Jesus not only to be a forgery, but also to be untrustworthy in its representations; or, on the other hand, that, if it were thus doubly fraudulent, it should not have been known in this doubly fraudulent character to Jesus. That is to say, either one of these two alternatives it is difficult to imagine, *if* the postulate is to be maintained that Jesus was an infallible religious guide. What more abhorrent from our necessary ideas of an infallible religious guide than that, either consciously or unconsciously, such guide should, on the most august and solemn occasion, treat as divinely inspired prophecy a book in one part composed of pretended history demonstrably fabricated and false, and in another part composed of mere phantasmagoria, the issue of a wild, disordered imagination—all of it foisted upon a man for author who, unless he wrote this book, never, so far as known or conjectured, wrote anything, and who at any rate lived four hundred years before ever this book saw the light? A pretended prophecy, too, attributed to a man who, according to this bewildering critical hypothesis, never was

a prophet, who indeed, so far as any extant evidence goes to show (apart from the supposititious book fathered upon him), came nearer being a mere name—only that and nothing more—than perhaps any other celebrated personage in Hebrew history! Strange choice of a name to win credit for a pretended prophecy!

The limitations in knowledge to which Jesus submitted are employed by some modern students of the Bible to account for much in the way of support to startling critical “results”; but will those limitations bear the weight which is put upon them when it is proposed to us to concede that Jesus mistakenly took for genuine, divinely inspired prophecy a tissue of vapping fabrication that (as is falsely supposed, for the notion of the Book of Daniel as a forgery is really fifteen hundred years or upward old) Occidental critics first, within a hundred years or so, found out in its true fraudulent character? Yet contemporary Biblical commentators might be named who pronounce the Book of Daniel a forgery, and at the same time, with their hands upon their hearts, profess to think that same spurious production capable of becoming the source of immense spiritual edification! Such are the paradoxes of “scientific” Biblical criticism.

From the insistence with which the testimony of Jesus to Daniel has thus far been urged, it might seem that the present writer feels the lack of other evidence in favor of the genuineness and the authenticity of this Old-Testament book. That is far from being the case. Indeed, it is the present writer’s conviction that ancient books, whether sacred or profane, are few that are so well attested for both genuine and authentic as the Book of Daniel. To the presentation in specimen of the grounds upon which this conviction of his rests, he purposes devoting one or two articles to follow.

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#### IV.—LESSONS FROM THE PAST FOR THE PULPIT OF TO-DAY: JEROME.

By CUNNINGHAM GEIKIE, D.D., LL.D., BOURNEMOUTH, ENGLAND.

DUE preparation for the pulpit being essential to its effectiveness, the story of one who allowed himself to be ordained, on the condition that he should not be required to discharge the ordinary duties of a presbyter, is, nevertheless, full of instruction for the preacher, as that of the most learned of the Fathers, who, by his passion for thorough knowledge of the Scriptures and not less by his zeal for what he held truth, his enthusiasm for his Master’s honor and his noble self-devotion to his service, set an example to the church, both lay and clerical, in all ages. How profound must have been his love of Christ, to lead him to live more than thirty years in a small cave at Bethlehem, because it was close to the sacred spot where Jesus had been born! In the fifteen hundred years since his death the appearance of the whole village must have been greatly changed. The grove consecrated to the lascivious worship of Adonis, planted by Hadrian over the spot where Jesus had been born, to desecrate it, had been cut down by Constantine while Jerome was a boy, but everything still lay waste: the very walls of the village having been destroyed. Jerome and his women disciples began a new

era for it by building several nunneries and at least one monastery, but it was left to Justinian, more than a hundred years later, to rebuild the walls. The present Church of the Nativity, indeed, seems to have been built by Constantine more than a hundred years before Jerome's birth, but it was not till about the close of the sixth century that the increase of churches, monasteries, nunneries, and houses, and the flow of pilgrims to a site revered from the earliest times of Christianity, raised the little place into prosperity and made it more than a small hamlet. Since then, the destruction of buildings by age or by war must have raised the level of the whole town, and especially of the locality round which wild contention between the Christians and the Arab and Turkish conquerors must have raged so fiercely. It has, in fact, been four times leveled with the ground, excepting always the ancient church; the entrance to which even now is barely large enough to let one person pass through it, stooping low: a memento of the struggles of centuries.

All this explains how the birthplace of our Lord is now underground, and Jerome's cell equally subterranean. You go down a flight of steps from the side of the chancel of the great Church of the Nativity, and find yourself in the cave so famous as that in which Jesus was born, and going from it, along a passage, not many yards beyond it you enter the cell of the loving-hearted Jerome.

This great father was born about the year A.D. 340, at the town of Stridon, destroyed in his lifetime by the Goths, and now only known to have lain among the towering Julian Alps, to the northeast of the headwaters of the Adriatic, on the borders of the Roman province of Pannonia, now Southeastern Austria. Of his parents or his earlier life almost nothing is known, tho he seems to have had a pleasant, well-to-do home, but made less pleasant by the terrors of a stern schoolmaster whose lessons were driven home by severe discipline, very distasteful to the spirited scholar. His parents appear to have died early, but this did not hinder his being sent to Rome, at the age of twenty, to complete his education. Greek and Latin literature were now opened to him, his interest in both rousing in their study an enthusiastic energy which became the habit of his life in all his future pursuits. Meanwhile he grew to be an accomplished scholar in other branches, with a passion for learning which was the master pleasure of his whole future.

At the age of twenty-six he was baptized by the Roman bishop Liberius, and thus, in the phrase of the times, put on the "robe of Christ." But tho he had delayed the rite so long, to make his after-life less likely to bewray his profession, he admits that he forgot his obligations too often in the temptations of the great city. But these moral lapses constantly led to reactions of eager religious sorrow, in which he and his companions sought to rekindle their zeal by zealous prostrations at the graves of the apostles and martyrs in the catacombs. The leaven of true religiousness was thus fermenting beneath the surface feculence of youthful outbreaks, to clear itself before long and leave his better self shining brightly to the end. Meanwhile he clung to heathen literatures and gathered a library of them which he seems to have carried with him in the various wanderings of a good many years.

While still under thirty he set off with a rich young friend to Gaul, then famous for commerce, manufactures, and culture. Here he seems to have had his first lasting religious impressions, telling us that he then first resolved to devote himself to the service of Christ. He also began his theological labors, making abstracts of then famous treatises, and even writing a commentary on Obadiah. A strange light on the mingled civilization and barbarism of the age struck him, meanwhile, on a visit to Brittany, for he found the Breton shepherds lived very much like robbers, and that they killed and ate as a luxury any travelers they met in the woods. When he was thirty-two we find him at Aquileia, at the head of the Adriatic. Here he remained a year, virtually a monk, devoted to the-

ological studies and religious meditation. It reveals the spirit of the age that the earliest of his letters we possess gives an account of a Christian lady ordered by the local judge to be beheaded as a Christian, whom even torture would not make unfaithful to her Lord. Two headsmen, he tells us, tried between them seven times to carry out the sentence, but the sword bent back rather than injure her; the last awful stroke only stunning her, but thus allowing the executioner gladly to report from this that she was dead. Left as such by them, her friends carried her off, to find her presently recover from her swoon, in perfect soundness! But this letter, noised abroad, forced Jerome to flee from the fury of the judge. Joining a small band of monkish friends, he passed with them across all Asia Minor, reaching Syria so exhausted that he lay ill for months at Antioch. This heavy sickness finally determined him to leave the busy world and live as a hermit or monk; the Christianity of the day holding the ascetic life the ideal of spiritual glory, while that of ordinary men was regarded as careless of the voice of God, and daily stained with foul sin.

Reduced to mere skin and bone by fever, insomuch that it was thought he would presently die, he still clung to the memory of his much-loved classics, and wearied to be able again to revel in them, for he had his books with him. But his friends shrank from these heathen delights as much as he longed for them, and the result was that, in his distempered brain, the matter was canvassed in a strange dream which changed his life in this respect. Compared with Cicero, the Prophets seemed to him rude, uncultured, and almost distasteful. What should he do? His mind was distracted, and, as he lay, nearly dying, he fancied he was before the judgment-seat of God, the awful splendor of which made him hide his face, lying prostrate on the ground. Some one presently asked him who he was. "A Christian," said he. "Thou liest," answered the voice; "thou art a Ciceronian, and not a Christian; for where thy treasure is, there is thy heart also." This struck him dumb, and he lay still while the avenger scourged him with lash after lash, his thoughts meanwhile pondering the words: "In the grave who will give thee thanks?" Yet, as the lashes fell, he began to cry for mercy, and at last those standing round threw themselves on their knees, and prayed the judge to pity his youth and give him respite, to turn from his error. "Let him chastise him further, hereafter, if he ever turn to the writings of the heathen again." Hearing this, poor Jerome fancied he then cried out, "Lord, if I have anything more to do with heathen books, I shall have denied Thee." On his making this vow he was set free, and seemed to return to earth, opening his eyes again, to the wonder of all around. That this awful experience had been no dream was a fixed certainty in his mind, for indeed, says he, "I had blue-black wales on my flesh, left by the scourging. From that time, moreover, I read the sacred books with greater zeal than I had ever before had for any human compositions." Fifteen years later he could say he never till then had touched any of the proscribed classics. He was now about thirty-four. He had long practised monkish self-denial, but this crisis finally led him to leave Antioch and betake himself to the Syrian desert, east of it, then peopled by a multitude of "holy anchorets" of all kinds, among whom he gave himself up for the next four or five years to the strictest asceticism and retirement from the world.

What monkish desert life then meant, and its worthlessness as a means of spiritual purity, is strikingly shown in one of his letters, written long after. "How often," says he, "when I was in that horrible desert which, scorched by the sun, offered a home of misery and wretchedness to the monks—how often did I think then, I was still amidst the sinful pleasures of Rome. There sat I alone, filled with bitterness. My dried-up limbs hung numb in the haircloth mantle of penitence; my skin, burnt black as a negro's. Nothing but tears by day and sighs by night, and when I unwillingly fell asleep, I stretched my members, now scarcely hanging together, on the bare ground. I will say nothing of

food or drink, since among the monks even the sick drink only cold water, and to eat anything cooked is held sinful indulgence. Yet I, who of my own will, for fear of hell-fire, had chosen all this—I who was living only with scorpions and wild beasts—fancied myself only too often amidst the charms of dancing-girls! Helpless and wretched I lay at the feet of Jesus, washing them with my tears and drying them with the hair of my head. All day through, and all night, I have often cried aloud and never ceased beating my breast till the Lord sent me some word to calm me. I abhorred even my cell as knowing my thoughts, and wandered in horror alone over the desert. Where I saw a deep gorge, a steep mountain, or a wild peak I prayed aloud, but only to find my unhappy flesh in a new place of torment. Then after many tears, after long straining of my heaven-directed eyes, I saw myself sometimes surrounded by bands of angels, and cried to the Lord in joyful praise—‘We run, Lord, after Thee for the fragrance of thy anointing!’” (Vulg., Song of Songs, i. 9).

Idleness had long been found by the thousands of desert dwellers fatal to peace of mind, and hence, like them, Jerome set himself to occupy his thoughts by making nets, mata, and baskets, for sale, or working on the wretched ground near; thus earning, like Paul, his daily support. Copying books was another resource and also writing others, but above all, toil in learning Hebrew and pondering over theology; various Jews helping him, no doubt for pay, in mastering their language. Five years passed in this hideous isolation, but it was so disturbed toward the end by rumors of deadly strife between rival factions in the church at Antioch that, as one whose long residence in Rome had made him a devoted servant of the Roman bishop, he finally wrote to Damasus, then seated in the episcopal chair in the great city, after much bloodshed, by a disputed election, asking him to extricate him from this “madness of theologians” by inviting him to Rome. Meanwhile, always an eager disputant, he left the desert for Antioch, and there was ordained priest by Paulinus, the head of the faction at one with Damasus. He was now thirty-nine. Next year we find him in Constantinople, which he left in less than two years for Italy. But whether in the desert or a city he was always intensely busy. Writings of all kinds connected with the Scriptures or his religious opinions mark his energy, but the strange point is that he still cherished a fanatical enthusiasm for celibacy in both sexes, and for a life of the bitterest asceticism. One would think, from his high-flown rhetoric, that a monk or a nun was half divine, and that marriage was only to be tolerated as an unavoidable concession to the weak and unworthy. Back in Rome, he found a position to his heart as librarian to Damasus, and now more than ever his pen and brain knew hardly any rest. His greatest undertaking, now begun, was the revision of the old version of the Scriptures, known as the *Itala*; the result, after the labor of years, being the *Vulgate*, which from A.D. 604 has been the authorized version of the Roman Church. The labor involved was immense, for not only the Greek Bible was collated for the Old-Testament text, but Hebrew manuscripts as well. In itself it was a mighty work to accomplish.

But the bishop was not the only patron of his multitudinous labors. He was in great demand among the rich Christian ladies of Rome, as the almost sainted expounder of Scripture and theology. These ardent disciples had all been carried away by the idea that to be a Christian in the fullest sense one must give up everything, live in poverty, take Christ for her spiritual bridegroom, and imitate Him by living for others—especially the poor, the afflicted, and the erring—in the hope that this loving and lowly self-sacrifice would be accepted by God, and open to them the golden gate of Paradise—which assuredly it would. It was a beautiful fancy, but a misconception of Christianity, for Christ was no ascetic; contrasting Himself with the Baptist, as opposite to Him in his view of life and its highest ideal: living amongst men instead of fleeing to the desert, and “eating and drinking” instead of daily mortifying nature by fasting and by unnatural food.

When utter self-sacrifice is a fancied duty we must honor such an exhibition of unselfish love; but for all who have anything, to leave themselves and their children literally nothing can never be made a rule binding on any one. Reaction from the frightful state of things round them in that age, when the world seemed reeling, morally, religiously, and politically, to destruction, can alone explain this strange epidemic of other-worldliness. It was indeed even then vigorously opposed by many: monkery having become so aggressive as to disturb all society. But Damasus so strongly supported Jerome, its champion, that while he lived all went well with the crusade against marriage.

Within three years from his arrival in Rome the pope died, and his successor proved much less friendly, so that the father's position became at last unbearable. Nor was this wonderful, for he had a bitter tongue and a sharp pen, and spared neither. At the age of forty-five, therefore, he finally left Rome for Palestine, in 385; the rich widow Paula, with her daughter Eustochium, following him the same autumn, tho her other children, left in Rome, piteously implored her not to forsake them. Selfish zeal for personal salvation could thus find room in the heart beside unlimited self-denial, culminating in love of a celibate life, as the narrow way to heaven. At Antioch the two met Jerome, and with him traveled, ere long, when winter was over, by slow stages to the south. At Jerusalem, they duly knelt before the true Cross and the Stone of the Resurrection, and wept at the other holy places; Jerome, in all these wanderings in the footsteps of Christ, taking notes of each locality, to be used in his writings. But before settling at Bethlehem they went on to Egypt, the birthplace of monkery, visiting the various communities, and thus reached their final destination only in the autumn of 386, when Jerome was already forty-six years old.

Paula and her daughter with the maidens attending her had to lodge in a small house till a nunnery could be built, and Jerome took up his abode in the poor cell close to the birthplace of the Master he loved so well. But after three years a monastery had been built by Paula for him and his companions, and a nunnery for herself and the little band round her. To help their many expenses Jerome and his friend Paulinianus sold their worldly possessions in Europe and gave the proceeds to the two communities; Paula's lavish charity having brought her into debt, and the whole brotherhood and sisterhood into positive want of necessities of life. Pilgrims had already begun to stream toward Bethlehem, and to provide for their wants the father and his associates of both sexes, by devoting their utmost mite to the work, managed to raise a pilgrim-home, which was a great blessing to the weary strangers from afar. But Jerome was still heart and soul a student, and amidst all this self-denial spared no effort to increase his library, as a help in his work of translation and in theology. Hebrew, further, largely engrossed him, under the instruction of learned Jews, for he spared no pains to be fully equipped for the great task he had undertaken. His enthusiasm in the study of the Scriptures knew, indeed, no bounds. Even the nuns caught inspiration from him; their high ambition being to be able to sing the Psalms in Hebrew. His monks also became ardent students, and even youths from without were brought in as students, with the view of employing them in his multitudinous labors. All this he carried on with no richer food than herbs and water, tho he did not demand such asceticism from others. Paulinian, his brother, acted as head in most things, tho Jerome was always recognized as over them all. The nuns were required to keep severely aloof from the men, except on Sundays, at public worship, and even then they sat by themselves. The rich soil on each side of the village invited the labors of the brotherhood, and could amply repay it, in provision for themselves and the sisterhood.

Jerome meanwhile was mighty in literary work. Bible translation, controversy on heresies of the day, commentaries on the separate books of the Scriptures, letters to disciples at Rome and elsewhere, books—larger and smaller—on the



topography of Palestine, the glories of monkish life, and much else, filled up a phenomenally busy life. Yet with all his exaggerated praise of celibacy and delight in the holy places, he was thoroughly sound in the true value of external aids to a godly life. "It is not the being in Jerusalem that is of worth," says he, "but to have lived a pious and holy life there." "It was as near heaven from one place as from another." Nineteen years had passed in this quiet seclusion when at last, the death of Paula, after a long illness, began the breaking up of the little community. Her funeral showed the touching honor in which the great lady who had given up all for Christ was held. For three days the nuns in alternate choirs chanted psalms round her bier, in Greek, Latin, and Syrian, and then for four days more at her tomb. The bishops of the different churches in Palestine walked at the head of the funeral procession, at times bearing the corpse on their shoulders, at times leading the way with lighted torches and tapers, or joining the chants of the choirs. She had left nothing but debts incurred in supporting widows and the poor, and monks and nuns, tho one might have expected a good many of all these classes to have made their own living from soil which still supplies Jerusalem with its fruit and vegetables.

In these days Christianity was spreading far and near, at least outwardly; its patronage by the emperors carrying it to distant lands, now more or less ready to receive it when the state had set the example. But the misery of the times further helped the missionary zeal of evangelists. In his lifetime Jerome saw eleven emperors of the east and west—so constant was the revolution, the war, the murder of the temporary monarchs. He had still fifteen or sixteen years to live, but they were darkened by public calamity of every kind. The Isaurians of the Taurus chain overran Palestine two years after Paula's death, wasting and murdering as they went; famine naturally followed. To make things worse, Jerome fell ill and was long near death, and while he was still broken and weak new horrors were announced. From 407 to 410 wild tribes from the north invaded the empire in countless hosts. He names ten races whose swarms were desolating the whole western civilization from Spain to Constantinople. In 410 Alaric took Rome for the third time, and gave it up to six days' pillage, no money remaining to buy him off. The chief friends of Jerome fled from the ruined city. Crowds of all classes, nobles and beggars, the rich and the slave, men and women seeking shelter and help, streamed to the east and filled Bethlehem till both Jerome and his communities were brought to the lowest misery for very want. The agony of the father at the destruction of the "Eternal City" is touchingly shown in his letters; but this far-off calamity did not come alone, for the Arabs round Palestine broke in on it and plundered both it and Egypt, leaving a wilderness behind them. Still, amidst all, with his eyes weak from constant poring over manuscripts, especially those in Hebrew, he kept bravely to his literary work, writing commentaries on the prophets, and breaking lances with this and that so-called heretic. His last campaign was against Pelagius, but death overtook him before the controversy ended. Yet till the pen dropped from his hand, the aged warrior, still fresh in mind and eager to do battle for his Lord, fought on; death coming to set him free from earth, to be forever with the Master he had so beautifully loved, in the autumn of 420. He had lived eighty years of sorely tried fidelity and had been true to his great Captain, Christ, to the end. Nurses from the nunnery, doubtlessly, cared for him tenderly in his last hours, and smoothed his dying pillow till all was over. He was buried in Bethlehem, near the cave in which Jesus was, as I think, rightly believed to have been born, his withered form being laid beside the graves of his friend Paula and her daughter Eustochium, long so dear to him. His monument among men are his writings, the best edition of which fills eleven folio volumes, altho many of his compositions of one kind or other have perished. Of this gigantic industry, especially of the Vulgate, which he virtually created, and of his commentaries on the sacred

books, it is not too much to say that notwithstanding errors of philology and exposition unavoidable in that age and in labors so huge, a wondrous power shines out in him and makes his writings, as a whole, the greatest productions of any one Christian mind in all the centuries of our religion.

## SERMONIC SECTION.

### REPRESENTATIVE SERMONS.

#### A MESSAGE AT FOURSORE.\*

BY THEODORE L. CUYLER, D.D.,  
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*At evening-time it shall be light.*—Zech.  
xiv. 7.

"PRAISE God from whom all blessings flow" is the song my old heart is singing this happy morning. This is a great Sabbath to me, I can assure you. "My cup runneth over," and, taking that full cup with thankfulness, I have come once more to this beloved place—to face this beloved flock—to bring such a message as I trust the Spirit of God will permit me now to offer. I shall not inflict any historical discourse, nor indulge in any degree in personal reminiscence. I rather come to do what I have always loved to do, that is, to bring a simple Gospel message to you all. The text I have chosen may not be inappropriate for "A Message at Fourscore." The text which I now invite you to consider you will find in Zech. xiv. 7: "At evening-time it shall be light." Despair is demoralizing; doubt is debilitating. Hope, after all, comes to us at times when we are tempted and troubled and no relief would otherwise break upon our dreary path; and it points upward to the starry sky, and we can push gratefully and cheerfully forward. God's Word is a wonderful book in many respects, and one that addresses itself not to our fears, but to our hopes. It never appeals to despair. It points to better

things to come. Scores of promises have floated out from this pulpit to you, like lifeboats to those sinking beneath the waves. Many a time from this place I have hoisted lantern texts to those passing through dark waters.

Now this morning I bring from the cheerful prophet who describes the day when Jerusalem, after passing through a time of sorrow and persecution, should once more become a happy capital. I am well aware that this text is regarded by my friend Meyer (and probably by the preacher who will occupy this pulpit to-night), as it was also by Moody, as prophetic of the millennium. They have regarded it as foreshadowing the day when Christ shall stand again on the Mount of Olives and God's peculiar people shall be gathered to Jerusalem. I will not enter into that discussion, for of that day or hour no man knoweth, but the Father. It is known to Jehovah, and that is enough. Whether you and I can tell the time or place matters little, so that we consecrate ourselves to the great and cheerful work of helping forward the coming of the kingdom.

This text is a perfect gem—like a diamond, it has many sides. Is it not the province of a diamond to shine in a dark room? So this text throws out brightness and joy to many an eye that is full of weeping and sorrow because of bereavement. Now the science of hope lies in this: that it points to better things, to the desire of good things, and kindles in our hearts and minds a probable expectation for this life and for the life to come. Hope in Christ, we are told by the apostle, is "an anchor sure and steadfast, reaching within

\* A sermon preached in the Lafayette-Avenue Presbyterian Church, January 12, 1902, in connection with the celebration of Dr. Cuyler's eightieth birthday.

the veil." Now there may be some persons here this morning who have a troubled and heavy heart, which has perhaps brought to them hours of anxiety and sadness. There never can be an assemblage such as this without there being some troubled heart in it. As it were, right from the throne of God I come, therefore, this morning to bring you this word of cheer, and it may be a needful message to many a one in this congregation. Perhaps your pathway in the days gone by has been dark and dreary, like the pilgrims at the Hill Difficulty in Bunyan's "Pilgrim's Progress," and you have gone from running to walking, from walking to climbing on your knees. Have not some of us had an experience—not only as the mountains of New Hampshire, but Alps of experience; and when near reaching the top we have been surrounded by clouds and have been utterly disappointed in our hope of a glorious view and have despaired because of a lost day, a lost prospect, a lost joy? But by and by a strong wind has swept the heavens and revealed the beauty of the sky; there stood the magnificent Matterhorn, and as the evening sun bathed it in glory we have stood lost in admiration. Have not you and I had experiences like that? Ah! we have, and realized the blessed hope. We didn't give up in despair even in times of trial. A large number of God's people have had this experience.

Let us give another turn to the diamond. This gives a very encouraging view to all who are engaged in laboring in Christ's vineyard, to every one who has given his time and heart to enterprises for ushering in the kingdom of the Lord Jesus Christ. Things easily done are commonly of very little value. It is the hard things that count. See from the birth hour in Bethlehem in the manger, when there was no room at the inn, and all through the trials of Gethsemane's dark hour and Calvary's sacrifice—from that hour to this the same law has continually prevailed:

First conflict before victory; shadows before light; labors before reward. In fact the whole history of Christ's Church is a diamond. For example, when for centuries what is called the dark ages—exceeding dark—had existed, up rose Martin Luther and blew a blast that rang from Rome to the arctics. In the dark has burst forth the splendid light of the Reformation. Why, friends, I remember well the time when my dear old friend Whittier and others were threatened with personal violence because they lifted up their voices for the emancipation of the body. Yet that grand old poet lived to see the victorious close of the conflict that bound up the Union and unbound the slaves. We are laboring in this great reform temperance movement. We thank God and continually take courage. Sometimes it seems dark, but let us gird our loins afresh.

If I had time I would love to recall some of the incidents in my own humble life that would illustrate most beautifully the text. I remember in the first pastoral charge committed to me in a very small church with a very weak congregation we were discouraged. Clouds gathered about me so thickly that I seriously contemplated a retreat; but God sent to me a wonderful surprise. One or two souls were awakened, which led me instantly to summon the people to special services, and for the next month God led me through the most remarkable experience of the outpouring of the Spirit that I have ever been permitted to know in fifty-six years of ministry. Dr. Alexander said to me: "This month is more to you than all the work you went through in a seminary." I learned also to realize how oftentimes at evening-time, after a period of toil and trial, when sorely tried, God sends a sunburst of blessed light. My prayer now is for our beloved city, with its multitude of souls, that there may be a light—a glorious burst of manifestation of God's Holy Spirit. Then we can sing, "At evening-time there shall

be light." How bright the light, how blessed!

Now, then, it is according to God's established economy for the large part of life in this school in which He has placed us to be attended with more or less temptation, which causes a tendency to discouragement and despair, but it is to teach us our dependence upon Him. I do not believe any labor for the Lord was ever in vain. I will go further: I do not believe that faith ever uttered an honest prayer that God turned a deaf ear to—that failed to get an answer—perhaps a better one than the petition asked for. So it is that instead of the answer expected perhaps some other may come, for our heavenly Father understands and will give us a pleasant surprise and send, instead of the thick clouds that hide the sun, the beautiful blue skies and the path in the heavens. I have told you this is to be a happy day. I hardly recall another in all my life's history that is one of such unspeakable joy and gladness.

Good friends, I hope many of you are having happy days. Are you sure you have as many as you might have, fully pressed down, running over? You may have them if you will. More than perhaps you have known. I will give you a prescription: Take a huge draft of faith every morning; throw open your heart's doors to the promises of the Master; take a few words of honest prayer and add an act of kindness to some one that needs a word to uplift him. It will do more to brighten your countenance and help your digestion than all the prescriptions of the doctors, if you want to get aches and pains out of sight. Bear in mind that your happiness is very much of your making or marring. There is no luck in religion. You can not create spiritual sunshine any more than you can create the sun in the heavens. But you can put yourself in the sunshine of tried confidence. Begin every day with two things: carry a clean conscience and a good stock of Bible promises always within reach; keep a strong,

robust faith, that can draw oil out of flinty rocks, and then never spend a day without trying to do somebody good. March on and climb the steepes of the "Hill Difficulty." It will be all sunshine when we get up yonder, for there shall be no evening and "no night there," I assure you.

Now turn the diamond again, and I want to say the text has a very beautiful application to Christian old age. There are some people that have a pitiable trait that breaks every sword of defense and hides the tokens of approaching day; and it seems to me they think the line in the family record that records the day of their birth, if subjected to the fashionable doctrine of higher criticism, will prove to be an erroneous statement. For myself I would not erase the record that my blessed mother wrote there. Instead of being any matter of sorrow or pain it is a matter of profound joy that God permitted me to write in the record, "fourscore years." But I did not believe at the outset that I should ever reach it. My beloved father, a brilliant lawyer, died in his strength. His own family suffered from constitutional weakness of the lungs. I started expecting a brief ministry, but, thanks to a wiry constitution and one of the most beloved mothers—thanks to the fact that I have endeavored through life to keep the primal laws of health, avoiding indigestible things, avoiding stimulants and narcotics, and securing sufficient sound sleep, I have been enabled, under a kind Providence, to stand six-and-fifty years in the blessed work of preaching Christ, and never yet passed a Sabbath on a bed of sickness. "Praise God from whom all blessings flow."

When I think how many powerfully built men, giants in stature, are dead, I wonder I should have outlived them. Of all the pastors in New York that stood by me in early days, not one survives; and there is not one single minister besides me that is still waiting in old age. Well, if life were used right

its closing years might sometimes be among its most valuable ones. The Indian summer of the Christian life might be sometimes the brightest when God's sunshine kindles every leaf on the tree in the grandeur of beauty. The October of life is one of the best months in all its characters that ever friend Whittier described. My very old friend, Newman Hall, of London, has done some of his best work when eighty-five years have ripened his ministry. I have no doubt that the most thrilling, majestic burst of eloquence that ever came from Gladstone's lips was that appeal for bleeding Armenia when the grand old man's life-clock had struck eighty-six. Why, if a man outlives the span of life, threescore years and ten, and trusts in God—why should not the latter years be among the happiest and brightest? My beloved mother's Bible was marked with various texts she had tested during a pilgrimage of eighty-five years. You remember that Bunyan brings his pilgrims, not into a second infant school or kindergarten where they sit down and imbecillitate or loiter in idleness; he brings them into Beulah land where the birds fill the air with music and where they catch glorious glimpses of the city "whose maker and builder is God." When we love Christ, and love those who do not, and love to bring souls to Christ, we never need ask an hour's vacation, but go at last with the armor on, with the seed-bags scattering their precious seeds and the sickle bringing in the sheaves.

And yet the close of every life is not happy—would that it were! Sometimes at evening it is chilly, dark, and dreary—clouds canopy the heavens and shut out the sun. Sometimes when we would expect closing days to be brighter they are shadowed with sorrow and disappointment. Let me give two illustrations.

One is drawn from the biography of the prince of modern romancers—for to this hour Sir Walter Scott remains king of the realm of romance the broad

world over. It is very pathetic to turn to his diary and find him writing at that age: "The Old Post Chaise gets more shattered at every turn of the wheel; windows will not pull up; doors refuse to open; sicknesses come thicker and thicker; friends become fewer and fewer. I look back down a long dark avenue of friendship; and, as through another grate-door of a burial-place, I see monuments of those once dear to me, I feel I shall never reach threescore and ten, and my life will be summed up at a discount." Oh, that doesn't seem a very cheerful way for a man to speak who had the adoring admiration of the world.

I turn to a contemporary of his by way of contrast. I ask you to listen to these words, written by perhaps the kindest philanthropist of the nineteenth century, William Wilberforce, the champion of the Bible and of foreign missions, and who at last went up to heaven carrying millions of broken fetters to lay them before God. Listen to Wilberforce. He said: "I sometimes understand why my life has been spared so long. It is to prove that I can be just as happy since I lost my worldly fortune as when I possessed it [Mr. Wilberforce suffered severe pecuniary losses]. Sailors, it is said, on a voyage at sea drink to the friends astern till they get half over; then toward the friends ahead for the rest of the voyage. We may discern friends ahead for many a year." He was getting nearer home, and "at evening it was light."

Coming back to this dear spot, and, as I miss from these pews some of the most loved faces I ever knew and think of where they are this morning, I stand and say: "Friends ahead, friends ahead, ere long perhaps your old pastor will come to join with you in the song before the throne." Is the end of every life right? No! no! no! Friend, it will not be right with you if you attempt the terrible experiment of spending it without Jesus Christ. A Christless life brings at last a hopeless and a

homeless loss. When you meet Him He will say: "I called and ye refused. I stretched out My pierced hand and you would not regard it. Henceforth, henceforth, depart from Me, for ye would not have eternal life." If there be in this assemblage this morning one solitary man, woman, or child that has lived up to this day of January, 1902, without Christ, I beg of you, as if I went down on my knees before you, and God speaking through me, I entreat you to-day to accept this great salvation.

Now, my last thought: To those without Christ, life ends, then, in darkness and perhaps in despair for neglecting Jesus. Yet to Christ's own people the closing of life may be among its most precious, its most joyous, most delightful of all experiences throughout life's long journey. I love to recall, as there come before my mind, the thousands of God's people that I have known; how beautiful is the fulfilling to many of them of the promise of my text: "At evening-time there shall be light." I recall this morning an experience I once had in a house not far from this place. Pastors may gather more from the people than they give them, and some of the best teaching I have ever had has come from the lips of my own flock who are verifying and substantiating the power of an indwelling Christ. I recall an hour spent years ago in a room where one of God's faithful handmaidens was closing life with a most excruciating malady. The end was coming near. I stood to hear a far-off token word from the eternities and catch a far gleam from the throne. I shall never forget the pathos of her utterance when she repeated:

"Abide with me, fast falls the eventide,  
Hold Thou Thy cross before my closing eyes,  
Shine through the gloom to guide me  
through the skies,  
Heaven's morning breaks and earth's vain  
shadows flee,  
In life, in death, O Lord, abide with me!"

Do you know that toward evening often the sun shines with a peculiar sweetness and radiance? You know

how in the evening the atmosphere seems to have lost its impurity and in that evening light we gaze as it were into heaven? So it is with the departing Christian. Every hour gazing through the skies; every hour enlarging his knowledge. Why, the last scientific discovery is continual movement out of the unknown into the known; and during my fourscore years I have seen the evidence—the splendid triumph of the principles of the continual invasion of the region of the unknown by the lamp of scientific discovery. Precisely so in religion. We are passing from time, out of the unknown into the known. We see here only through a glass dimly; there, face to face. Oh, what mystery will be cleared up then! What problems will be solved! What puzzles will be explained! What apparently strange acts and orders of Providence will become just as clear as the noonday! And then—universal discovery! We shall need no Bible then. It is here we need the guide-book. We shall not need to read God's Word, and the mercy-seat and the prayer outside the gate. No need for them then. God gave us them here for the journey. It will be an exceeding and eternal flooding of light in the glory. Now we look at God's providence like looking on the rough side of a tapestry—rugged, ragged, sometimes revolting. In eternity we come on God's side of the tapestry. There we see the magnificent markings of His providence. Heaven grant that you and I may study God's providence, redemption, and Christ, where the evening-time of the light of earth has given place to the morning of glory. "There shall be no night there." No, no, no. No broken hearts, no distress, disappointment, despair, or death. All this will be dropped as we pass through the gates into the city.

Friends, are you ready? Am I ready? Are you ready to live? That is the best of all. Then you will be ready to depart when the hour shall come. Oh, to be ready when the time

shall come! Oh, to be ready to tread the last road to where the glorious crown awaits!—sweetly and gently to pass away out of the trial into the day—the brightsome day, the glorious, endless, endless, endless day!

### MONOTONY AND CRISES.\*

BY ALEXANDER McLAREN, D.D.  
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*When thou goest, thy steps shall not be straitened, and when thou runnest, thou shalt not stumble.*—Prov. iv. 12.

THE old metaphor likening life to a path has many felicities in it. It suggests constant change, it suggests continuous progress in one direction, and that all our days are linked together, and not isolated fragments; and it suggests an aim and an end. So we find it perpetually in this Book of Proverbs. Here the "way" has a specific designation, "the way of wisdom"—that is to say, the way which wisdom teaches, and the way on which wisdom accompanies us, and the way which leads to wisdom. Now, these two clauses of my text are not merely an instance of the peculiar feature of Hebrew poetry called parallelism, in which two clauses substantially the same occur, but with a little pleasing difference. "When thou goest"—that is, the monotonous tramp, tramp, tramp of slow walking, along the path of an uneventful daily life, the humdrum "one foot up and another foot down" which makes the most of our days. "When thou runnest"—that points to the crises, the sudden spurts, the necessarily brief bursts of more than usual energy and effort and difficulty. And about both of them, the humdrum and the exciting, the monotonous and the startling, the promise comes that if we walk in the path of wisdom we shall not get disgusted with the one and we shall not be overwhelmed by the other: "When thou walkest thy steps shall not be

straitened, when thou runnest thou shalt not stumble."

But before I deal with these two clauses specifically let me recall to you the condition, and the sole condition, upon which either of them can be fulfilled in our daily lives. The book from which my text is taken is probably one of the very latest in the Old Testament, and you catch in it a very significant and marvelous development of the Old-Testament thought. For there rises up, out of these early chapters of the Book of Proverbs, that august and serene figure of the queenly wisdom which is more than a personification and is less than a person and a prophecy. It means more than the wise man that spoke it saw; it means for us Christ, "the power of God and the wisdom of God." And so instead of keeping ourselves merely to the word of the Book of Proverbs, we must grasp the thing that shines through the word, and realize that the writer's visions can become realities only when the serene and august Wisdom that he saw shimmering through the darkness took to itself a human form, and "the Word became flesh and dwelt among us."

With that heightening of the meaning of the phrase, "the path of Wisdom" assumes a heightened meaning too, for it is the path of the personal Wisdom, the Incarnate Wisdom, Christ Himself. And what does it *then* come to be, to obey this command to walk in the way of Wisdom? Put it into three sentences:

Let the Christ who is not only wise, but Wisdom, choose your path, and be sure that by the submission of your will all your paths are His, and not only yours.

Make His path yours by following in His steps, and do in your place what you think Christ would have done if He had been there.

Keep company with Him on the road.

If we will do these three things—if we will say to Him, "Lord, when Thou sayest go, I go; when Thou biddest me

\* From *The Christian Commonwealth*.

come, I come; I am Thy slave, and I rejoice in the bondage more than in all licentious liberty, and what Thou biddest me do, I do"; if you will further say, "As Thou art, so am I in the world"; and if you will further say, "Leave me not alone, and let me cling to Thee on the road, as a little child holds on by her mother's skirt or her father's hand"—then, and only then, will you walk in the path of wisdom.

Now, then, these three things—submission of will, conformity of conduct, closeness of companionship—these three things being understood, let us look for a moment at the blessings that this text promises.

I. Look at the promise for long, uneventful stretches of our daily life.

That, of course, is mainly the largest proportion of all our lives. Perhaps nine-tenths at least of all our days and years fall under the terms of this first promise, "When thou walkest." For many miles there comes nothing particular, nothing at all exciting, nothing new, nothing to break the plod, plod, plod along the road. Everything is as it was yesterday, and the day before that, and as it will be to-morrow, and the day after that, in all probability. "The trivial round, the daily task" makes up by far the largest percentage of our lives. It is as in wine: the immense proportion of it is nothing but water, and only a small portion of alcohol is diffused through the great mass of the tamer liquid.

Now, then, if Jesus Christ is not to help us in the monotony of our daily lives, what, in the name of common sense, is His help good for? If it is not true that He will be with us, not only in the moments of crisis, but in the long, commonplace hours, we may as well have no Christ at all, for all that I can see. Unless the trivial is His field, there is very little field for Him in your life or mine. And so it should come to all of us who have to take up this daily burden of small, monotonous, constantly recurring, and, therefore, often wearisome duties, as

even a more blessed promise than the other one, that "when thou walkest thy steps shall not be straitened."

I remember hearing of a man that got so disgusted with having to dress and undress himself every day that he committed suicide to escape from the necessity. That is a very extreme form of the feeling that comes over us all sometimes, when we wake in a morning and look before us along the stretch of dead level, which is a great deal more wearisome when it lasts long than are the cheerful vicissitudes of up hill and down dale. We all know the deadening influence of the habit. We all know the sense of disgust that comes over us at times, and of utter weariness, just because we have been doing the same things day after day for so long. I know only one infallible way of preventing the common from becoming commonplace, of preventing the small from becoming trivial, of preventing the familiar from becoming contemptible, and it is to link it all to Jesus Christ and to say, "For Thy sake, and unto Thee, I do this"; then not only will the rough places become plain and the crooked things straight, and not only will the mountains be brought low, but the valleys of the commonplace will be exalted. "Thy steps shall not be straitened." "I will make his feet as hind's feet," says one of the old prophets. What a picture of light, buoyant, graceful movement that is! And each of us may have that, instead of the grind, grind, grind, tramp, tramp, tramp, along the level and commonplace road of our daily lives, if we will. Walk in the path of Christ, with Christ, toward Christ, and "thy steps shall not be straitened."

Now, there is another aspect of this same promise, viz., if we thus are in the path of Incarnate Wisdom, we shall not feel the restrictions of the road to be restraints. "Thy steps shall not be straitened," altho' there is a wall on either side, and the road is the narrow way that leads to life; it is broad enough for the sober man, because he



goes in a straight line, and does not need half the road to roll about in. The limits which love imposes, and the limits which love accepts, are not narrowing. "I will walk at liberty, for—I do as I like." No; that is slavery; but "I will walk at liberty, for I keep Thy precepts"; and I do not want to go vagrantizing at large, but limit myself thankfully to the way which Thou dost mark out. "Thy steps shall not be straitened." So much for the first of these promises.

II. Now what about the other one? "When thou runnest thou shalt not stumble."

As I have said, the former promise applies to the hours and the years of life. The latter applies to but a few moments of each man's life. Cast your thoughts back over your own days, and, however changeful, eventful, perhaps adventurous, and, as we people call it, romantic, some parts of your lives may have been, yet for all that you can put the turning-points, the crises that have called for great efforts, and the gathering of yourselves up, and the calling forth of all your powers to do and to dare—you can put them all inside of a week, in most cases. "When thou runnest thou shalt not stumble." The greater the speed, the greater the risk of stumbling over some obstacle in the way. We all know how many men there are that do very well in the uneventful commonplaces of life, but put them face to face with some great difficulty or some great trial, and there is a dismal failure. Jesus Christ is ready to make us fit for anything in the way of difficulty, in the way of trial, that can come storming upon us from out of the dark. And He will make us so fit, if we follow the injunctions to which I have already been referring. Without His help it is almost certain that when we have to run, our ankles will give, or there will be in the road a stone that we never thought of, and the excitement will sweep us away from principle, and we shall lose our hold on Him; and then it is all up with us.

There is a wonderful saying in one of the prophets, which uses this same metaphor of my text with a difference, where it speaks of the divine guidance of Israel as being like that of a horse in the wilderness. Fancy the poor, nervous, tremulous creature trying to keep its footing upon the smooth granite slabs of Sinai. Travelers dare not take their horses on mountain journeys, because they are highly nervous and are not sure-footed enough. And, so says the old prophet, that gracious hand will be laid on the bridle, and will hold the nervous creature's head up as it goes sliding over the slippery rocks, and so He will bring it down to rest in the valley. "Now, unto him that is able to keep us from stumbling," as is the true rendering, "and to present us faultless, . . . be glory." Trust Him, keep near Him, let Him choose your way, and try to be like Him in it; and whatever great occasions may arise in your lives, either of sorrow or of duty, you will be equal to them.

But remember, the virtue that comes out victorious in the crisis must have been nourished and cultivated in the humdrum moments. For it is no time to make one's first acquaintance with Jesus Christ when the eyeballs of some ravenous wild beast are staring into ours, and its mouth is open to swallow us. Unless He has kept our feet from being straightened in the quiet walk, He will not be able to keep us from stumbling in the vehement run.

One word more. This same distinction is drawn by one of the prophets, who adds another clause to it. Isaiah, or the author of the second portion of the book which goes by his name, puts in wonderful connection the two thoughts of my text with analogous thoughts in regard to God, when he says, "Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" and immediately goes on to say: "They that wait on the Lord shall renew their strength. They shall run and not be

weary, they shall walk and not faint." So it is from God, the unfainting and the unwearied, that the strength comes which makes our steps buoyant with energy amid the commonplace, and steadfast and established at the crises of our lives. But before these two great promises is put another one, "They shall mount up with wings as eagles," and therefore both the other become possible. That is to say, fellowship with God in the heavens, which is made possible on earth by communion with Christ, is the condition both of the unwearied running and of unfainted walking. If we will keep in the path of Christ, He will take care of the commonplace, dreary tracts and of the brief moments of strain and effort; and if, looking unto Him, we "run with patience the race," and walk with cheerfulness the road "that is set before us, will bring us at last where He has gone."

#### WHAT GOD'S HOUSE REPRESENTS.

BY B. M. PALMER, D.D., LL.D.  
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*Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.—Isa. lxvi. 1, 2.*

THESE words of Scripture were recorded by the prophet eight hundred years before their fulfilment, and are the record of the abrogation of the ceremonies of the ancient Hebrew worship, as shown by the words that follow. After the discontinuance of the ancient solemnities all persons persisting in them were described as "walking in their own way and in abominations in which their souls delight." The reasons of this change are obvious:

All the ancient ceremonies were types of the true sacrifice of the Lamb of God to be offered in the fulness of time in the death of our Lord. When all these had been fulfilled they became void of meaning and ceased to be of value. They were not the substance of sacrifice, but the shadow, and when the substance came, the shadows were swallowed up in it, as our own shadows disappear when the sun is at the meridian.

Now, with all these sacrifices withdrawn and superseded, what becomes of the temple built on Mount Zion? This must vanish with all the symbols and types of that ancient system. When God gave the law on Mount Sinai he appointed the tabernacle, naming the substance, size, divisions, furniture, etc., and it was borne in the midst of the encampment of Israel; and so this tabernacle, containing in an inner chamber the ark in which was the law, overlaid with gold where was the mercy-seat, and on it the shekinah covered with the wings of the cherubim, became the symbol of God's covenant with His people. Now, when all the types were fulfilled in the appearance of the Messiah, God dwelt no longer in the earthly tabernacle, but, under the new dispensation, is in Christ. The tabernacle, which was superseded by the temple of Solomon, was but a type of the incarnation of Christ, and until the end of time God needs no temple like that built on Mount Moriah. He is to be found in Christ redeeming men by His perfect sacrifice.

When the Son of God, entering on His ministry, appeared in Jerusalem and saw the money-changers in the Temple and scourged them forth, He said, "My Father's house is a house of prayer, and ye have made it a den of thieves." Jesus was asked by the Jews by what sign He said these things, and replied, "Destroy this temple, and in three days I will build it again." The Jews answered that it had been forty-six years building, and inquired if he would build it in three days. "But

this," says the evangelist, "spake he of his body." After the resurrection the disciples understood the meaning of the enigma: "Destroy my body and I will raise up the true temple in three days after being buried in Joseph's tomb." Turn to the Epistle to the Hebrews, that unique book, the connecting-link between the Old and the New Testament, and in the eighth chapter read, "We have a high priest who has passed into the heavens and is seated at the right hand of God; a minister of the sanctuary of a true tabernacle which the Lord pitched, and not man."

The meaning is that Christ being come as the high priest of God, there is a more perfect tabernacle, not made with hands, etc. The prophet declares the body of Christ to be the true tabernacle, and the only perfect one. Further, if you want more testimony, of the typical character of the old tabernacle, it is given in Rev. xxi., in which John says, "I saw a new heaven," etc. John heard a great voice saying, "Behold, the tabernacle of God is with men," and He will dwell with them, and they shall be His people, and God Himself shall be with them and shall be their God.

You see why it is that in the life of a single generation, not more than thirty years after Christ, Jerusalem, to use a prophet's figure, was by the Roman army wiped out and turned down as a dish, and that holy Temple where God's people for fifteen hundred years offered sacrifices to God was consumed with fire; and for eighteen hundred years the prophecy of God has been fulfilled, and of all that gorgeous structure not one stone remains upon another. Why was this? Because the true tabernacle had been revealed in Christ. It was in reference to this that the prophecy was uttered, "Where is now the house ye build for me?"

It vanished with all the types. The Scripture says, "But unto this man will I look, who is poor and of a contrite spirit and trembleth at my word."

We live under a dispensation where such is the temple of the Holy Ghost, and it answers for all that of which the Temple was only the outward symbol. If this is the question which God asks to-day, "Where is the house ye build unto me?" our answer is that "this is the house and this the place of thy rest."

In the place allotted to me 'in the dedication of this church it is my duty to show what relation these houses sustain to God and the world. We need no temple such as that on Mount Zion under Christ's dispensation. There is no need of St. Paul's in London or St. Peter's at Rome to symbolize the truth represented by Solomon's Temple. These houses, as well as the humblest log church in the wilderness with a congregation of only fifty to one hundred, are all of equal value to God, but not in the old significance of Solomon's Temple. What is their meaning and import?

I shall speak of this under five heads:

I. They stand for and represent the unity of the church and the intercommunion of the saints.

If there were only one true Christian on earth, that one would be the temple of the Holy Ghost. "Know ye not that your body is the temple of the Holy Ghost?" Christ, dwelling in the Christian through the Holy Spirit, makes that person the temple of the Holy Ghost. If there were two sincere Christians only in the world, these two would become one as the temple of the living God through the indwelling of the Holy Spirit; but as there are ten thousand times ten thousand, and all individually and collectively the Church of God, they individually and collectively constitute the living temple of God. Where any house is built to God it stands to represent the unity of God's people as the temple of God. They are all one by the redemption of Jesus Christ and, taken into the favor of God and in saving relation to God, and possess the indwelling of the Holy Spirit; and one in the testimony that

they bear before the world and in that work of sanctification that God is carrying on in them, and in endurance in temptation and conflict with the great Power of Darkness; and one in the glory when they pass through that conflict and are presented spotless before the throne of God.

It is logical and imperative for every Christian to obey the roll-call of the King and appear in the house of worship, and only the providential dispensations shall exonerate any professed follower of Christ from being present. It is said by some that they can dispense with attendance at God's house; that they can read and pray at home; but I affirm that we are all soldiers of the King and are summoned to appear in review and swell the number of those who bear aloft the banner of the King.

II. Such a house as this stands for and represents the spirituality and freedom of the Christian's worship of God.

If the Holy Ghost be in the Church and in the individual believer, that Spirit will guide him in his service, and he has the utmost largeness of spiritual freedom. Allow me to say, without intending to reflect on the members of any other denomination present, that it is a peculiar practise of the Presbyterian Church to permit perfect freedom in the worship of God. It is true that for the sake of order it is necessary that a single voice should speak in the public service, but through the utterance all unite in the incense borne to the throne of God. The minister is set apart so that he may be free from the cares and entanglements of the world, and may in the seclusion of his study steep his heart more and more in the truths of God's Word and, by God's grace, lead the people, not in words prepared beforehand, but in freedom of public utterance. Even in the churches, where prescribed liturgies are used, as the minister reads the words and the eyes in the pew follow, the worshippers must

yet engage their spirit under the power of the Holy Ghost in the use of these words which become more fresh as the Spirit expands them.

You are familiar with the fact that Presbyterians are peculiarly free from binding forms and ceremonies.

III. The house dedicated to God stands for the divine authority of the Sacred Scriptures as an inspired revelation of God's will for the race.

The knowledge acquired by philosophy and science is useful and practical, but it deals only with the works and operations of the Deity as unfolded in nature. If man is created in the likeness of God and is to be made like Him again, he needs to know something more than His outside workings. He should know who God is, what His purpose is, and the nature and scope of that law under which He has placed us as moral beings; know if it is possible for the holy God to be reconciled with man, and how justice is to be fulfilled according to a law that can not be dissolved. These demand a revelation, and the Church proclaims to all the world that God has made it through His own incarnate Son. He has made it through His Son, whose name is the Word, and by the Spirit it is committed to record, and so the Scriptures come into our hands guaranteed as giving the will and purpose of God toward us. And there should be no conflict with what comes to us through philosophy or natural science and revelation, for we receive all that they teach, and then stand above them and ask that God Himself speak to us. The Church stands for the Bible verity coming from the mind of God, and we to that man behind the pulpit who attempts to deviate from what God teaches, for it leads to idolatry as hateful as that of heathen lands.

IV. This house and every other like it stands for the propagation of the Gospel and the authoritative delivery to all men of free salvation, to all who will receive it.

The Church is the body of Christ

and constitutes His kingdom, which is to rule the world. After eighteen hundred years we are still holding up the crucified Christ and saying to every one, "Come and drink and ye shall be filled." Here the people bring their gifts and pour them into the treasury as acts of solemn worship. We stand for the Gospel till it shall embrace every race of the children of men. Churches of brick and stone stand for the universal kingdom of the Lord Jesus on earth.

V. The house of God, built for His worship, represents the patience of Christian hope, waiting from day unto day, and year unto year, and from millennium to millennium for the final coming of our Lord.

This mixed state which prevails now can not last forever. God does not mean that it shall. Now the rain falls equally on the just and the unjust, the sun shines on the righteous and the wicked, giving opportunity to the sinner, day after day, for sixty to eighty years, to receive the great salvation and opportunity for the saint to embark in the Master's cause, that he may engage in the triumphs of resurrection. It bears testimony to the patience of the saints, of whom myriads are in the grave and millions to come after, waiting for the resurrection. It stands for the truth of the resurrection itself, and openly proclaims it, and in all prayer, public and private, proclaims, "Thy kingdom come."

I have no special application of my discourse to make except to say: Christian brethren, what a truth it is for us to contemplate, that if we have been regenerated by the Holy Ghost and united to Christ, then are we God's temple here on earth that God may dwell in it and be glorified. Oh, that all men were true Christians! Alas for the tares which grow with the wheat and must be separated in the judgment! Oh, that all true Christians could realize that they are temples of God and represent to the world the riches that the grace of God, through the holy temple, is revealing to man!

The Church should pray that the Pentecostal season may be renewed, and that God may pour out His Spirit and hasten the day when none shall need to know the Lord, for all shall know Him. Thanks are due to God for the prosperity of this Church. It is my fervent desire and prayer to God that the Spirit Himself may preside over all your future assemblies in this house now dedicated to His service.

#### THE DOMINANT FORCE OF THE TWENTIETH CENTURY: COMMERCIALISM, OR EVANGELISM?

BY REV. ROBERT BAGNELL, METROPOLITAN TEMPLE, NEW YORK CITY.

*Ye can not serve God and Mammon.*—Matt. vi. 24.

WE have entered the twentieth century with an unprecedented equipment. Doubtless the century will have its toils, its problems, and its struggles, but humanity has never entered a century with such great forces and such perfect equipment. The wealth of the world and particularly the most civilized nations of the world has increased many-fold during the last century. All the facilities and appliances of civilization have enormously increased in scope, in numbers and in efficiency, so that the capacity of human achievement and the value of human personality are greatly enhanced. Through the influence of the vastly more potent Christianizing and civilizing agencies we have a higher level of average intelligence and morality. And as the result of these things, together with the unparalleled opportunities of still greater achievement, we face the problems of the future with the greatest force of human personalities, strong, resourceful, energetic men and women the world has ever seen.

Such an equipment of such a force of men and women must mean in the very nature of things that this will be a tremendous century; tremendous for good or tremendous for evil, and

whether it be for good or for evil turns upon its dominating force. There are but two forces in the world to-day capable of world-supremacy, evangelism and commercialism. There was a time when Mars, the god of war, held universal sway, but his dominion is broken and fast passing away. Other forces, as pleasure or art, have never dominated the race. And now there are but three conditions possible for the future:

(1) The domination of the world by commercialism, when the dollar is in fact almighty among men; or,

(2) As in the past, a constant varying struggle between the forces of commercialism and evangelism; or,

(3) Finally, the domination of the world-life by the forces of evangelism, when money becomes the servant of man instead of being his master, which means the speedy dawn of the millenium. . . .

Yet, in spite of all adverse tides, surely but steadily the commercial spirit has risen until it has become the dominating material force in the world's life of to-day. The gravest danger of the twentieth century lies in this fact: if these great forces are the servants of men they will prove a great blessing; but if they dominate every phase of life they will be a curse.

The power of money is even now rampant in almost every walk of life. In the paths that reek of passion and shame the power of money is the dominating power, and stronger than the passions and vices of men and women is the greed of gain. Eliminate money from the drink question, the brothel question, the gambling question, and all other questions of like character, and the solution of the problem would be greatly simplified. The Sunday saloon question turns a good deal more upon the profits of the dealer than the thirst of the working man, or even his need of a club-room.

In every branch of the legitimate business enterprise of the world we are confronted with the dominant power of the greed of gain. . . .

In the political life, statecraft, and diplomacy of the world of to-day the dominance of the commercial spirit has become almost regnant. . . .

Now, whereunto shall this thing grow? Is the great equipment of this twentieth century, its wealth, its marvelous facilities and appliances, its superbly furnished men and women, to be dominated by the single purpose to amass wealth? If this is true it means the downfall of Christian manhood, the overthrow of the Christian Church, and the disintegration of the Christian civilization. And if humanity falls from this height of opportunity and power it will be into a darkness compared with which the so-called dark ages will be luminous.

The only other force capable of a world dominancy is evangelism. There is no known movement, philanthropic, reformatory, or educational, that can possibly cope with the arrogant commercialism of these times. It must be evident, also, that these movements themselves are the offspring of an aggressive evangelism, and when that evangelism is destroyed they may flourish for a time, but eventually they will sicken and die.

Orthodoxy is not evangelism. It is, however, of the greatest importance. An aggressive evangelism rests upon the faith that the Bible is the Word of God and it contains the message of God to a lost world. It is a significant fact that the so-called liberal churches make little effort to get men to repent of their sins and seek divine pardon and grace. Yet mere orthodoxy may be utterly lifeless or worse, and, therefore, utterly incapable of coping with the needs of the hour. The foundation of a real evangelism is a profound faith in the cardinal truths of Christianity, a personal God, the fact of sin with its awful guilt and its fearful results, a real heaven to be won, a real hell to be shunned, God's love, mercy, and justice as revealed by the Scriptures, and the power of Jesus Christ to save men from sin and hell. A real evangelism

involves a profound consciousness on the part of Christian men and women of their responsibility for the propagation of the Gospel and the salvation of men. Men must deeply feel that the salvation of their brothers depends in large measure upon their zeal; that the coming of the kingdom of Jesus Christ among men depends in a wonderful degree upon their witnessing to the Gospel power, and they must have burned into their deepest consciousness the words of Ezekiel, "Their blood will I require at their hand." If a profound faith in these truths of Christianity is accompanied by an equally profound realization of this responsibility, then must follow a burning zeal that will make any sacrifice.

No mere human zeal can save men; it may be wisely guided, and the best possible work may be done, but it will not avail if it rests alone. Even the truth itself is helpless unless vitalized by the Divine Spirit. A successful evangelism requires Spirit-filled men and women. And when these other facts of faith in the truth and the deep responsibility for its propagation are realized, surely they will realize this need and come to the Father, and He will give the Holy Spirit to them that ask Him. The dominance of the twentieth century by this evangelism, controlling and directing its mighty equipment, and dominating its great personalities will mean three things for the race:

First, the purification of the Church until, stripped of her sin, she shall be glorified as the Bride of the Lamb.

Second, the triumph of righteousness. When men serve God rather than Mammon, righteousness will be exalted.

And, finally, it will mean the salvation and civilization of the world, for God has provided all things necessary for that glorious consummation, and when man fits into his right place and assumes his responsibility in this evangelism it will be speedily accomplished.

## ECCE REX!

BY REV. ALFRED HALL, PORT  
ELIZABETH, SOUTH AFRICA, EDITOR  
"SOUTH AFRICA BAPTIST."

*I speak of the things which I have made touching the King.*—Psalm xlv. 1.

AFTER a separation of two years overshadowed by the vicissitudes of war, rebellion, and plague; and after the labors of the important session just closing, ere we go back to our outpost duty on the very confines of our heavenly King's conquered territories, where the Gospel faces heathenism for conflict and victory, let us compare notes "touching the King." *Ecce Rex!* Behold the King! Jesus Christ is our center: our attractive center for worship, our impulsive center for service. To speak the fair fame of Jesus, oh, what a theme is this! If we could coin the most exquisite phrases of our noble English tongue; if we could rise to the loftiest heights of poetic rapture; if we could incarnate the thoughts that breathe in burning words; or if, as some untutored rustic, we could pour out the passion of the soul in a few simple phrases, we must still say

"All are too mean to speak His worth,  
Too mean to set my Savior forth."

Seeking the aid of that Holy One whose it is to take of the things of Christ, let me then for the purposes of this official sermon, however inadequately and feebly, endeavor to represent some thoughts on the person of Christ which are current among us as part of the Church militant on earth. I speak of the things which *we* have made touching the King.

### *I. We Have Made an Estimate of His Dignity.*

What think ye of Christ? At the dawn of the twentieth century this is still the world's greatest question. It

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\* Official sermon delivered before the Baptist Union of South Africa, at Grahamstown, May 22, 1901. As a representative sermon it indicates the spirit and purpose with which the South African ministers are facing the future of that great country.

lies below, at the basis of all other problems; it rests above, at the peak beyond the answer to all other questions. It is the touchstone of character and destiny for the man; of vitality and expansion for the Church. And yet it remains unanswered, aye, unregarded too, by multitudes within as well as without the pale of Christendom. Nevertheless, believers and converts answer the question with no uncertain sound. They have *made* their conviction, their choice, and their oath of allegiance to Him, as Thomas the Apostle, "My Lord and my God." This is our estimate of Him. And the steps up to it are beautifully built in the alabaster staircase of this very psalm. First, "Thou art fairer than the children of men." Second, He is addressed as "O most mighty," and then the apostrophe reaches its climax, "Thy throne, O God, is forever and ever." So we believe that all true Christians indorse the saying of Heb. i. 3. He is the express image of His Father's Person and the brightness of His glory. Jesus is the Messiah; Immanuel, God with us; the only-begotten Son of the Father. Our Christology is unfolded by St. John the Divine, and our view is expressed in some of the most famous symbols of the faith; as in the *Te Deum*, "Thou art the King of Glory, O Christ," or in the Nicene Creed, "Very God of very God, begotten, not made," or in the Athanasian Creed, "Equal to the Father as touching His Godhead, and inferior to the Father as touching His manhood." This is the fundamental verity of all vital Christianity, the necessary article of faith for all who would be rightly termed Christians, the dogma that every Christian Church must have in the forefront of its testimony, the homage that all the spirit-born pay instinctively to Jesus. Peter's last word before his martyrdom was of the proper Deity of Christ: "To Him be glory forever and ever" (2 Peter iii. 18), and we unite to sing:

"With God He was; the Word was God;  
And must divinely be adored."

Thirty years ago Dr. Dale declared that the controversies on theology had narrowed to one vital question. "The storm," he says, "has moved round the whole horizon, but it is rapidly concentrating its strength and fury above one sacred Head." It is the same to-day. Flight after flight of rockets of criticism, rising higher and higher in their impudent challenge to the stars of God, have spent themselves in more recent years. The supreme question still is, "Are we to believe in Christ or no? In Christ both human and divine?" To this our answer is an everlasting Yea! for this have we made touching the King:

"Name Him, brothers, name Him.  
With love as strong as death,  
But with awe and wonder,  
And with bated breath;  
He is God the Savior,  
He is Christ the Lord,  
Ever to be worshiped,  
Trusted, and adored."

Our late beloved Queen Victoria, being present at a rendering of the Halleluiah chorus, kept her seat, while all the people, as usual, stood. "Halleluiah, forever and ever," the chorus went on, "Lord of lords, and King of kings." As these last words rang out Her Majesty rose. She was never more queenly than when by this simple act she flung her little diadem at the feet of our Lord Jesus. And so we say: "Worthy the Lamb!" and we know that the hearts of Christian brethren are "boiling over" in this good matter here, and around the globe.

## II. *We Have Made an Appreciation of His Value.*

The dignity of our Blessed Lord is not merely titular. He does not stand at the distance of earthly sovereigns from their subjects, to whom they are *nomen, et præterea nihil*—a name and nothing more. He does not impose His Lordship upon us by unrelated hereditary right. He is of value to His people, and only consents to reign over every life with the scepter of self-sacrificing love. 'Tis not in churches how-



ever venerable, nor in symbols however correct, nor in services however impressive, but in Christ Himself that we find the pearl of great price.

1. He is a personal Savior. All true religion is intensely individualistic, and based upon the standing of the sinner before God in Christ. To us He is the unspeakable gift of His Father's grace. He alone is mighty to save. He, upon His cross, is the only true sacrifice for sin. His merit is the solitary plank by which we pass over the abyss that yawns between earth and heaven. He is the alpha and omega, the beginning and the end of absolution, pardon, peace, reconciliation, and sonship toward God. As Spurgeon expressed it:

"What the hand is to the lute,  
What the breath is to the flute,  
What fragrance is to the smell,  
What the spring is to the well,  
What the flower is to the bee,  
That is Jesus Christ to me."

Do you thus prize Him? Can you say "My Savior"? If not, pray that you may be led to this estimate of His value for you. Believe on the Lord Jesus Christ and thou shalt be saved.

It is just here that emphasis is laid upon our distinctive witness as a Baptist church. To those who love us and yet differ with us (perhaps compassionately) I would say: "Bear with me, brethren, while I articulate those convictions which give us our separate standing among the hosts of God. It is repugnant to our interpretation of all revelation that any one may be made a Christian by any mechanical or ceremonial process whatsoever. Sponsorship is abhorrent to us, there is no repentance nor salvation by proxy. We can not believe that sprinkling or pouring water upon infants and calling that Christian baptism is anything but a mere tradition of man, unauthorized, ineffective, and utterly mischievous. . . . This have we made touching the King, that we owe Him a loyalty which begins at the baptistery, putting first things first, according to His royal will, "He that believeth and is baptized shall be saved."

2. And further, in our appreciation, He is the true friend of man.

To-day, so late in time, humanity is still like the woman "who had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse" (Mark v. 26). Evolution stops short at the frontiers of both the moral and the spiritual. The sin of the race is manifold. Ungentleness and vulgarity; envy and hatred; cruelty and crime; drunkenness, gambling, adultery, and other hydra-headed evils abound. The weakest are driven pitilessly to the wall. Labor cheats capital, and capital crushes labor. The dividend devil holds perpetual carnival and gorges himself with the muscle and sinew, the blood and vitality of underpaid labor. Contracts are secured, not by the quality of the merchandise, but by the quantity of the bribe. Commercial morality is low. And the very Church herself gives gold for her pleasures and grudges silver for her altars. Where is the remedy for it all? What will really ennoble the man? And what river cleanse the Augean stable of social order? Yea, more, what fire will purify the Church and take away her dross? Will education with all its splendid developments set men in happier relations and cast out the devil of duplicity? Will semi-religious novels stop lying and backbiting? Will plays with semi-religious titles check animalism or impurity? Will municipal and political franchise, set all right, and bring in the Golden Age? To these, and a thousand other questions, the answer of history is a great thundering No! What will, then? Listen. Jesus Christ's plan, which is this: Change the man's heart. Disentangle him from his past. Give him a fresh start; fill his hands with unselfish ministries; show him the nobleness of living to bless others and so glorify God. Invest his life with the awful prerogatives that come by prayer; baptize him in the water of separation from selfishness, and in the fire of con-

secration by the indwelling Spirit of God. That is the way. Christ for the man. Christ for society. Yes, and it is not paradoxical to say it, the Christian spirit for the Church herself.

Shall we not stand to this? This have we made touching the King. He is the true Light of the world. Beware, my brethren. Many are boiling over with zeal for everything but true religion; bubbling up like geysers about sanitation and science, art and pleasure, socialism, love of literature and love of nature. These, undoubtedly, have their uses, and we are not the people to minimize any one of them. But still let us aver that Christ is man's best friend as Redeemer, Inspirer, and Consoler.

For illustrative contrast let me remind you that it is the merry month of May in England—the home and mother-country of so many of us—just now:

"Fair are the meadows, fairer the woodlands,  
Robed in the flowery vesture of spring;  
Jesus is fairer, Jesus is purer,  
Making my sorrowful spirit to sing."

In our devout appreciation He is "altogether lovely," and His resources for our help are unsearchable.

### *III. We Have Also Made a Calculation of His Power.*

The estimate of force, power, capacity, and possibility is one of the earliest and one of the most constant duties of man. Physical power in lifting, or in the lever; hydraulic pressure; electrical energy; centripetal and centrifugal force in the universe; money power; brain power; will power—all these are proper subjects for our investigation. And so, elevating the inquiry into the highest sphere, the Christian man, whether clergyman, missionary, evangelist, deacon, or teacher, must stay himself upon an intelligent confidence in the Unseen Power.

You can not do much sound business unless you know your reserves in the bank; and you can not do much real and effective Christian work unless

you know your reserves in Christ. They are indicated for us in the shortest autobiography in the world: "I am he that liveth, and was dead; and, behold, I am alive forevermore, amen; and have the keys of hell and of death" (Rev. i. 18). We have heard Him say: "All power is given unto me in heaven and in earth." And we believe Him. We have seen that power challenged, and all the plains of history are strewn with the potsherds that have been dashed to pieces by that irresistible force; venerable mythologies and ancient philosophies, dynasties and democracies, movements and men, in gaunt ruin. Christ is a conqueror. His people expect Him to be that; they hold nothing to be too hard for their Lord. And this calculation of His power makes them confident that "He is able to keep them from falling"; that "He is able to save unto the uttermost all that come unto God by him"; and also that He can establish and defend His Church.

"See round Thine ark the hungry billows  
curling,  
See how Thy foes their banners are unfurling;  
Lord, while their darts envenomed they are  
hurling,  
Thou canst preserve us."

The baptized Church abides in the earth; the city of God remaineth. As in Constantine's dream, the conquering cross flames ever in our sky. Christ is going to have His way; to work His righteous will until He brings forth judgment unto victory.

It is a grand idea to get into the minds of those who sustain office, and give help in all our churches, schools, institutions, and native missions, that all true church work attempted for God and for man, in the power and leading of the Holy Spirit must be successful. The prophecies of Christ's conquest have ever been the hope of the race. They are enshrined in the ancient Scriptures, and sometimes to be found in strange places. At Damascus, a few years ago, over an old gate in the eastern wall of the famous Mo-

hammedan mosque they discovered a Greek inscription. It ran: "Thy dominion, O Christ, is an everlasting dominion, and thy kingdom is from generation to generation." They have since covered it over with cement. The world has often done that with its most precious messages; but it will prove to be true all the same. He shall have dominion from sea to sea, and from the river unto the ends of the earth. All nations shall be blessed in Him. His name shall endure forever.

So this calculation becomes an inspiration. This almighty lever which moves by prayer is our one reliable hope in every effort to uplift and save the complex masses of humanity among whom our lot is cast to labor in all South Africa.

Brethren, let us go back to the spheres that seem sometimes so little and so lonely, so discouraging and so forlorn, remembering what our Lord can do, and do in some degree by us. This also is His promise, "Ye shall receive power."

A sight of the King is ever a new incentive to loyalty; just as the coming of the royal pair to our colony will attach the new generation to our ancient throne. And altho now we walk by faith and not by sight, yet is our work not without that stimulus. Sometimes our spiritual King shows Himself through the lattice of our little assemblies for worship, and by the aid of the symbols in holy communion faith discerns the real Presence, after a spiritual fashion, and singeth:

"Amidst us our Belovéd stands."

We shall hereafter see the King in His beauty; robed in the supernal splendors of His ascended glory; surrounded by the galaxy of the redeemed; and having on His head many crowns. Then will the Church completed repeat the adoration of one of her earliest Greek hymns:

"Hail, gladdening Light, of His pure glory poured,

Who is th' Immortal Father, heavenly blest;  
Holiest of Holies—Jesus Christ our Lord!"

And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, shall say: "Blessing, and honor, and glory, and power be unto him that sitteth upon the throne and unto the Lamb forever and ever." This is the central point of the eternal harmonies; the best on earth and the best in heaven, blending in feeling and in music, concerning the "things touching the King." Among those whose intellect adores Jesus Christ, whose piety worships Him, whose hope centers in Him, and whose life honors Him, may we be numbered now and forevermore, by the grace of God. Amen.

### SERMON OUTLINES.

BY REV. E. AUBREY, PASTOR OF MORLAIS ENGLISH BAPTIST CHURCH, MERTHYR TYDFIL, WALES.

#### The Unopened Door.

*And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying. And as Peter knocked at the door of the gate, etc.—Acts xii. 12-16.*

PETER being miraculously liberated from prison makes his way to the house of Mary, probably a frequent meeting-place for the disciples, but finds the door bolted, and experiences a difficulty in gaining admission, but is eventually admitted.

The story suggests the following thoughts. We have here—

I. *A lonely soul seeking the companionship of kindred spirits.*

1. This is natural. Like draws to like. True Christians love to be together.

2. This is profitable. Mutually so. Peter would be benefited, and so would the other disciples. They eventually were profited (vs. 17, 18).

3. This is noteworthy. It showed the bent of his mind; it revealed the nature of his character.

## II. *A joyful experience leading to a neglect of duty.*

Rhoda opened not the door for joy. It had been on account of fear. We are apt to forget our duty in our joyful hours.

1. Her joy was well-grounded. She knew Peter's voice.

2. Her joy was overflowing. She went in to tell the others. True joy publishes abroad its glad news. The parables of the lost sheep and lost coin.

3. Her joy could not be overthrown. The disciples questioned her word, argued with her, doubted her sanity even, but "she confidently affirmed" that Peter was at the door.

But she neglected to open the door. Let there be joy, but joy must not interfere with duty.

## III. *A praying church failing to realize God's answer to its petitions.*

In the language and behavior of the disciples they did three unexpected things:

1. They questioned the sanity of the witness. "Thou art mad," said they to Rhoda.

Not the last time that the bearer of glad tidings has been pronounced insane. Enthusiasts have not unfrequently been deemed madmen. Paul was told by Festus that he was mad.

2. They questioned the reality of God's answer. "It is Peter," said the maid. "It is his angel," said they. One of the expedients to overcome unbelief is minimizing God's work through lack of faith.

And where faith is weak it can not rise higher than to believe in the spirit of an answer, oft doubting its reality.

3. They were astonished at the answer when it was beyond doubt. "They were amazed."

And yet they had prayed for this. "Too good to be true," we sometimes say. Not if God is behind it.

They had enough faith to ask, but not enough to receive, and this is as necessary as the other.

## Christ in Our Daily Life.

*And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.*—Mark vi. 48.

THERE is in this incident a truth, which, being overshadowed by the more far-reaching signification of the miracle, is in danger of being overlooked, viz., that Christ has an eye to our every-day difficulties and troubles and requirements. And it teaches us—

### I. *That Christ has an interest in us in our daily labors.*

Toiling in rowing, not striving in praying. Christ is confined too much to our churches and religious services. He is concerned about us in our daily occupations. No work is too mean, if legitimate, to have Christ with us in it.

### II. *That Christ can come to us in the difficulties of our daily life.*

He came to the disciples in theirs.

1. The place may appear unpromising. They were on the sea. Christ is often found a helper in very unlikely places.

2. The time may appear inopportune. It was night. Men in their fear and superstition expect to meet with ghosts and spirits in the night. The disciples made this mistake. Many have since, when in reality it has been the Christ.

To mistake Christ for a ghost is the result of fear and want of faith. But to Him night is as likely a season as the day for Him to help.

### III. *That Christ converts the elements of our difficulties into a pathway on which to come to our assistance.*

He came walking upon the sea. Its high waves and agitated character had made the voyage difficult for the disciples, but these served Him to bring Himself to their aid.

We often think that our trials and difficulties are evidences of Christ's absence, when really they help Him to come nearer to us.

## SUGGESTIONS OF SERMONS APPROPRIATE TO EASTER.

### RESURRECTION EVIDENCES.

#### United Testimony.

*We have seen the Lord.*—John xx. 25.

1. THE difference between weak and strong Christians is that those have heard of the Lord, but these have seen Him.

2. Seeing the Lord—

(a) Puts a new courage into one's heart.

(b) Enables one to help others who have not seen Him.

3. For a number to see the Lord together—

(a) Frees them from the haunting fear of self-deception.

(b) Enables them to give a united testimony which is absolutely trustworthy.

#### The Chain of Testimony.

*This Jesus hath God raised up, whereof we all are witnesses.*—Acts ii. 32.

The living voice of testimony comes down the centuries, not dangerously swung across any bottomless chasm, but pierced up all along by a line of living witnesses.

#### The Resurrection of Our Lord a Necessity.

*The scripture that he must rise again from the dead.*—John xx. 9.

1. It was an essential part of the divine plan.

2. It was an essential stage in the history of the Church.

3. It is essential in the Christian's personal experience.

#### "Seeing is Believing."

*He saw and believed.*—John xx. 8.

In what sense is it true to the Christian that "seeing is believing"?

1. Faith does not rest upon nothing, but upon facts which are known; such as God's character, promise, and action.

2. Faith, looking forward, expects to change into sight. The end of our faith, like its beginning, will be sight and knowledge.

3. Along the way we walk by mingled faith and sight. The actual resurrection of Christ was one of the grandest sights ever given, and it strengthens Christian faith for all time.

#### Why Immortality Must Be.

*Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.*—Psalms xvi. 10.

1. Easter is inevitable because God lives.

2. Character must be immortal.

3. Such a career as Christ's can not perish in the grave.

4. One who tries to be like Christ may come short of that, but He will not fail to be with Him.

### RESURRECTION INFLUENCES.

#### Peace Brought by the Risen Christ.

*Then came Jesus and stood in the midst, and saith unto them, Peace be unto you.*—John xx. 19.

1. He had conquered peace for Himself; His was the peace of complete victory. He had "risen" above all enemies.

2. His disciples have the peace of surrender to Him. We rejoice to give up all doubt and aloofness. We lie at His feet submissive and happy.

#### The Breath of the Risen Savior.

*He breathed on them, and saith unto them, Receive ye the Holy Ghost.*—John xx. 22.

The breath is the nearest sign of life; the first cry of the new-born babe; the proof of revival from fainting sickness. Even the faint sigh of the weak and weary is a tender appeal to sympathy and love.

This natural breath Christ uses as the symbol of the life divine which He inspires. When the last natural breath is breathed out, the life ends; but when the first breath of Christ is breathed in, life takes on divine beauty and strength.

The breath is the sign not only of life, but of strength and vigor. The disciples were weary and needed heartening, and the breath of the Lord was no ghostly chilling wind from the tomb "from unassumed spaces blown"; but an inspiration of morning life, with all the vigor of mountain breezes and all the freedom of the broad winds of the sea.

#### The Higher Life Revealed by Christ.

*Thou hast made known to me the ways of life.*—Acts ii. 28.

1. There are ways of the world, which one learns by common experience. They are hard, narrowing, unsatisfying.

2. The ways of the world lead into the ways of death: "The end thereof are the ways of death"; disappointing, heart-breaking, despairing.

3. There is a way above the way of the world, and it leads to life whose ways are worthy, hopeful, brave, loving, and full of joyful peace.

#### Freedom from Destructive Influences.

*No more to return to corruption.*—Acts xiii. 34.

1. Much of our present life is a struggle against debasing and destructive influences. A brave man resists these, seeing and valuing the higher things, but he is continually liable to be overborne by them.

2. Our Lord not only resisted them with unfailing success, never once letting them get the better of Him, but He gave an example of rising completely and permanently above them, His resurrection showing His triumph over even the form of evil.

3. He calls us to share that complete victory. We may be "risen with

Christ" even here and now, with an assured triumph over sin.

#### The Risen Lord in Our Daily Life.

*Jesus himself drew near and went with them, but their eyes were holden that they should not know him.*—Luke xxiv. 15, 16.

1. Their failure to recognize Him did not destroy the fact of His actual nearness. He was really risen and walking beside them. He was even able to speak to them and help them.

2. It would have been a happier thing for them if they had promptly recognized Him. Their dull discouragement made them slow to understand even His teaching. They understood enough to make their "hearts burn," but had they known Him, what a pathway of glory that Emmaus road would have been!

3. They came to this at last, just before He left them. At last their eyes were opened.

#### RESURRECTION RESULTS.

##### The Morning of a New Life.

*When the morning was now come, Jesus stood on the shore, but the disciples knew not that it was Jesus.*—John xxi. 4.

1. Christ rose, as the morning came, whether men knew it or not. His resurrection was independent of their knowledge or ignorance, in the regular movement of time as God orders it.

2. Christ has a spiritual resurrection as the night of the world passes away; and more and more He is a living Christ in might, and providence, and in the movements of human thought.

3. But some good men fail to recognize Him, and the serious question for us is whether we see the risen Christ in the world about us.

4. There is much of this risen Christ that we can see in the world and in our own lives.

5. To see it will strengthen and uplift us as it did the disciples of old.

**Victory in Death.***He will swallow up death in victory.—**Isa. xxv. 8.*

1. Some earthly victories are worth dying for. Wolfe died content knowing that the enemy was in flight. The awful slaughter of war is worth while if it wins the success of a great and good cause.

2. God's victory is not ruthless, but full of tender sympathy. It is according to His thought to pension the widows and care tenderly for orphans of soldiers.

3. We have assurance in Christ beyond what Isaiah had, as we read of Jesus and Lazarus. One victory over death is celebrated in heaven. "Thou didst open the kingdom of heaven to all believers."

**Christian Progression.**

*These are written that ye might believe that Jesus is the Son of God, and that believing ye might have faith through his name.—John xx. 31.*

1. The basis and ground of Christian progression is the testimony to a risen Lord.

2. The condition of Christian progression is faith in Him.

3. The end of Christian progression is life through His name.

**Faith and Christian Character.**

*Blessed are they that have not seen and yet have believed.—John xx. 29.*

The trials of Christ's humiliation were gone by, and their need of faith without sight was a thing of the past.

The unbelief even of Thomas was overcome, and overcome not by coarse demonstration but by love.

Yet even then, in conditions beyond common trial and comparatively ideal and complete, and looking forward to Christian character as it is always to be, Christ declared the need of faith. The believing spirit is essential.

**Faith Risen Above All Contradiction.**

*The Lord is risen indeed.—Luke xxiv.*

34.

1. This text is the common Easter-morning salutation of members of the Greek Church. As neighbors meet one says, "The Lord is risen!" and the other answers, "He is risen indeed!" It is a happy usage, fitted to cheer one who is trying to lay aside his doubts and fears and be a new Christian.

2. Most of the disciples had heard that Jesus was risen, but did not fully credit the report; but here was an expression of assurance that the report was certainly true. So most of us believe in vital religion in a way, but we need and can have a renewed and deepened assurance.

3. A faith thus risen above questioning and above faith's perplexities takes hold of life's work with a new strength, and rests back in the strong conviction of the sober second thought, agreeing with what is true *after all*.

**Our Devotion to a Savior Whom We Never Saw.**

*Whom not having seen ye love; in whom, tho now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.—1 Peter i. 8.*

The best part of us is unseen: our hopes, affections, convictions, principles, resolutions; and, as we grow older, our memories. In this unseen realm is our best life; and into this we admit in some part those whom we truly love.

In his resurrection our Lord retained the reality of his strong and helpful life, yet entered really into our inner life, to hold his place henceforth as our nearest helper and ruler in this larger and better part of us.

**Christ's Parting Gift.**

*Peace I leave with you.—John xiv. 27.*

These were not His last words, but they anticipated the parting and expressed its spirit:

1. No trouble.
2. No fear.
3. Christ's living love.

## SUGGESTIVE THEMES AND TEXTS.

## Texts and Themes of Recent Sermons.

1. The Minister and Civic Righteousness. "My kingdom is not of this world."—John xviii. 36. By Rev. U. G. Foote, Louisville, Ky.
2. The World's Cry to the Church for Help. "Come up to us quickly and save us and help us."—Josh. x. 6. By A. R. Holderby, D.D., Atlanta, Ga.
3. Reserve Power in Religion. "That ye might be filled unto all the fulness of God."—Ephes. iii. 19. By Rev. John E. White, Atlanta, Ga.
4. Why Some Men Succeed in Life. "And it came to pass in those days that he went up into a mountain to pray, and continued all night in prayer to God."—Luke vi. 12. By Charles H. Parkhurst, D.D., New York City.
5. The Disobedience of Inaction. "He left nothing undone of all that the Lord commanded."—Josh. xi. 14. By Donald Sage Mackay, D.D., New York City.
6. Man's Ignorance of Himself and God's Perfect Knowledge of Man. "For we know in part."—1 Cor. xiii. 9. "Thou knowest my down-sitting and mine up-rising; thou understandest my thought afar off. . . . Thou hast beset me behind and before. . . . Such knowledge is too wonderful for me."—Psalm cxxxix. 2-6. By Newell Dwight Hillis, D.D., Brooklyn, N. Y.
7. Requiring the Other Man to be Good. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. v. 16. By Rev. D. M. Wilson, Brooklyn, N. Y.
8. The Cross of Christ the Key of Paradise. "We preach Christ crucified."—1 Cor. i. 23. By Rev. George J. Burns, Philadelphia, Pa.
9. Christian Philanthropy; or, Love Working Manward. "Go, and do thou likewise."—Luke x. 37. By David Gregg, D.D., Brooklyn, N. Y.
10. The Problem of Pain. "And we know that to them that love God, all things work together for good."—Rom. viii. 28. By Rev. Henry T. Colestock, Madison, Wis.
11. The Puritan Strain. "A people whom I have not known shall serve me."—Psalm xviii. 43. By William R. Huntington, D.D., New York City.
12. A King in Chains, or The Bondage of Sin. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey: whether of sin unto death, or obedience unto righteousness?"—Rom. vi. 16. By Rev. E. L. Powell, Louisville, Ky.
13. The Dialog of the Dead. "And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded if one rise from the dead."—Luke xvi. 30, 31. By Rev. Samuel Zane Batten, Morristown, N. J.
14. The Law of Reciprocity. "Give and it shall be given unto you."—Luke vi. 38. By J. A. Canfield, D.D., Brooklyn, N. Y.
15. The Ideal Shepherd of the Flock. "For their sakes I sanctify myself."—John xvii. 19. By John Humpstone, D.D., Brooklyn, N. Y.

## Themes for Pulpit Treatment.

1. The Christian Talisman. ("And if any man say aught unto you, ye shall say, The Lord hath need of him."—Matt. xxi. 8.)
2. Parental Anxiety and What to Do with It. ("And behold there cometh one of the rulers of the synagog, Jairus by name; and when he saw him, he fell at his feet."—Mark v. 23.)
3. Prayers One would Not Wish Answered. ("When Simon Peter saw it, he fell down at Jesus's knees saying, Depart from me for I am a sinful man, O Lord."—Luke v. 8.)
4. The Man for the Time and the Time for the Man. ("Then Jesus said unto them, My time is not yet come; but your time is always ready."—John vii. 6.)
5. Providential Overrulings of Human Error. ("And the patriarchs, moved with envy, sold Joseph into Egypt; but God was with him, and delivered him out of all his afflictions, and gave him favor and wisdom in the sight of Pharaoh, King of Egypt."—Acts vii. 9, 10.)
6. Sin's Treasury. ("But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God."—Rom. ii. 5.)
7. The Holy Place of God. (Know ye not that ye are the temple of God; and that the Spirit of God dwelleth in you?"—1 Cor. iii. 16.)
8. The Quickening Power of Example. ("For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago: and your zeal hath provoked very many."—2 Cor. ix. 2.)
9. A Christian's Calvary. ("And they that are Christ's have crucified the flesh with the affection and lusts."—Gal. v. 24.)
10. Hearing, Trusting, Sealing; or, The Divine Order in Salvation. ("In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with the Holy Spirit of promise."—Ephes. i. 13.)
11. Heaven's Citizens and their Expectation. ("For our conversation [lit., citizenship] is in heaven; from whence also we look for the Savior, the Lord Jesus Christ."—Phil. iii. 20.)
12. Sorrow, a Part of a Christian's Commission. ("That no man should be moved by these afflictions; for ye yourselves know that we are appointed thereunto."—1 Thess. iii. 3.)



## HELPS AND HINTS SECTION.

## A BUNDLE OF CHURCH LETTERS.

BY REV. FREDERICK W. PALMER, AUBURN, N. Y.

*I commend unto you Phoebe our sister, who is a servant of the Church that is at Cenchreae, that ye receive her in the Lord, worthily of the saints.—Rom. xvi. 1.*

It is a far cry in time and space from this ancient and apostolic Church letter to those which are familiar everywhere in this day and age. So universal a usage deserves a monograph rather than an essay. The subject has practical bearings, if one happens to know how many members are dropped from time to time from church-rolls, not for misconduct but just lost to knowledge. A denominational paper tells of a letter of membership recently handed in which has been kept in the recreant member's possession fifty-three years. The Church can not spare these deserters. Like ocean derelicts they are a menace to other craft. Many of them can be reclaimed and put in commission. A little girl rummaging in a trunk found a certificate which her mother had neglected to present to the church into whose neighborhood she had moved, and the zealous little Christian rushed to her mother, calling, "Oh, mama, I have found your religion in your trunk!"

There is high Scriptural warrant for letters of dismissal or credence. The Ephesian brethren recommended Apollos by letter to the disciples of Achaia (Acts xviii. 27), and Marcus was certified by the apostle to the Colossian saints (Col. iv. 10), while Paul rejoices for himself that he is so well known as not to need "epistles of commendation" (2 Cor. xxxi). The Apostolic Constitutions, Book II., dating before 400 A.D., direct in Section 7:

"If any brother, man or woman, come from another parish bringing recommendatory letters, let the deacon be the judge of that affair, inquiring if they be of the faithful and of the church, whether they be not de-

filed by heresy, and besides whether the party be a married woman or a widow. And when he is satisfied in these questions that they are really of the faithful and of the sentiments in the things of the Lord, let him conduct every one to the place proper for them."

It is said to have been agreed by the bishops at the Council of Nicæa that letters should be marked by the initials of the Trinity, II.V.A.II.; sometimes the seal of the bishop was affixed or a commendation for charitable aid included. It witnesses to the extent and value of the practise that Julian admired these Church letters and wished to reorganize heathen society on this plan for the benefit of non-Christian travelers. Tragic necessity demanded certificates when Christianity was driven into the caves of the earth, and wolfish minions of cruel emperors or a hateful populace sought entrance to the meeting-places. A stranger must bring credentials. Heresy must also be guarded against. We read in Gal. ii. 4 that false brethren had been "unawares brought in" and troubled the Church. The usage must have contributed also to a sense of unity between the scattered churches planted in remote parts of the empire.

It would be interesting to search the methods of certifying believers in the Middle Ages and to trace their development among the Protestant churches. But let me give a few specimens from my present-day collection gleaned for their interesting testimony to the variety in form, the brotherhood of faith, and the world-wide distribution of Christ's true churches.

Here is one lately come from the capital of the first Christian emperor:

"This is to certify that the bearer, L. T., is a member in good and regular standing of the United Armenian Evangelical Church of Constantinople, and at his own request is hereby dismissed and commended as a broth-

or beloved to the fellowship of the Central Presbyterian Church of Auburn, N. Y. On behalf of the Committee of the Ev. Church of Constantinople. Signed H. D."

Next is an expansive tissue-like rice-paper document from Japan, duly sealed, but which our hapless session could read only by a translation, viz.:

"The Letter of Dismissal. — Kumataro, Sasao. According to the request of the above-mentioned, a member of this church, we send this letter of dismissal to you, earnestly requesting you to receive him into your Church. 5th month of the 28th year of Meiji. Nippon Inkiyubashi Pres. Church. Signed, Elders S. M., T. Y. To the C. P. Church, City of Auburn, U. S. A."

I think the briefest and the longest official forms I know of are respectively as follows:

"United Presbyterian Church. Members Disjunction Certificate. No. 1248. 12 Craig Park, Glasgow, 16th of April, 1894. It is hereby certified that Mr. T. C. S. left Albert Street Congregation, Glasgow, in full communion with the United Presbyterian Church, at date. Signed A. B., Minister." (To this letter a return form and suggestions were attached.)

The other is a formidable combination of passport and letter which proclaims a state church, of which the following is a translation:

"Certificate. Mr. C. E. B. and his wife, M. C. C. E., were united in matrimony the 10th of July, 1897. Husband born December 13, 1869, in Malmo, has been vaccinated, is baptised, is confirmed in the Swedish Church, and possesses good knowledge in the Holy Bible, has been admitted to the Holy Communion according to the rites of the Swedish Church, and is still admitted, enjoys the confidence of his fellow citizens. (Then follows the same detailed record of the wife.) Both move to United States of America. Maria Magdalena Church of the City of Stockholm, the 18th of July, 1897. Signed A. E., Pastor."

Some practical problems meet us. How shall we safeguard the sheep in their transit from one fold to another where so often they take to the wilderness and are lost to the visible, and, alas! we fear to the spiritual Church? An appalling mortality record could be compiled from church-rolls of members not dead but gone before. Careful following of a few obvious rules would remove much of the evil:

First, scrupulous care by pastor and officers for all absenting and backsliding members. Seldom does the minister sufficiently realize that the very ones least in evidence and hardest to reach are those whom Christ said He came to seek and save. It is your duty occasionally to leave the ninety-and-nine in the fold, etc. At least annually every absentee should be communicated with. "The absentee list" of the Presbyterian Church and other like provisions are a dangerous device if they excuse a pastor from strenuous care for this ecclesiastical submerged tenth.

Second, all persons removing permanently should be affectionately persuaded to transfer their membership and may be given pure, tactful counsel as to the church to be chosen; and the letter of dismissal when granted should be accompanied by such evidences of pastoral interest as shall sanctify the act of removal. The dismissing church should promptly communicate with the church to which the letter is granted, advising of the fact, and if no church is specified, we should inform some church convenient and of good report and bespeak their interest in the newcomer whose name and address we thereupon state. In this connection there is something to be said for the non-communicants. A successful pastor in Schenectady, N. Y., notified me of a newcomer in the following blank form:

"Rev. ...., Pastor of..... Mr. J. W. A. has moved from here to your city and is residing at 5 Poplar Place. We would be glad if you would call and invite him to your church. Faithfully yours,  
"A. R. S."

And upon the back were a few earnest words, stating the conversations had in the past with this seeker for the light and an expressed desire that I might help him find Christ. Could anything be more helpful and appropriate?

Of course every pastor and church will keep an eye on newcomers within

the natural bounds of the congregation or that may be legitimately regarded as prospective parishioners, and extend them a welcome not only formal and definite, but alive with friendliness and fellowship. In every congregation are persons who have been tardy in identifying themselves with some church, and who should be tactfully but earnestly counseled as to the privilege and duty. I append a form which has been used as such a reminder:

"DEAR FRIEND: You have formerly elsewhere publicly confessed Christ. I trust that you are now not less His follower, however many imperfections in service you may feel obliged to acknowledge, and that you are loyal to the Kingdom of God on earth. Believing also that you cherish a real interest in this church where I am glad Providence has made your home, I would earnestly and cordially invite you to present letters or certificates at the earliest convenient day and enter publicly into fellowship with us, so that you may feel the fullest sense of membership and responsibility and that no duty may be left undone and no benefit unshared. And for myself and the church I promise you our friendly fraternal and pastoral interest and affection.

"The next communion occurs... To secure letters it is well to apply to the home church a week or more in advance.

"Sincerely yours,  
"———."

Most churches especially reserve the right and duty of oversight upon the dismissed member until he is actually received into the new church. The suggestions made above faithfully followed will give this, which is usually a dead letter, some vitality. There are provisions in all denominations for discipline. This should not be neglected. Particularly the milder degrees, such as official or pastoral admonition, are greatly blessed to the return of the weak and unfaithful. As to receiving members on dismission whose letters have been outlawed or are qualified in language, let charity and patience govern. On the other hand, beware of granting dismissal as an easy escape from proper care of a questionable case; but remember that a request for a letter may be a sign of grace working in the heart.

No unkindness is shown in declining to receive letters from a church which avowedly discards tenets held as essential by the receiving church. Rev. Joseph Tracy tells in 1840 of a young man who presented such a letter to a pastor (Presbyterian) in New York, and was "told with plain kindness that something more was regarded necessary for true church-membership, and that his case must be deferred. Soon afterward he expressed warm gratitude and testified that it was the means of his conversion." But let the greatest care be exercised that shibboleths be not multiplied. Give affectionate counsel and clear instruction, and then if possible receive, trusting to the Spirit's teaching to illuminate and correct errors in the faith.

A further suggestion. We need a revival of the apostolic usage of letters of temporary credence. Commercial travelers and all voyagers might well carry such a document, thereby honoring the cause and keeping by them a reminder of their supreme allegiance to the kingdom of God. Uncle Sam's passport has its message of patriotism to its holder. I have in my bundle a copy of the Mount Holyoke Wayside Covenant to which fellowship I have dismissed some of our college girls. It may serve as an admirable model to colleges and schools for some vehicle of definite religious responsibility:

"Congregational Church of South Hadley. We students and members of Mount Holyoke College do solemnly vow the Lord Jehovah to be our God and Jesus Christ to be our Savior. We recognize that the obligations of the Christian Church can never be relaxed and that the service of the church should always be our joy. We do now in the presence of God and these witnesses renew our covenant of Christian consecration, and altho retaining our membership elsewhere, we do promise during our days of study here to make this local church our church home, to participate in its ordinances, and to promote its faith and fellowship."

And now a closing reflection. The immortal welfare of the wandering church-member's soul gives our subject a sacred importance. But there is

another consideration which seems to lift it to the plane of very high vision. I have two letters in my sheaf which I cherish with a personal regard. They are from folds which some of us sometimes accuse of unbrotherly assumptions:

"First Baptist Church....., N. Y. To the Central Presbyterian Church, Auburn, N. Y. Dear Brethren: The bearer hereof, Mrs. H. B., who is a member with us in full fellowship, having asked for a letter of dismission to unite with you, we hereby grant the request, and add our hearty commendation to your love and watchful care. By order of the Church, W. W. G., Clerk. Valid for six months. June 6, 1897."

"....., N. Y. June 26, 1896. Dear Mr..... Until she left.....for Kansas Mrs. C. S. was a member in good standing of the Protestant Episcopal Church in that village. I am sorry of course to hear that she is on the point of leaving the church in which she was born and brought up, but seeing that she has so decided there is no one to whose care I would more willingly intrust her than to yours. I am very faithfully, W. H. C. (Rector.)"

And to these two fragrant with fraternity I add a third from a denomination that one longs to see everywhere express this reverence for Christ:

"To the pastor and elders of the Central Presbyterian Church, Auburn, N. Y. Brethren: This certifies that Brother G. C. P. is a member of good standing of the First Universalist Church of ..... and upon his own request he is granted this letter of dismission from the same, that he may join the .....Church of Auburn. We cheerfully recommend him and prayerfully commend him to your care, with the hope that he may find within your fellowship those helpful in-

fluences of true spiritual grace which will enable him to honor the name and character of the Christ whom we all try to serve. Sincerely yours, O. M. H., Pastor."

It does not require these demonstrations of brotherhood to see in the universal usage of church letters a sign of a Christian unity underlying wide divergencies of doctrine. The lines of demarcation do not penetrate so deep but that there is a sense of essential oneness. Is not such a sheaf of letters partly an answer to our Savior's prayer "that they may be one"? Unity can not be pressed into or expressed in official formulas, but the spirit of it overflows any form and all limitations even the most expedient and necessary. And I am glad to go further and affirm that what seems the widest gulf in Christendom—viz., that between the Church of Rome and the Reformed churches—is actually bridged by a causeway of mutual respect, common belief, and official declaration, for does not the Roman Church recognize baptism *wherever* performed as sacramental, and has not the General Assembly of the conservative Presbyterian Church honored itself by affirming the validity of Roman Catholic baptism? One Lord, one baptism! By and by after we have all taken our Letters from the Church Militant to the Church Triumphant—the Church of the first-born in heaven—no, in a coming day that is to be on earth—shall we not have one spiritual communion, one faith?

## GREAT PREACHERS AS ILLUSTRATORS.

BY LOUIS ALBERT BANKS, D.D., NEW YORK CITY.

### Thomas Guthrie as an Illustrative Preacher.

It may be safely said that Dr. Thomas Guthrie, the great Scotch preacher of his age, was the most eloquent man in Europe of his day. We find in him a very remarkable combination of an intellect as clear as the sun-

light with a heart full of electric fire. His sermons no more clearly betray the genius of a great mind than they do the sympathies of the tenderest heart. It is a rare thing that so splendid a mind has been wedded to so gentle and gracious a heart. No man can read Guthrie's sermons without a feeling of sadness that he is gone from the earth,

and marveling at what it must have been to hear him.

It is certainly a significant thing that this man, so marvelously equipped for the work of the Gospel ministry, should have given so much attention and care to the illustrations with which he illuminated his discourse. Not even Mr. Spurgeon used more frequent illustrations than are to be found in the printed sermons of Thomas Guthrie. If any man could have been independent of illustrative help, surely it would have been this man of eloquence and genius. But his printed sermons bear abundant testimony that Guthrie regarded appropriate illustrations as of the very highest importance in effectively conveying his message to his hearers.

In the limits to which I am necessarily confined in this article, I can choose only here and there a precious stone from the casket of jewels before me. Guthrie was peculiarly happy in his historical illustrations, of which he made frequent use. Take this one illustrating the Christian's resource in time of trial:

"There was a British regiment once ordered to charge a body of French cuirassiers. The trumpets sounded, and away they went boldly at them; but not to victory. They broke like a wave that launches itself against a rock. They were sacrificed to traders' fraud. Forged not of truest steel, but worthless metal, their swords bent double at the first stroke. What could human strength, or the most gallant bravery, do against such odds? They were slaughtered, like sheep on the field. And ever since I read that tragedy, I have thought I would not go to battle unless my sword were proved. I would not go to sea with anchors that had never been tried. But of all things for a man's comfort and peace, what needs so much to be proved as his faith—its truth and genuineness?"

Many men fall in the use of illustrations because they do not put work enough on the telling of a story. Guthrie tells his story with as much care as he devotes to any other part of his sermon. Take this one illustrating the superior value of personality to appearances:

"A man who rose on the wings of genius

from obscurity to the highest fame was, on an occasion of a visit to Edinburgh, walking with one who plumed himself on his wealth and rank and ancient family. As they strolled along the street, Burns—for of him I speak—encountered a country acquaintance, attired in rustic dress; he seized him by the hand, and, leaving his companion offended and astonished, he linked his arm in the rustic's and, with a manner that bespoke esteem and admiration of his humble friend, the poet made his way through the brilliant crowd that worshiped his genius and ruined his morals. On returning, he was met with expressions of surprise that he could so demean himself, and stoop to walk the streets among his fashionable admirers with one in such a vulgar garb. 'Fool,' said Burns, his dark eye flashing, and his soul rising above the base pleasures and pursuits he had sunk to in high society, and returning to his own native region of noble sentiments; 'Fool,' he said, 'it was not the dress, the peasant's bonnet and the hoddie gray, I spoke to, but to the man within; the man, who beneath that bonnet has a head, and under that hoddie gray a heart, better than yours, or a thousand such as yours.' Nobly said! A true distinction—too often forgotten, between the man and his externals!"

The same evidence of great care in the clothing of the illustration is in the following:

"Years ago a trial took place in the highest judicial court of our country, which shook this kingdom to its center, and drew on it the eye of the world. A queen was on her trial. On that occasion, a great man, with the passions and power of a crown arrayed against him, stood up boldly in her defense, and, confronting royalty as a rock confronts the surging sea, flung back the threats with which they attempted to deter him from his duty, saying, with defiant air and attitude, 'An advocate is to know no person on earth but his client.' But a judge is not even to know the client. He is to know nothing but the cause. It appears, however, that such judges did not preside in the court that incurred the censure of St. James."

And then he proceeds to quote that great passage in the Epistle of James condemning a difference in the treatment of rich and poor in the Church.

Guthrie knew the value of the unusual and the surprising in the matter of an illustration. And I would like to say here, by the way, that it is always well to cut out or take note of any unique and astonishing thing that occurs in the world, for the day is sure

to come when that will be valuable as an illustration. But often an illustration is powerful because the moral drawn from it is unexpected. Take this case in which Guthrie is desiring to illustrate sudden conversion:

"One of the greatest marshals of France had for his opponent in a civil war the Prince of Condé. In him, Turenne found a foeman worthy of his steel—the only man indeed who could rival him in military genius, moving troops, the arrangement and fighting of battles, sudden surprises, and successful attacks. One night, when the Prince was supposed to be many leagues away, Turenne lay sleeping securely in his camp. He was suddenly aroused to hear in cries and shouts, the roar of musketry and cannon, the sign of a midnight assault. Hastening from his tent, he cast his eye around him; and at once discovering, by the glare of burning houses, the roar of the fight, the skill with which the attack had been evidently planned, and the energy with which it was being executed, the genius of his rival, he turned to his staff, and said, 'Condé is come!' Now, in some cases, especially of sudden conversion, the advent of faith may be as certainly pronounced upon. The peace of death is broken, conscience awakes, sin appears exceedingly sinful, empty forms no longer yield any comfort, carelessness about divine things gives place to all-absorbing and intense anxieties. Death seems crowned with terrors, Sinai clothed with thunders, and exclaiming, 'What shall I do to be saved,' the trembling soul hies to the Cross, claps it, clings to it, to cry, Lord, save, I perish; in such circumstances you can safely say conversion is come, salvation come, Christ come."

For an almost ideal way of putting forward a historical incident illustrating a spiritual truth this one may be well studied:

"There is a story of a brave sacrifice once made to save the life of a king. The battle had gone against him. Separated by accident from his followers, he was hard bested; a swarm of foes pressed on him—their swords ringing on his helmet and each eager to obtain the honors that were to reward his capture or death. He dies unless some one dies in his room. A chivalrous follower sees the peril; spurs his horse into the thick of the foe, shouting as he whirls his bloody battle-blade above his head, 'I am the king!' and thus turned against his own bosom the swords that had otherwise been buried in his master's. A generous, heroic sacrifice! Yet but a faint shadow of what He offered who lay down His life a ransom, not for His friends, but His enemies; dying,

the just for the unjust, that we might be saved."

Thomas Guthrie added to his sermons many a little touch skilfully brought out in his illustrations which must have kept his hearers always alert. It is a great art and always worth considering. No man with the preacher's instinct will need to have specially pointed out what I mean in the following example:

"There was a man in Scotland once so in love with prayer that he was wont to retire to his old church in the town of Ayr, and spend whole nights upon his knees, till, it was said, they grew hard as the stones he knelt on. But what made the knees callous, softened and sanctified the heart; inspiring it at the same time with heroic courage. Fit mate of her, John Knox's daughter, who, on King James offering to set her husband free if he would own the King's supremacy within Christ's church, replied, as she held out her apron, 'I would rather keep his head there.'"

I have time to give only one example of the way Guthrie sometimes makes his discourse effective by piling one illustration upon another until the weight breaks down opposition:

"A connoisseur in painting, so soon as the dust of years and neglect is wiped from a fine old picture, can tell whose hand laid these colors on the canvas—the works of each of the great masters having a character of their own. In like manner an antiquarian, tho history is silent on the subject and no date stands carved on the crumbling ruin, can tell when this tower was built, or that arch was sprung—the architecture of every age being marked by features peculiar to itself. And, to pass from small things to great, so distinguished are God's works by features all their own—evidences of divine goodness, power, and wisdom—that a Bedoueen when asked how he knew there was a God when he had never seen him, had good reason to look with surprise on the skeptic, and reply, as he pointed to a footprint in the sand, 'How do I know whether it was a man or camel that passed my tent last night?'"

THE ship of morality draws too much water ever to ride into the harbor of salvation. No one ever was or ever will be able to enter with her. Her keel always reaches too far down. A lighter craft must be obtained, or you will be forever outside of moorings.—*Henry Ward Beecher.*

## SEED-THOUGHTS AND GOLD NUGGETS FOR PUBLIC SPEAKERS.

BY ARTHUR T. PIERSON, D.D.

## Seed-Thoughts for Sermons.

## "ABBA, FATHER."

THE expression "Abba, Father" (Rom. viii. 15; Gal. iv. 6) combines the Hebrew "Abba" and the Greek *πατερ*. Compare Rev. i. 7, where we have the Hebrew "Amen," and the Greek "even so"—*ναί*. Whether of Jew or Gentile the voice and language, the Spirit really utters the cry. And the believer's cry was first that of Christ Himself (Mark xiv. 35).

## "BEGGARLY ELEMENTS."

The words "weak" and "beggarly"—*ασθενή, πτωχα*—express the two defects of all mere rudiments, such as are found in the outward and formal rites of worship and service. These, whether Gentile or Jewish—conceding the vast superiority of the latter—are only rudimental and elemental. The Jewish ceremonies and rites, the Sabbatical days, sacred first and seventh months, festival times—Passover, Pentecost, and Tabernacles, and Sabbatical years—all were a *parable* of the true—the letter of which killeth, but the spirit of which quickeneth. To pursue these for their own sakes makes formalists and literalists and hypocrites; to use them as a means unto holiness alone makes them profitable. They are "*weak*," as powerless to justify, redeem, save, or sanctify; they are "*beggarly*"—a strong word to express the poverty of a mendicant—as unable to confer any riches. The contrast is with all-powerful and divinely enriching grace.

THE MORAL MEANING OF THE  
MIRACLES OF CHRIST.

Manifestly they have a twofold significance: first one of *attestation*, and secondly of *illustration*.

First of attestation of Christ as the Messiah-prophet. He spoke with such

words as man never spake, and these demanded, as their complement and correlation, works such as man never wrought. This was the current expectation of the people. As they saw His miracles they said among themselves, "When the Christ cometh will he do more miracles than these?" (John vii. 31). And Nicodemus said with confidence: "We know that thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him." Our Lord Himself seems to have referred to these miracles as the signs whereby the Father had sealed Him and His ministry.

But the second and far greater purpose of His miracles was to demonstrate and to illustrate *His power over all spiritual ailments*. This is directly taught in Mark ii. 10: "But that ye may know that the Son of Man hath power on earth to forgive sins, . . . I say unto thee, Arise, and take up thy bed, and go thy way into thine house." A little further on in the same chapter He expressly likens sin to sickness and says, "They that are whole have no need of a physician, but they that are sick"; and he declares Himself the soul-physician who came to call men to repentance and so remedy by this bitter medicine their spiritual maladies.

So looked at, His miracles acquire a new beauty and deep meaning. We can understand now His *economy* of miracles—not performing them needlessly, simply to exhibit power or satisfy the clamor for a sign, but giving forth His supernatural power only when the purpose justified it. Hence also His miracles were miracles of *love* and not simply of *might*. All of them are wrought for a benevolent end. They are to heal and help and comfort and bless. We see also why they were so *varied* in character. There are about twenty-four distinct classes of them,

and they cover every sort of bodily ailment—blindness, deafness, dumbness, leprosy, palsy, fever, impotence, deformity, infirmity, withered members, mayhem, and extend even to demon-possession and raising the dead. This variety is in order to show that His power extends to an equally varied need of the spiritual man. All these ailments are plainly *typical*, and their beautiful fitness to set forth the spiritual sickness and deformity is at once apparent.

For example, blindness—how exact the correspondence with the mind, veiled by prejudice, or incapable of discerning spiritual truth, or voluntarily closed, lest the light should flash conviction upon the soul. Deafness—what a type of the disobedient spirit that turns away from God's teaching and becomes dull and callous to His invitations and warnings. Dumbness—how appropriate to express the loss of the power or the will to bear testimony for God, to speak in His name. Leprosy was to the Jew the walking parable of sin and judgment. He saw in it the hopeless uncleanness which no self-effort could remove, and which already bore upon it the curse of God and separation from all that is pure and holy. Palsy is the most natural expression of lost power—impotence. The nerves of sensation or motion, or both, no longer respond to the behests of the will, and the man can not walk, or perhaps move. Fever—how well that speaks to us of that heat of passion, or lust, or anger, that is in the blood, and must run its course unless the touch of Christ gives healing. Infirmity and deformity, a maimed body, and especially a dead body, suggest at once exact correspondence to the evil and awful destruction wrought in us by sin. And there is no form of sin, or of the suffering and disaster consequent upon sin, which may not find its close counterpart in some of the physical ailments which our Lord so marvelously healed.

Christ's miracles, moreover, suggest

the *character of His cure*. His healing was by a word, or by a touch, or both; and it was marked by three great characteristics: immediateness, completeness, and permanence. 'Straightway' is Mark's great word. No sooner was the healing sentence spoken than immediately the result was apparent. He spake and it was done, even tho at a distance, as in case of the son of a nobleman of Capernaum (John iv.). Those whom He healed were at once made perfectly whole, and there seems to be but *one* exception, where a second touch was needful to perfect the cure (Mark viii. 24). And He could say to the evil spirit, "Come out of him and enter *no more into him*"—making the cure perpetual.

Another lesson is taught by these miracles: the conditions which *in man* are necessary to the healing power of Christ; and here again they seem to be threefold: first *confidence*, second *obedience*, and third *testimony*. "Believe ye that I am able to do this?" A measure of the confidence of faith seems to have been generally, if not uniformly, a condition of cure. Certainly we know that unbelief limited, if it did not make impossible, the help and healing. Faith seems to be the *receptive* side of miracle-working, without which the *impartive* side is valueless; just as the light of the body is the eye, because that is the organ that makes light available. To him who has no eye it is as tho there were no light. To him who has no faith it is as tho there were no power.

Obedience is equally essential—in fact, the obedience of faith is faith's natural expression. On this pivot everything turns. We are to *do the impossible* at His command. He says to the palsied man, "Rise, take up thy bed and walk." That is just what he can not do. How can the man whose very trouble is that he can not move, rise and take up and carry what takes up and carries him, and how at once acquire the lost art of walking? The answer is, Christ's *commandment is an enablement*. We are not to take counsel of our fears or



failures or felt helplessness. It must be our assurance that because He commands we can perform; and the strength comes when the faith obeys, and continues while the eye is upon Him, as Peter found when he walked on the water to go to Jesus. As long as his eye was upon the Master, he did what the Master did.

Testimony seems to be associated with continued blessing. "Go home and tell thy friends." "Go show thyself to the priests," and above all "glorify God." There is a witness to be borne by every saved and sanctified soul, to God first of all in praise, and to man, next, in testimony to saving power. And in many cases our blessings fail of permanence, and we relapse into sin, if not collapse into apostasy, because we have been unfaithful in testimony.

Jesus Christ is "the same yesterday and to-day and forever." The change is not in Him, but in us. If His power is restrained it is because we are restrained. We do not believe, trust, expect, and hence we do not receive. Let him ask in faith nothing wavering—for the double-minded and unstable soul has no reason to think he shall receive anything of the Lord. His faithlessness insults God and makes large blessing impossible. But it may be safely affirmed that what, on Scriptural grounds, we ask and expect God to do in us and for us, never fails. Even if our faith goes unwittingly beyond His promise, and ventures to ask and expect what we are not warranted in asking and expecting, there is reason to believe that God as often goes beyond His promise, so that the faith exercised in Him, even tho' it be mistaken in its supposed warrant, may not fail of reward. It yet remains for God to show what great things He can do for a believer who *fully believes*, implicitly *trusts*, and unflinchingly *obeys* His word.

#### Nuggets of Gold from Many Mines.

Sometimes all we are called to exercise is the spirit of *resignation*. It is not our duty to shout "Praise the Lord" under every cir-

cumstance of life. The test and the standard of all things is in Jesus Christ, and He went down into His Gethsemane, not shouting "Halleluiahs," nor singing praises; He went down with a heart that was breaking, and He cried: "If it be possible let this cup pass from me, but Amen unto thy will; not as I will, but as thou wilt." And in most Christian men's lives they will find a great space between the Amen of Gethsemane and the Halleluiahs of glory. But the one thing is that the one spirit, the one purpose, the one whole bent and delight of the man's nature is to do the will of God.—REV. SAMUEL CHADWICK.

The Pope has a seal ring which makes his attestation on official documents. Each Pope, since the thirteenth century, has worn such a ring, and each has had his own. To prevent forgery, after every Pope's death his ring is broken to pieces with a hammer, and an entirely different one is made for his successor. How often must the aged Leo, as he uses this ring, think that perhaps on the morrow it will go under the destroying hammer!—PROF. AMOS R. WELLS.

Dean Alford, that noble and brilliant English scholar, lay on his death-bed. As weeping dear ones gathered round he said cheerfully: "Put these words on my tombstone: '*Deversorium viatoris Hierosolymam proficiscentis*.'—The inn of a traveler on his way to Jerusalem." The cradle is such an inn, the man's body is another, the grave is a third, and they are each for a single night.—*Ibid.*

The first lesson I learned was to be obedient. One evening when yet in my nurse's arms, I wanted to touch the tea-urn, which was boiling merrily. My mother bade me keep my fingers back; I insisted on putting them forward. My nurse would have taken me away from the urn, but my mother said, "Let him touch it, nurse." So I touched it; and that was my first lesson in the meaning of the word "liberty." It was the first piece of liberty I got, and the last which for some time I asked for.—RUSKIN.

We must moderate the violence of our criticism of the men who occupy high places. There have been noble, true, honorable men in this country who during the last three or four years have called Mr. McKinley traitor, murderer, and almost every vile name in the dictionary. I can not think that they have shown their truth and honor in their attitude toward the President. I do not believe, as some have charged, that they are responsible for his assassination; but it does seem to me fair to say this, that when some of the greatest, most distinguished literary and moral men in the country call him murderer and traitor, is it any wonder that some excitable fool translates these words into a bullet-shot?—DR. M. J. SAVAGE.

## SIDE-LIGHTS FROM SCIENCE.

BY REV. JAMES C. FERNALD, NEW YORK CITY.

*Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord.*—Jer. viii. 7.

March of Feathered Armies—The Air of Night Vocal with Bird-Calls—The Passing of Unseen Hosts.

"To the field student the season of migration is the most interesting of the year. The bird-life of a vast area then passes in review before him. The living in a temperate region, he may see birds whose summer home is within the Arctic Circle, whose winter haunts are in the tropics. Who can tell what bird he may find in the woods he has been exploring for years? The comparative regularity with which birds come and go gives an added charm to the study of migration. Their journey is not a 'helter-skelter' rushing onward, but is like the well-governed march of an army. . . .

"While migrating, birds follow mountain-chains, coast-lines, and particularly river valleys, all of which become highways of migration. Through telescopic observations it has been learned that migrating birds travel at a great height. The exact height remains to be determined, but it is known that many migrants are at least a mile above the earth. From this elevation they command an extended view, and in clear weather prominent features of the landscape are doubtless distinguishable to their powerful vision at a great distance. . . .

"Altho birds are guided mainly by sight, hearing is also of assistance to them on their migrations. Indeed, at night, young birds, who have never made the journey before, must rely largely upon this sense to direct them. It is difficult for us to realize that on favorable nights during the migratory season myriads of birds are passing through the dark and apparently deserted air above us. Often they are so numerous as to form a continuous stream, and if we listen we may hear their voices as they call to one another while flying rapidly onward."—CHAPMAN, "*Bird Life*," ch. iv., pp. 48-56 (A., 1900).

*This corruptible must put on incorruption.*—1 Cor. xv. 53.

Resurrection Not of Material Atoms—The Natural Contrasted with the Spiritual Body.

"I know that there are some who entertain a vague fear that these well-established facts of chemistry conflict with one of the most cherished doctrines of the Christian faith; but so far from this, I find that they elucidate and confirm it. I admit that they do disprove that interpretation frequently given to the doctrine of the resurrection, which assumes that these same material atoms will form parts of our celestial bodies; but then I find that this interpretation is as much opposed to Scripture as to science. The Savior Himself, in His reply to the incredulous Sadducees, severely rebuked such a material conception of His spiritual revelation, and the great apostle to the Gentiles, in his vision of the glorified body, distinctly declares that this body is not the body that shall be; but that, as the grain sown in the furrow rises into the glory of the full-eared corn, 'so when this corruptible shall have put on incorruption, and this mortal shall have put on immortality' [1 Cor. xv. 54], our natural body, sown in dishonor and weakness, will be raised a spiritual body, clothed in glory and in power. 'And as we have born the image of the earthy, we shall also bear the image of the heavenly' [1 Cor. xv. 49].—COOKE, "*Religion and Chemistry*," chap. iv., p. 100 [S., 1894].

*Whither shall I flee from thy presence?*  
—Psalm cxxix. 7.

The Viewless, All-Pervading Ether—An Emblem of the Infinite Divine Presence.

"We have now traced the atmosphere up to the point where it shades off into the ether that is supposed to fill all interplanetary space. As Dryden says:

"There fields of light and liquid ether flow,  
Purg'd from the pond'rous dregs of earth below."

"By interplanetary space we mean all space between the planets not occupied by sensible material. It is the same as interatomic space, or the space between atoms, except in degree, as the same substance that fills interplanetary space also fills interatomic space, so that all the atoms of matter float in it and are held together from flying off into space by the attraction of cohesion. What this ether is has been the subject of much speculation among philosophers, without, however, arriving at any definite conclusion further than that it is a substance possessing almost infinite elasticity, and whose ultimate particles, if particles there be, are so

small that no sensible substance can be made sufficiently dense to resist it or confine it. It is easy to see that a substance possessing such qualities can not be weighed or in any way made appreciable to our senses. But from the fact that radiant energy can be transmitted through it, with vibrations amounting to billions per second, we know that it must be a substance with elastic qualities that approach the infinite. Assuming that the ether is a substance, the question arises, How is it related to other forms of substance? This is a question more easily asked than answered. The longer one dwells upon the subject, however, the more one is impressed with the thought that after all the ether may be the one element out of which all other elements come."—ELISHA GRAY, "*Nature's Miracles*," vol. I., chap. vii., p. 65 (F. H. & H., 1900).

*When he prepared the heavens, I (wisdom) was there: when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decrees, that the waters should not pass his commandment: when he appointed the foundations of the earth: then I was by him, . . . rejoicing in the habitable part of his earth; and my delights were with the sons of men.—Prov. viii. 27-31.*

Order and Harmony of Earth's Machinery—Rise, Wear, and Replacement of Continents—Gigantic Forces in Delicate Adjustment—Man the Summit and Crown of Earthly Life.

"The greater part of the earth's machinery operates in a quiet manner, with something like the order of movement which we associate with the motions of the celestial bodies. Stedfastly, and without violence of a perturbing kind, the continents and mountain-chains rise up, the rivers and seas wear them down, and from age to age the great procession of life moves onward. That man is here to-day as the summit and crown of all the life through which he has come to his present state, is sufficient evidence that the terrestrial powers have never worked with such violence as to throw the delicate mechanism of organic life out of adjustment. If we could conceive the gigantic nature of the forces which act upon and within the earth, this order and harmony of the earth's machinery would appear to be one of its most startling features."—SHALER, "*Aspects of the Earth*," p. 46 (S., 1900).

*I am God and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand and I will do all my pleasure.—Isa. xli. 9-10.*

Perfection of Design of the Universe Shown by its Progressive Unfolding.

"In whatever sense, and on whatever grounds, we affirm the tenancy of our own frame by the soul that governs it, must we fill the universe with the ever-living Spirit of whose thought it is the development.' The very conception of evolution involves a beginning; and for that beginning, which *de facto* excludes all antecedent physical agency (otherwise it would not be a real beginning), none but a moral cause can be assigned. And thus the continuous uniformity in the evolutionary process, which some have regarded as explained by the laws that merely express it, really testifies to the perfection of the original design, the progressive unfolding of which has never needed a departure from it.

"I have never met with a valid reason for regarding the relation of the evolution-doctrine to the organic world as in any respect different from that in which it stands to the physical universe."—CARPENTER, "*Nature and Man*," p. 413 (Burt).

*He that formed the eye, shall he not see?*  
Psalm xciv. 9.

Perfect Adjustment for Light in the Human Eye—Man Copies afar off the Device of Nature.

"The iris is composed of two sets of fibers, the radiating and the circular. When the radiating fibers contract they pull open the margin of the pupil and enlarge the aperture. When the circular and concentric fibers contract they draw up the pupil, like a string about the mouth of a bag, and make it small. We may regard the radiating fibers as *elastic*, and as contracting *passively* by elasticity when stretched; and the circular fibers as contracting *actively* under stimulus, like a muscle. Further, the circular fibers are in such sympathetic relation with the retina that a stimulus of any kind, but especially its appropriate stimulus, light, applied to the latter, causes the former to contract, the extent of the contraction being of course in proportion to the intensity of the light. If, therefore, strong sunlight impresses the retina, the circular fibers immediately contract, the pupils become small, and a large portion of light is shut out. When the light diminishes, as in twilight, the circular fibers relax, the previously stretched radiating fibers contract by elasticity, and enlarge the

pupil. At night the pupil enlarges still more, in order to let in as much light as possible.

"Art, taking the hint from nature, and striving to be not outdone, has recently constructed for the microscope a diaphragm somewhat on this plan, and therefore called iris diaphragm. It is composed of many very thin metallic plates, partly covering each other, so arranged as to leave a polygonal or nearly circular hole in the middle, and sliding over each other in such wise that by turning a milled head in one direction they all move toward the central point and diminish the opening, while by turning in the contrary direction they all move away from the center and make the hole larger. This is confessedly a beautiful contrivance, but how inferior to the admirable work of Nature!"—*LE CONTE*, "*Sight*," chap. II., p. 88 (A., 1897).

#### Intelligent Design Manifested in the Human Eye—A Moral Certainty.

"In the human eye, then, as in the Walter printing-machine, we find a combination of a number of separate contrivances, each individually of the most elaborate kind, yet having most complete simultaneousness of action, all tending toward one common end, which is attained with a perfection not theoretically surpassable by our highest science. And the cumulative probability that the eye, like the machine, is the product of 'intelligent design,' tho not logically demonstrative, has a cogency not inferior to the 'moral certainties' on which we are accustomed to rely in the ordinary conduct of our lives."—*CARPENTER*, "*Nature and Man*," p. 497 (Burt).

*Mercy and truth are met together ; righteousness and peace have kissed each other.*—*Psalm lxxxv. 10.*

#### Union of Mildness and Power—Contrasted States of Oxygen—Emblem of Wolf and Lamb Dwelling in Peace—An Infinite Designer.

"Looking at it again, in the light of modern science, as merely the manifestation of the latent power of this bland and diffusive atmosphere, the truth seems almost incredible. To think that this [oxygen], the strongest of the chemical elements—which, altho a permanent gas, forms more than one-half of the solid crust of the earth, and is endowed with such mighty affinities that it is retained securely in this solid state—could have been so shorn of its energies as not to singe the down of the gossamer, and yet so tempered that its powers may be evoked at the will of man and made subservient to his wants! To me the double condition of oxygen is one of the most remarkable phenomena of nature. I ponder it again and again, with increasing wonder and admiration at the skill of the Infinite Designer, who had been able to unite in the same element perfect mildness and immeasurable power. It seems as if the millennium of the Hebrew prophet were prefigured in the atmosphere. 'The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them.' [Isa. xl. 9].—*COOK*, "*Religion and Chemistry*," chap. iii., p. 85 (S., 1894).

## EXEGETICAL AND EXPOSITORY SECTION.

### THE GRIP OF GRACE.—1 Cor.

XY. 10.

BY REV. HUGH ROSE RAE, THE MANSE, RYTON-ON-TYNE, ENG.

THAT most modest of royal chaplains, John Bradford, had a quaintness in his self-depreciation which has made it immortal. One anecdote presents him in a brown study, contemplating the melancholy procession which attended the man-slayer to his doom. "There," cried the pensive Puritan, "goes John Bradford but for the grace of God!" To his mind divine grace was a thing of singular strength, which had laid

and kept hold of him, restraining "the old man."

"By the grace of God I am what I am," explained Paul as he thought of the contrast of his earlier and his later days. To this grace he attributed his zealous labors. It was his motive power, the spiritual steam or electricity, which drove the outward man as a machine.

"*Dei gratiâ*," says every penny-piece, as it boldly champions the right by which at all events British "kings reign and princes decree." The laconic phrase means, "By the grace of God." It sets aside all the claims which are

wont to secure thrones—lineage, election, conquest. Mightier than sword, or vote, or blood is this strange power of divine grace.

A youth is sowing "his wild oats," as the phrase goes; and very fixed and resolute he seems in his mad rush upon ruin. At such a sight there is never wanting some one who will say, "Nothing but the grace of God can turn him from his errors." In the imagination of such pious souls grace appears to reside in the human heart and to be the master of curb and spur.

All the foregoing facts and statements combine to testify to the wide diffusion of the idea that grace has a grip, a grip of iron, the strongest grip that can be laid on a man's soul. Yet that grip of God must leave a man free to do his own will. Most believers in divine grace believe also in man's free agency. What, then, is the *grip* of grace?

The apostle speaks of "this grace wherein we stand"; and the saying brings to some minds, as a concrete example of what is meant, something like the cage in a coal-pit, which being raised by its chain lifts all that stand in it from darkness into light. The barbed hook swallowed unsuspectingly by the fish, which it is the means of landing, is taken by some as a pictorial representation of how men are caught by guile when the gentle Angler lets down from heaven His line of "grace." These are, however, by no means adequate or happy illustrations of the *grace-grip*.

Grace leads but does not drive. It draws without dragging. It attracts without visible bonds. It enchants rather than enchains. It does not compel so much as it impels. It is not dully mechanical; it is magnetic. The other day I watched a new electric car as it glided along its lines in the street. It had neither horse nor engine whose power might pull it along. But from the top there stretched an arm of metal which could turn in any direction; and this arm was thrown out till

it touched a wire overhead. The arm did not pull or push; but its touch brought motion to the car. I saw it lose its grip, and that moment the car began to lose its impulse, and stopped till the gentle hold was resumed. There is no clinging, but there is contact enough to let the unseen force pass from the wire where it flows like a river into the recipient apparatus in which it is used to speed the vehicle on its way. This is much more like the grip of grace. Men tap a heavenly reservoir, and the secret flow garners in their hearts till it issues in virtue and force.

But even this illustration is not sufficient to indicate the source and wide scope of grace. Too many in our day are willing to stint the supply of grace to certain channels, some making the clergy forsooth the sole channels of grace. A wire might be a satisfactory figure for such thinkers. But only fancy! All heaven shrunk to a wire! Far in advance of such a conception of heaven's bounty is Thomson's somewhat material way of expressing the profusion of the earth,

"Saturated earth  
Awaits the morning beam, to give to light,  
Raised through ten thousand different plastic  
tubes,  
The balmy treasures of the former day."

But "ten thousand different plastic tubes" are not enough for the conveyance of grace. It begins as a smile upon the face of God, which glows until the whole air is full of its light and warmth; and surely none but the most unsusceptible can live in that grace-charged air and escape the blessed epidemic which it breathes.

We are thus brought within reach of a better understanding as to the grasp wherewith grace holds on to us. The word "grace" means *favor*. It is more discriminative than "love"; love rests on foe as well as friend, grace is the kindly feeling of the father whose smiling welcome pleases the child. The obedient and loving child basks in the sunshine of the Father's favor.

Grace is the loveliness of love, the side of it which secures reciprocation.

Let us read appreciatively in this connection a few lines from Geoffrey Chaucer about the "yonge Squier, a lover, and a lusty bachelor," how

"he had been some time in chevachie, In Flaunders, in Artois, and in Picardie, And borne him well, as of so litte space, In hope to stonden in his ladies grace."

Does this reference not transport us to the days of chivalry, when oft, in tournament and joust, the favoring eyes of beauty rained a soft shower of tender influence upon the knights in the lists below? And the combatants did battle all the better in the consciousness that they fought beneath those glances whose love they hoped to win or, at all events, not to lose. Under such influence, brave hearts grew braver and the fearful were redeemed from utter cowardice. But wo, wo to the warrior on whom no favoring glance shall fall!

In some such way, only with greater potency, may we regard men as being guided by God's gaze, and heartened by being "in the great Taskmaster's eye," when they truly love Him and know Him as the lover of their souls indeed. Grace beams from the Father's face, as from a spiritual sun, and rains its influence upon noble souls, kindling them into nobleness indeed. It irradiates the atmosphere which plays about us, and in its luminous phosphorescence "shall we see light." Admirers of the Mantuan muse may, at this, bethink them of the "nubem,"\* which a careful goddess-mother flung around "pius Æneas"† and his comrades,—

"At Venus obscuro gradientes aëre sepsit."‡

The object of Venus, however, was that her *protégés* might see unseen; while the grace-laden air, like the "pillar of cloud" which made ancient Israel's day, so enfolds Christians that its breath and brightness may get within them, and, that, knowing them—

\* Cloud.

† Dutiful Æneas.

‡ But Venus wrapped them as they advanced in a misty atmosphere.

selves to be seen and loved, they may be enabled to see and love the unseen and eternal. Hence, a pleasing picture of the "man after God's own heart" is obtained, as the lad David rushes on the scene, with complexion all "ruddy" and a "fair countenance," which he had won from the fresh breath of the Judean hills, as he was invited to gather grace by wooing the zephyrs of highest heaven.

Still we are left facing the question, How do our hearts hook on to this abounding grace? No doubt, the charms of the Altogether Lovely fasten themselves on to us very much as other captivities bind our hearts. In a man's soul there must be something to meet the inworking grace, something to which it appeals and which responds to its appeal, a hook or peg to hold on by. The magnet touches stone, but the stone does not move. It is laid to wood, but the senseless stick does not rise. It is only drawing near to the hard and apparently unsensitive steel, and lo! the steel leaps into the magnet's fast embrace. A sound constitution meets the bracing air, and languor and disease pass away; but the same air is all too keen and biting for a frailer frame. Music enthral's one spirit, while another is nowise "moved by concord of sweet sounds." Two are in the field or at the mill; one is taken and the other left. Why all this? There is something in steel which answers to the touch of a magnet; something in a healthy body which answers to the healing breeze; something in man's breast which responds to "melodious murmurs"; something in one person and not in another which answers to a call. This something which responds to God's grace is most frequently thought of when people speak of the "grace of God" in one's heart. It is really the *answer* of a good heart to divine grace.

In other words, it may be said that grace *fascinates* the believer. There is no better word to denote the *grip* of grace, if you only keep out of it all

thought of magic. Grace "holds" one by a *spell* which may be compared to that mysterious bondage from which, in the well-known rime of "The Ancient Mariner," the guest could not break away:

"He holds him with his glittering eye,  
The wedding-guest stood still  
And listens like a three-years' child.  
The mariner hath his will."

But it is much more naturally represented to the mind as one recalls what it is to be stirred "to mutiny and rage" by impassioned oratory, entranced by meditative music, spellbound by the summer sunset, enrapt by the moon's fairy radiance, or otherwise possessed by whatever we are most willing or anxious to let have the mastery over us. There is a demoniac possession. "Who hath bewitched you?" exclaims Paul in this sinister sense. That is, "Who else has fascinated you?" But there is a divine fascination or possession; and that is the grace of God.

The subjects of grace are "obedient from the heart," if we may avail ourselves of a Pauline phrase. "With the heart man believeth." The grip of grace is not material, meaning compulsion in spite of ourselves. Nor is it mental, dealing only with arguments which master the intellect. It is moral; and all morality springs out of the heart. It thus lays hold of us where we can be held most firmly:

"For love ne'er palls at strength of walls,  
Nor yields to parents' scorn."

It is the heart which prompts the mother to scale the dizzy crag in order to save her babe from the eyrie. Surely on the heart is fastened the stoutest bond; and yet no one is so free as he who follows his own sweet will, the dictates of his own heart. Those who are under grace do as they like, for they like God's way and will. Never before had they so much confidence that they were right; and the sense of being right is a great stay to the heart, as the sense of being wrong is a weakness. Besides, loyalty ever draws out the best that is in one; and no loyalty

is purer and more reasonable than that which is rendered to Him who died for us, and whose dying and living alike tell how infinitely worthy He is of the heart's homage.

"Fredome is a nobil thing,"

sings the old Scottish poet; but no one in his right mind covets freedom to do himself harm. That were a lunatic liberty! A father may well sorrow over the son whose wayward will "oft-times hath cast him both into the fire and into the waters, to destroy him," and who would deny his right to take such painful liberty from the lad? Grace shows that sin hurts. The cross proclaims that it would slay God, were He a man that could die. It kills its devotees by inches. It brings bodily disease and temporal disaster; but, worse than that, it nips the spirit's delicate bloom, like a loathsome worm wriggling at the root of a fair flower. One who was himself badly besmirched thus warns a youthful friend:

"I waive the quantum o' the sin,  
The hazard o' concealin';  
But och! it hardens a' within,  
An' petrifies the feelin'."

Any one would shrink from having his heart turned to stone in his breast. If he only knew it! The luminous grace-cloud lets men see this petrifying process going on; and the divine solvent for that stony state within is found in the free play of grace being allowed in their spirits. Again, when one is in hearty sympathy with the right and holy, and when one loathes evil with all one's soul, how is that one free to sin? Grace imparts such loathing and such sympathy. Heirs of grace are not like "dumb-driven cattle"; they serve strenuously as "heroes in the strife," free men, loyal lovers of God, bound by the vinculum of love.

"Let that grace, Lord, like a fetter,  
Bind my wandering heart to Thee!"

By what right stand we in the sunny circle of mystic influence and delight? We are introduced; our usher, herald, or forerunner is Christ; He gives us

"access by faith into this grace wherein we stand" (Rom. v. 2). Each is there as "a friend of Jesus"; and that is enough to set us at ease amid the highest and holiest. The Lord God holds His grand reception. Invitations are sent out to "the Lord Jesus and Party." Each carries his invitation in his breast-pocket, "hidden in his heart." Otherwise one would feel as little at home as the plowman-poet in the peer's house, as thus vividly painted,

"But oh for Hogarth's magic pow'r!  
To show Sir Bardie's willyart glow'r,  
And how he stared and stammered,  
When goavan, as if led wi' branks  
And stumpin' on his plowman shanks,  
He in the parlor hammered.

"I sidelong sheltered in a nook,  
And at his Lordship steal't a look,  
Like some portentous omen."

In a trice, however, this feeling was got over; and the description concludes in this strain,

"Nae honest worthy man need care  
To meet with noble, youthful Daer,  
For he but meets a brother."

Much more is Christ "full of grace." In Him one "but meets a Brother," and no one need fear being out of place in His presence. His grace is a free gift; and it brings salvation. Let every one seize the gift, that its gracious grip may give life. Sin *earns* ruin. Nothing can *win* life. Grace *gives* it—a life eternally complete, in fairest thought and worthiest deed, "in this present world" and evermore.

#### QUESTIONABLE INTERPRETATIONS AND APPLICATIONS OF SCRIPTURE.

By PROFESSOR JESSE B. THOMAS,  
D.D., LL.D., THEOLOGICAL INSTITUTE,  
NEWTON CENTER, MASS.

A PRESENT application of Scripture is authoritative only as it rests on a right apprehension of its original purport. That which was expressly addressed to a single class can not safely be treated as belonging to all alike, nor transferred from one class to another.

Twenty-two books of the New Testament out of twenty-seven are addressed to Christians. It does not follow that we must look to the other five exclusively for texts applicable to the unconverted. But it does suggest caution lest we "wrest" the language of epistolary Scripture, and so rob it of its significance by diverting to those without, counsels or remonstrances meant exclusively for the church. As illustrative of such tendency two or three instances of frequent misapplication are suggested.

*Behold, I stand at the door and knock.*—  
Rev. iii. 20.

The most familiar hymn based upon these words is that of Grigg: "Behold a stranger at the door!" It conveys the impression, which has been often supplemented by sermonic treatment of the words, and is probably uppermost in the thought of the average hearer, that the "door" referred to is that of the obdurate transgressor's heart. But the appeal is to the Church of the Laodiceans, and its pathetic force lies in the fact that it is to "his own" Christ comes, and that they "do not receive him." However true it may be that Christ does stand at the door of all hearts seeking entrance, it can only confuse the unbeliever and rob the Christian hearer of the tender remonstrance here offered against his ungrateful coldness of feeling, to treat the words in a sense thus obviously foreign to their original intent.

*Quench not the Spirit.*—1 Thess. v. 19.

This injunction, like that in Ephes. iv. 30, "Grieve not the Holy Spirit of God," is often used as a basis of appeal to the unconverted; sometimes coupled with the warning that persistent "quenching" or "grieving" of the Spirit may issue in the commission of the "unpardonable sin." But here again the language is addressed to the members of a church, and interwoven with directions concerning the regulation of their mutual conduct as such.



The account of what happened on the Day of Pentecost, when the disciples were charged with intoxication, together with the allusions of Paul in 1 Cor. xiv. to the "confusion" engendered by an impetuous impulse to "prophesy" or "speak with tongues," may hint to us what was here in the writer's mind. Evidently some erratic demonstrations had been made in the Thessalonian Church by enthusiastic converts, which had suggested violent measures for their suppression. Against this summary dealing with "salvation army" extravagances, that were not vicious in themselves, however lacking in gravity and decorum, comes the kindly protest, "Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good." All incipient life is uncouth and unsymmetrically exuberant in expression—that is to say, let it have time to ripen and vindicate itself. For life is self-symmetrizing, if it be left to itself. This kindly caution, to the influential representatives of the church, not to deal too hastily with effervescent and irregular displays of a new life that was, nevertheless, genuine and sensitive to rebuke, ought not to be distorted into a protest addressed to those who stand entirely outside the field of thought contemplated.

*Work out your own salvation.*—Phil. ii. 12.

Probably there are few evangelical Christians who are tempted to think that Paul is here abandoning his cardinal doctrine of justification by faith "without the works of the law." And yet the idea of "salvation" is so inextricably intertwined in common speech and apprehension with that of rescue from peril, that confusion easily attaches to his words. It must be remembered, therefore, first of all, that he is avowedly addressing the "saints in Christ Jesus," in Philippi, who have already received a "token of salvation, and that of God" (i. 28). It is not, then, the obtaining of salvation in the

first instance, but the "working out" salvation to its intended completeness which he has in mind. This "springing and germinant" sense of words in Scripture must often be recognized if we would penetrate to the depths of their meaning in particular passages. Notice the use of the word "perfect" in diverse senses—for instance, in this Epistle (iv. 12, 15). Now salvation, in its riper etymological implications, carries with it the idea of "soundness," "completeness"; and toward the reaching of this the exhortation in question points. "Work out" (*κατεργάζομαι*) what God "works in you" (*εργεῖται*). That is to say, "make real what God makes possible"; complete in fact externally what He has begun in vital potency internally. This interpretation preserves also the apostolic conception of the harmonious and complementary relation of divine and human agency in the progress of sanctification. We are to work out our salvation, not independent of, much less in spite of, the fact that "God worketh in us"; it is not "altho," but "for" or "because."

#### WORKING OUT SALVATION—Phil. ii. 12, 13.

THE relation of salvation to works, as conceived by Paul, has been a source of serious perplexity to many readers of the Bible. All such will find help in the exposition of this subject in *The Bible Student* for March, 1901, by Prof. B. B. Warfield, successor to Charles Hodge in the chair of theology in Princeton Theological Seminary. For their benefit we quote the main point in Professor Warfield's paper. He says at the outset:

"Nothing could be more fundamental to Paul's conception of salvation than his teaching as to its relation to 'works.' He is persistently insistent that this relation is that of cause, rather than of effect. The 'not out of works—but unto good works,' of Ephes. ii. 9, 10, sounds the keynote of his whole teaching. In 'good works,' therefore, according to Paul, 'salvation' finds its realization, the very essence of salvation is holiness of life—

'sanctification of the spirit.' And equally in 'salvation' 'good works' find their only root: and it is only on the ground of the saving work of God that men may be hopelessly exhorted to good works. . . . [Paul's] epistles (as is the whole New Testament) are full of particular instances of appeals to conduct based on the inception and working in us of the saving activity of God (e.g., 1 Thess. ii. 12; 2 Thess. ii. 13-15; Rom. vi. 2; 2 Cor. v. 14; Col. i. 10; Phil. i. 21; ii. 12, 13; 2 Tim. ii. 19). Possibly in Phil. ii. 12, 13, we meet with the most precise expressions of this appeal. There the saint is exhorted to 'work out his own salvation' just because it is God who is the worker in him of both the willing and the doing, in pursuance of His good-pleasure. If there is an antinomy involved in this collocation of duty and motive, it is in this passage certainly brought to its sharpest point. . . .

"It will be useful to bear in mind from the beginning that the exhortation of Phil. ii. 12, 13 is addressed not to sinners but saints: it is to 'the saints in Christ Jesus' (i. 1) that Paul is speaking. That is to say, this exhortation has reference not to entrance into Christian life, but to the prosecution to its appropriate goal of a Christian life already entered into. This is already advertised to us by the very verb used. Paul does not say simply, 'work your salvation,' but 'work out your salvation'—employing a compound verb, which throws emphasis on the end, 'bring your salvation to its completion.' It is also involved in the contextual connection. This exhortation closes a paragraph which had begun (i. 27) with the appeal, 'Only let your manner of life be worthy of the gospel of Christ'; and it closes it with a reversion to the same dominant thought. These Philippian readers already stood with the apostle in the fellowship of the Gospel: his earnest desire for them was for a complete realization in life of all that the Gospel meant. They had entered upon the race; let them run it through to the goal. They had in principle received salvation in believing; let them

work this salvation now completely out in life. At the opening of the letter Paul had expressed his confidence that, as God had begun a good work in them, He would perfect it until the day of Jesus Christ (i. 6). He now exhorts them to strive to attain the same high end: 'Work out your own salvation,' i.e., work it completely out, advance it to its accomplishment, bring it to its capstone and crown it with its pinnacle."

Professor Warfield shows, from the context and other Scriptures, that in the phrase "with fear and trembling" we have to do, not with an exhortation to doubt and terror, but "with a set formula, which in the apostle's mind and lips finds its reference to the attitude of dependence, reverence, and obedience befitting an inferior, and is therefore especially related with the ideas of submissiveness and subjection. It owes its place in our present passage obviously to its correlation with the immediately precedent phrase, 'As ye have always obeyed' (ver. 12), which itself goes back to the obedience of Christ's great example (ver. 8). . . . What the apostle would seem to say, in effect is just this:

"As ye have always hitherto been submissive, so let it be in the same submissiveness of spirit that ye bring your salvation to its completion, feeling that, as you know, the energizer who works in you both the willing and the doing is God, in pursuance of His good pleasure.' It is to reverence, obedience, humility in their Christian walk, in the consciousness of the saving power of God operative in them, to which he exhorts his readers; not to terror and dread, lest after all their labor they might yet prove to be castaways. It is not the difficulty of the task that he is emphasizing, but the solemnity of it."

## PASTORAL SECTION.

### SYMPOSIUM ON BOOKS OF ESPECIAL VALUE.

THE following letter, sent out to each of the writers whose views are printed below, is given to explain the object of the symposium.

DEAR BROTHER:

It has seemed desirable that THE HOMILETIC REVIEW should give to the younger men in the ministry who are among its subscribers the benefit of the judgment of men of larger

experience, regarding the books that have been peculiarly helpful in their work as preachers. We are therefore writing to a few leading preachers, in order to secure their views for early publication in THE HOMILETIC REVIEW, on *The five books or works that have been of most value to each as a preacher.*

We desire to publish these views in a short symposium. You will confer a special favor upon the editors and readers of THE REVIEW

if you will fill out *briefly* the Information Blank which we send herewith. We have placed numbers in the blank in order to save you the trouble of rewriting the various points that we desire touched upon. We emphasize *brevity*, as we desire to print several such papers as a symposium in a single issue of *THE REVIEW*.

Trusting that you will be able to comply with our request, and in so doing help on the Master's work, we remain,

Yours sincerely,

Editors of *THE HOMILETIC REVIEW*.

In order to secure a maximum of definite information in a minimum of space, and in form most easily available for use, the following suggestions were placed at the head of the Information Blank:

Note:—The object is to ascertain the five books or works that have been most serviceable to each of the preachers addressed. The Roman numbers "I.," "II.," "III.," "IV.," and "V." found below mark the places for writing the name of the book or work. The Arabic numbers mark the places for remarks upon each of the following points in connection with each book or work:

1. What they have been valuable for—whether for instruction, for inspiration, or for personal, spiritual growth.

2. For what I would recommend each to young preachers.

3. The extent to which each has helped me in my work of winning souls through my messages from the pulpit.

REV. DAVID JAMES BURRELL, D.D.,  
MARBLE COLLEGIATE REFORMED  
CHURCH, NEW YORK CITY, AUTHOR  
OF MANY VOLUMES OF PUBLISHED  
SERMONS.

I.—Cruden's "Concordance."

1. Instruction in the Scriptures.

2. An indispensable book.

3. The saving power of the pulpit is in its presentation of the Word: Isa. lv. 10, 11.

II. A good Commentary.

1. Matthew Henry's, and "The Pulpit Commentary," for suggestion.

2. Matthew Henry for inspiration. Half a dozen others for exegesis.

III.—The "Encyclopedia Britannica."

1. Takes the place of a whole library of secular books.

2. For explanation and illustration of common themes.

IV.—Hodge's "Systematic Theology."

V.—Spurgeon's, Parker's, or McLaren's sermons.

1. Stimulation. "As iron sharpeneth iron, so a man sharpeneth the face of his friend."

2. I have an almost complete set of *THE HOMILETIC REVIEW*, and make constant reference to it.

REV. WAYLAND HOYT, D.D., PHILADELPHIA, PA., LONG EDITOR OF "THE PRAYER-MEETING SERVICE" IN "THE HOMILETIC REVIEW," AND WIDELY KNOWN AS PASTOR SUCCESSIVELY OF LEADING BAPTIST CHURCHES IN CINCINNATI, MINNEAPOLIS, AND PHILADELPHIA, AND AS AUTHOR OF MANY POPULAR RELIGIOUS BOOKS, ETC.

I.—Shedd's and Henry B. Smith's "Theology," and "Present-Day Theology" by Stearns.

II.—"Psychology," by Prof. William James, of Harvard, and latest among books on ethics, "Christian Ethics," by Dr. Gregory.

III.—Ulhorn's "Conflict of Christianity with Heathenism."

IV.—Poems of Robert Browning, Tennyson, Whittier, and Mrs. Browning.

V.—Phillips Brooks's and F. W. Robertson's sermons, for a kind of amplitude, impulse, and vision.

But there are hundreds of other books of various sorts.

REV. ARTHUR T. PIERSON, D.D., NEW YORK CITY, EDITOR OF "THE MISSIONARY REVIEW OF THE WORLD," AUTHOR OF MANY POPULAR WORKS ON MISSIONS AND OTHER SUBJECTS, SOMETIME PASTOR OF BETHANY PRESBYTERIAN CHURCH, PHILADELPHIA, AND PREACHER IN MR. SPURGEON'S TABERNACLE, LONDON.

I.—Bunyan's "Pilgrim's Progress."

1. Probably the foremost book, next to the Bible, on experimental piety.

2. The best hints on Bible truth and keenest analysis of character.

3. Constant reservoir both of suggestion and illustration.

II.—Bernard's "History of Progress of Doctrine in the New Testament."

1. Instructive in highest degree and illuminating the Word of God.

2. A model of pure English, and a revelation of divine design in the Bible.

3. Has had more to do with the framing of discourses than any other one book.

III.—Upham's "Interior Life."

1. Both instructive and spiritually helpful in promoting piety.

2. As a guide to self-knowledge and an incentive to self-culture.

3. Teachers and preachers on holiness have never got much beyond Upham.

IV.—"Autobiography of Charles G. Finney."

1. Valuable mainly for its spiritual rebukes and inspiration.

2. Shows the necessity of power of unction in preaching.

3. Scarcely a type of spiritual need not here presented and met.

V.—"The Lord's Dealings with George Muller."

1. Principally useful as a proof and illustration of God's present answers to prayer.

2. As a stimulus to living and practical faith in a living God.

3. No narrative I ever drew from commands more attention and brings more conviction to souls.

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REV. J. B. REMENSNYDER, D.D., PASTOR OF THE LEADING ENGLISH LUTHERAN CHURCH IN NEW YORK CITY, WIDELY KNOWN IN THE LUTHERAN CHURCH AS A LEADER AND WELL KNOWN TO THE READERS OF "THE HOMILETIC REVIEW."\*

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\* My list may surprise you, as you will find it different from most others. But this will serve to remind you of the essentially distinct type of religiousness prevailing in the Lutheran Church, and of the sort of solid food our ministers are brought up on. And this is developing a spiritual backbone and fiber that alone stands without a bend or break before the unevangelical criticism and tendencies of the times.—J. B. R.

I.—"The Conservative Reformation and its Theology"—Krauth.

Most valuable of books for grounding one in those principles of evangelical theology vital to the preaching of a really Christian Gospel.

II.—"History of Protestant Theology"—Dorner.

Important for showing the truth in its historical development and conflict with religious error, thus equipping one against heresies.

III.—"Church History"—Kurtz.

A formative influence in determining the cast of my religious life; educational rather than emotional; churchly rather than one-sidedly spiritual.

IV.—"Theory of Preaching"—Phelps.

The most pregnant and suggestive of all homiletical treatises.

V.—"Sermons on the Gospels for the Sundays and Chief Festivals of the Christian Year"—Seiss.

For thoroughly Scriptural and evangelical sermons, treated in an original, practical manner, with great power and beauty of style, I have found these unrivaled.

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REV. WILLIAM T. SABINE, D.D., PASTOR OF REFORMED EPISCOPAL CHURCH, NEW YORK CITY, AND A LEADER IN HIS DENOMINATION, WELL KNOWN THROUGH HIS WRITINGS TO THE READERS OF "THE HOMILETIC REVIEW."

I.—"Scripture Compared with Scripture."—Alford (Greek New Testament with notes).

1. Instruction.

2. Personal and spiritual growth.

3. Would recommend for accurate understanding of the meaning of the text.

II.—Commentaries, especially the "Pulpit Commentary."

1. Instructive.

2. Suggestive and inspiring.

3. Spiritual growth. Recommend for their seed-thoughts and the varied light they shed upon texts from different minds.

III.—Works of Bishop Ezekiel Hopkins, of Derby.

1. Instruction.
2. Personal and spiritual growth.
3. Recommend for clearness, definiteness of statement of evangelical truth.

IV.—Writings of Dr. W. G. T. Shedd—Theology, Sermons, Essays

1. Instruction.
2. Inspiration, personal and spiritual growth.

Recommend for great learning, beauty of diction and style, and for strength with which theological positions are maintained.

V. Writings of John Milton, especially "Paradise Lost."

1. Inspiring and promotive of spiritual growth.
2. Recommend for grandeur of thought, splendor of imagination, mental, moral, spiritual uplift.

The following letter, from one of the best-known preachers and authors of the last decades of the nineteenth century—a man whose influence has been potent, especially for the rescue and help and inspiration of multitudes of the skeptically inclined, particularly among the young—will perhaps serve as useful a purpose as would have been served by a definite answer to the questions proposed:

DEAR DOCTOR: You have asked questions that I can not answer. I am sorry; but, on turning my memory inside out I can not individualize five books, aside from the Bible, that stand out from others as particularly helpful to me as a preacher.

I could easily tell some one hundred books that have not helped me professionally, e.g., Shakespeare, Browning, Eliot, Darwin, Wellhausen, etc.

Very fraternally,

## THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D., PHILADELPHIA, PA.

MARCH 2-8.—THE ACT BENEFICENT.

*Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.*—Acts xii. 5.

FOR the help of the imprisoned Peter every resource of the church had failed save one—prayer. But that resource the church used. "Prayer was made without ceasing"—earnestly (Rev. Ver., "of the church unto God for him"). Intercessory prayer is the act beneficent.

A. Think of some of those for whom we should lift intercessory prayer, as this early church did for the imprisoned Peter.

That young man—the prisoner of evil habits. That widow—the prisoner of hard circumstance. That one—walled in by a great sorrow. That one—imprisoned in religious carelessness. That Christian—losing his first love. Perhaps your own church—getting imprisoned in a spiritual laggard-

ness. Your enemies, if you have them. Thus Mr. Beecher speaks of this:

"Then we are to pray for our enemies. That duty is made special. It is made one of the fundamental evidences of the relationship of God Himself. God is one who forgives those who forget Him or remember Him only to resist His will and defy His authority. He 'maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.' And he says to us, 'Be ye perfect like me—perfect as I am—namely, in spreading your bounties out upon those who do not like you.'"

Nor are we to forget to pray for our rulers (1 Tim. ii. 1, 2).

Surely there is room and range enough for every one of us in which to put forth this act beneficent of intercessory prayer.

B. Think next—what this using on our part of this act beneficent may do for those for whom we pray. St. Peter was disimprisoned. This intercessory prayer used by the church on St. Peter's behalf was mightier than all the power of King Herod Agrippa marshaled against him.

Dr. H. Clay Trumbull, the editor of *The Sunday-School Times*, says:

"A troubled Christian mother sent for me in an hour of dire distress. Her only son had been for a while wayward and dissipated. She had prayed for him earnestly and constantly. After a while he had been brought into the church and had become an earnest Christian worker. This gave her joy unspeakable. But now he had fallen back again. He had seemingly lost his faith. He had left his home and enlisted in the navy, and had sailed to the far East. His mother was heart-broken and wellnigh in despair." Says Dr. Trumbull: "I asked her if she had less reason to have faith in God, as now she prayed for her boy, than before? She said, that of course she couldn't have as much ground for faith while her son was a reprobate as when he was active in Christian work.

"Is the difference in God or in your boy?"

"The difference is in my boy," she said, "and that is what's troubling me."

"On whom did your faith rest when your boy was doing his best?"

"On God, of course."

"And has God changed?"

"Of course not."

"Then why is your faith lessened?"

"Because of my poor boy's failure."

"Then you were looking at your boy as if he were the ground of your faith, instead of at God?"

"Do you mean to suggest that even now, while my poor boy is in his present state, I can look up to God, and pray for my boy as trustfully as I prayed while he was active in Christian work? Do you mean to suggest that?"

"If your faith rests on God you can pray to Him just as confidently now as ever for whatever He can do for you or your boy. But you must look at God and not at your boy."

"Then I'll do that"—and she turned again to God in need and in trust. Two months or so after, that mother sent for me again. She had received a letter from her son that gladdened her heart."

The story is too long for further telling. The boy had been brought back. And I think Dr. Trumbull's statement of the ground for faith in intercessory prayer most valuable.

And let us specially remember, prayer is a law in God's spiritual kingdom, as much as any law in the kingdom physical. Refuse obediently to use law in either realm and you miss the result.

Pray, then, for others as this early church did for the imprisoned Peter.

1. Pray specifically—mark that "for him."

2. Pray earnestly, persistently.

3. Pray expectantly; be not surprised as was this early church when God gives quick answer. But tho the answer tarry, keep plying the act beneficent.

#### MARCH 9-15.—PRAYER AND THE USE OF MEANS.

*And now send men to Joppa, and call for one Simon, whose surname is Peter. He lodgeth with one Simon a tanner, whose house is by the seaside: he shall tell thee what thou oughtest to do.—Acts x. 5-6.*

The prayers and alms of Cornelius had come up for a memorial before God. Our Scripture tells what was to be the method of the answer of Cornelius's prayers. Suppose Cornelius had refused or neglected to send those men to Joppa. Is it not plain that he had never then gotten answer to his prayers? You see, things are not at loose ends. Over against the command to send the men to Joppa, God was preparing St. Peter, there at Joppa, to be the vehicle of answer to Cornelius's prayers. What would have flung things into loose ends, what would have jumbled and stopped everything, would have been a badly negligent or a badly refusing will, on the part of Cornelius, toward the using of the means, toward the sending men to Joppa. Cornelius would never have gotten answer to his prayers had he failed here.

The use of means in reaching answers to prayers is then the plain teaching of our Scripture.

*Think, first, of the teaching itself.*

1. Notice—the Lord Jesus Himself frequently used means, and commanded the use of means, in granting answers to prayers. He did not always yield help to a supplicant by sheer and immediate fiat. *E.g.*, the blind man at Bethsaida (Mark viii. 22-26). Here the touching was a means. And the use

of the saliva was a medical means. Saliva was regarded as a valuable remedy for diseased eyes. *E.g.*, again, the man who was deaf and had an impediment in his speech (Mark vii. 38). Here, again, the use of means by our Lord is evident. *E.g.*, again, the man born blind (John ix. 1-11). Here, again, by His own action, our Lord has countenanced and consecrated the use of means.

That prayer our Lord taught us—"Give us this day our daily bread"—involves and necessitates the use of means. The man who only prays, and then waits idly for the bread somehow to come to him, will surely miss the getting it; and he ought to. "He who will not work, neither shall he eat," says the apostle.

"Watch and pray," enjoined our Lord. Prayer simply is not enough. You must watch also. And watching is a means.

2. Notice, again—the apostles used means. They did not rely on prayer only, and on what in these days is fantastically called "metaphysical healing." *E.g.*, St. Paul's medical advice to Timothy (1 Tim. v. 23). Evidently Timothy was no wine-guzzler. Evidently he was a habitual abstainer. But this Timothy was a chronic invalid. He had "often infirmities"—frequent attacks of sickness. One of Timothy's infirmities was stomach trouble, chronic indigestion, or something of that sort. "Use a little wine," advises the apostle. Mark, it was a *little* wine—not lavishness with it, as a beverage. But, ailing man that he was, Timothy was to use a little wine—as plainly a medical prescription as was ever given. Timothy was not simply to pray for health; he was to use medical means toward getting the answer to his prayers.

8. Notice, again—in the directions for the early church prayer and means are to be conjoined. *E.g.*, the direction of St. James as to prayer and anointing the sick with oil (James v. 14, 15). Oil was in those times a common and usual medical remedy (Isa. i.; Luke x.

84). There is a word used for anointing with oil in the Scripture—*chto*—which has a peculiar, separate, religious, non-medical meaning. There is another word used in the Scripture for anointing with oil which has an entirely medical meaning—*aleipho*. The remarkable thing is, it is this last word, and not the first, which is used in this passage in St. James—so entirely sanctioning the use of medical means together with prayer.

*Think, second, of some applications of this teaching.*

A. Send men to Joppa—use the means toward getting answer to prayers *for advance in the spiritual life*.

B. Send men to Joppa—use the means toward getting answer to prayers *for the advance of the Lord's church*.

C. Send men to Joppa—use the means toward getting answers to prayer *for the winning of others to Christ*.

D. Send men to Joppa—use the means toward getting answers to prayer *for success in business*.

E. Send men to Joppa—use the means toward getting answers for your prayers *for those who are sick*. Do not be caught with the utterly unscriptural and thoroughly unscientific and terribly mischievous vagaries of so-called "Christian Science."

#### MARCH 16-22.—ESSENTIAL TRUTHS.

*Then Peter opened his mouth and said.*  
—Acts x. 84.

Here is a great and critical occasion. The conversion and admission into the church of Cornelius, the *Gentile* centurion, was a vast matter; was the bridge over which God led the early church from a Jewish narrowness into the Christian breadth. They would be essential truths St. Peter would utter in this preaching of his to Cornelius, his kinsmen and near friends.

*First essential truth—God's good news is not restricted to the select and few.*  
And Peter opened his mouth and said:

"Of a truth I perceive that God is no re-

specter of persons; but in every nation he that feareth him and worketh righteousness, is acceptable to him."—Acts x. 35.

"In every nation"—these are the emphatic words. The mighty fact has clearly shone into St. Peter's mind that Christianity is not for the Jew only, but is for all. You see, then, how essentially, by its very nature, Christianity must be a missionary religion, and can be no other. A man says: "I don't believe in foreign missions." That is an old, mean, narrow, exploded Jewish notion. The Gospel which is for all must be sent to all.

*Second essential truth—only Christ is the peace-bringer.* And Peter opened his mouth and said:

"The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ."—Acts x. 36.

Go back to the old story (Gen. iii. 8, etc.). Man was disjoined from God by sin. That has been the blight on the race since. What does peace mean? Its root significance is *joining*. But this joining, this peace, is by Jesus Christ.

*Third essential truth—the double nature of Jesus Christ.* And Peter opened his mouth and said:

"(He is Lord of all)—that saying ye yourselves know, which was published throughout all Judea, beginning from Galilee, after the baptism which John preached; even Jesus of Nazareth, how that God anointed him with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him."—Acts x. 36-38.

Lord of all—Jesus of Nazareth! Lord of all—so Deity: Jesus of Nazareth—so human. Never lose sight of this essential, structural truth of your religion—Jesus Christ Deity, but Deity incarnate! So He is *fitted* to bring peace. At once God and man, He can bring, and He only can bring, God and man together.

*Fourth essential truth—a dying Savior.* And Peter opened his mouth and said:

"And we are witnesses of all things which he did both in the country of the Jews, and

in Jerusalem; whom also they slew, hanging him to a tree."—Acts x. 39.

Yes, St. Peter may not leave out the sacrificial, atoning cross. "Every man must be his own savior," one said to me. How thankful I am one need not be, that I may have a Christ, making atonement for me by His death, to rest on.

*Fifth essential truth—a risen Savior.* And Peter opened his mouth and said:

"Him God raised up the third day, and gave him to be made manifest, not to all the people, but unto witnesses that were chosen before of God, even to us, who did eat and drink with him after he rose from the dead."—Acts x. 40, 41.

Christ sank into death, enduring in some real way sin's doom for us. Even as this same St. Peter says in his epistle: "He in his own body bore our sins upon the tree." If that were all—just the death, even tho in that death He had made atonement, how could we have known it? But the Resurrection is at once the seal of its completion and the announcement of the efficacy of the atonement.

*Sixth essential truth—the Judgeship of Jesus.* And Peter opened his mouth and said:

"And he charged us to preach unto the people, and to testify that this is he which is ordained of God to be the Judge of quick and dead."—Acts x. 42.

And how fitted for Judgeship! He is not Deity only, but man also. So He is capable of most sympathetic judging (Heb. iv. 15). But even now Christ is judge. He is the standard by whom to test things. After all, this is the deciding question—What would Jesus do? Without seeking to answer that question for others, each one of us ought to seek daily to answer it for himself.

*Seventh essential truth—the remission of sins.* And Peter opened his mouth and said:

"To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins."—Acts x. 43.

Remission means putting away from.



It is glorious truth that, through Jesus Christ, one's sins may, from himself, be put away.

Cornelius accepted these essential truths. Do you?

MARCH 23-29.—THE GREAT CONSOLATION. (GOOD FRIDAY.)

*But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.*—Acts iii. 18.

Is this world of ours a world of haphazard—in which things carelessly and altogether fortuitously fall together and jostle themselves?

Is our world under the rule of law only—of law merciless and iron? Or, is there, in and over this world in which we live, a great, presiding, benignant, powerful, personal will, holding the world in loving grasp, and steadily guiding it?

Our Scripture is outstanding and specimen proof that the world is not haphazard, is not simply the victim of remorseless law, *is* in the grasp of such personal, presiding, benignant will.

*First.* Our Scripture affirms God: "But those things which God before had shewed." And in this affirmation of God the whole Bible is steadily consistent with itself.

It is impossible that the human mind should not constantly force itself backward, and ask concerning the beginning of this wondrous frame of things in which it finds itself.

1. Some stand in thought at that beginning and exclaim: "In the beginning *force*." But instantly recurs the question: Whence sprang that force, and how started it into energizing?

2. Some stand in thought at that beginning and say, "In the beginning *protoplasm*." But again the question insists: Whence came that first and marvelous clot, and how got it to be charged and potential with this strange something we call life?

And so with all other human guesses as to the beginning.

The Bible affirms: "In the beginning, God." God—that is the only word of sufficiency, efficiency, illumination.

*Second.* Our Scripture affirms that for this world God *has a purpose*: "But those things which God before had shewed by the mouth of all His prophets." Amid the clash and strain, the noise, blood, sorrow, death, tumult of the Civil War, Mr. Lincoln fell back on this fact of divine purpose, saying, as he did say in his second inaugural, "The Almighty has His purposes."

*Third.* Our Scripture affirms that the purpose of God in this world *shall be fulfilled*: "But those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, *he hath so fulfilled*." Compare Scripture with Scripture a moment: Num. xxi. 9 with John iii. 14, 15; Psalm xxii. 16-18 with Matt. xxvii. 35; Isa. liii. 5 with 1 Cor. xv. 3. God's purpose is fulfilled through men, sometimes through ignorant, wicked, overruled, but freely acting men.

*Fourth.* Our Scripture affirms that God's purpose in this world, and which has been and is yet to be fulfilled, is a *purpose of love*: "That Christ should suffer." God gave Him—in Incarnation and in Sacrifice. Luther's little Gospel (John iii. 16) tells why: "God *so loved* the world." The purpose of God in this world is a purpose of love. For Christ was given and Christ suffered *for love's sake*.

Here, then, is the Great Consolation: In God; in God's purpose; in God's purpose which certainly comes to fulfillment; in God's purpose of love. And this is the meaning of Good Friday—our thoughts gather to the Great Consolation of the accomplished and loving purpose of God in making atonement for sin, as His only begotten Son yields Himself in death for sin's atonement.

Have you, by personal repentance and faith, accepted this atonement and received the Great Consolation of the fulfilling of God's loving purpose in the forgiveness of *your* sins? For a

bad, defiant will may thwart this loving purpose *in your case*.

MARCH 30-31; APRIL 1-5—THE RESURRECTION—A TROUBLESOME FACT FOR DOUBTERS AND DENIERS.

*And as they spake unto the people, the priests and the captain of the temple and the Sadducees came upon them, being sore troubled because they taught the people, and proclaimed in Jesus the resurrection from the dead.—Acts iv. 1, 2 (Rev. Ver.).*

Mark especially that word Sadducees. The man lame from his mother's womb had been healed at the Beautiful Gate. The surprise of the miracle had gathered a great throng. To the throng St. Peter was preaching a risen Jesus. This was what he was saying:

"Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."

The Sadducees were just now the dominant Jewish faction. Annas the high priest and Calaphas were members of it. The exact origin of this Jewish party is not known. They were peculiarly aristocratic, cultured, wealthy, and were in clashing opposition to the Pharisees—the more numerous and generally popular Jewish faction. Their main doctrinal contention was that the present life is all, that there is neither life nor any resurrection. There is no record that any Sadducee ever became a Christian.

But here were St. Peter and St. John preaching to the people *Jesus risen from the dead*, and working a mighty miracle in His name.

Such preaching and miracle were straight attacks upon the Sadducean averment of no future life and no resurrection. "No future life and no resurrection," said the Sadducees. "But Jesus Christ is risen from the dead" fearlessly asserted the apostles.

No wonder these dominant Sadducees sent the temple priests and the captain of the temple police to stop such talk. The clash between apostles and Sadducees must be instant and

complete. These Sadducees must be "sore troubled." The resurrection was to these Sadducees a most troublesome and overthrowing fact.

What the resurrection of Jesus was in those days to those Sadducees, it has been ever since to all doubters and deniers—a troublesome fact.

A. Think of the fact of the Resurrection—of its tremendous importance.

1. The resurrection of our Lord is mentioned more than one hundred and four times in the small compass of the New Testament.

2. The resurrection of our Lord was the hinging fact upon which the apostles hung all their preaching. Could that have been successfully denied, all their preaching had been as the idle wind.

B. Think, also, all attempts to explain away the fact of the resurrection of our Lord have steadily failed.

1. The hallucination of Mary accounts for it, says Renan. But the hallucination of a woman could not convert a stubborn unbeliever like Saul, who became St. Paul; like St. Thomas, who would not believe except his hands were thrust into the wounds the cross and spear had made.

2. The appearances of the risen Lord were visionary, says Strauss. But visions are born of hope; and immediately after the crucifixion the disciples were utterly hopeless. And besides, the same vision would not be likely again and again to appear to the eleven disciples, to the women, to the more than five hundred who met the risen Lord at the mountain in Galilee.

3. But Jesus did not really die, some have affirmed, and the disciples nursed Him back to consciousness. But that Roman spear settles such theory. No one ever failed of dying with his heart cleft.

No. Jesus actually died, and actually rose from the dead. The fact of the resurrection can not be disproved.

C. And this fact of the resurrection is a troublesome fact to the deniers of the Christian affirmations.

1. The resurrection of our Lord is a troublesome fact to those denying a *divine interference in the world.*

2. The resurrection of our Lord is a troublesome fact to those denying the *Christian verities.* Christ stakes His whole mission and ministry, the truth of all He said on His resurrection (Mark viii. 31; John ii. 19-22).

3. The resurrection of our Lord is a troublesome fact to those denying its *essential reality.* This the fad of so-called Christian Science does and must.

"The delusion of mankind was the belief that the external universe is a real universe," so-called Christian Science says. Therefore there could have been neither a real atoning death nor a real resurrection. How this so-called Christian Science strikes at the heart of Christian truth. But the fact of the resurrection scatters its phantasms (1 John i. 1-3; Rom. x. 9).

Be not troubled at the resurrection. Hail and rejoice in a veritably risen Lord.

## PREACHERS EXCHANGING VIEWS.

Conference, Not Criticism—Not a Review Section—Not Discussion, but Experience and Suggestions.

### "What Will Waken the Churches?"

IN THE HOMILETIC REVIEW for October, 1901, the question was asked, What will waken the churches? To this there can be only one comprehensive answer, and that is *the Spirit of God.* No other power is able to give life and power and zeal. The Church needs the Spirit of Christ. She needs that Pentecostal outpouring which will inspire the souls of men with reverential fear of God, and will impel them to cry out, "Men and brethren, what shall we do?"

It appears that several things subordinate to this are needed in order to a true spiritual awakening.

1. The churches need the spirit of reverence. A dearth of this is evident on every hand. Sacred things are polluted in the eyes of men by the way in which the Word of God is treated. So often it is read and studied in the home and in the church merely for its historic or literary merit. It is forgotten that, in that really solemn part of the church service, the reading of the Scripture, it is God speaking to man. So, too, in the private study of the Bible, there is probably great lack of that heartfelt reverence which should characterize our research of the sacred record. We are perhaps swing-

ing to the opposite extreme from the overscrupulous Scribes and Pharisees. This appears in the preaching likewise, the preacher yielding to the popular clamor for short sermons and against doctrinal preaching, thereby destroying reverence for his sacred office and work and the teachings of God's Word.

2. We need also the spirit of humble dependence. This is near akin to reverence. With our lips we often confess a deep humility, while with our hearts we are vauntingly parading our show of abjectness before the august presence of Almighty God. "What will waken the churches?" Will man's power? Will anything that man can do or say cause the dead bones of man's apathetic spirituality to move with life? Nay, my brethren, we are dependent, totally dependent, on Almighty grace. The feeling of this dependence should, and will, make us humble.

3. If what we have already said is true, we need not go further in naming the things we need in order to a spiritual awakening, except to name that final resort and all-powerful means of human success—earnest, faithful prayer. We all pray "Thy Kingdom come." We have the form of prayer, the all-comprehensive form—but have we the power thereof? True prayer is

a cry of faith. When we pray for Christ's kingdom do we believe in that kingdom and do we expect an answer? How surprised we would be sometimes if our prayers were answered shows conclusively the utter lack of the true spirit of prayer. We need not ask larger things than we do, nor do we need make longer prayers than we do, but we need to ask more in the spirit of reverence, of humility, and of faith. If we wish to see the kingdom of Christ on earth waken to new life, let us ask in this manner for God to send His Spirit down to bless His cause and to glorify His name.

This may not answer every particular question which is puzzling Christ's servants to-day, but it is, to my mind, the only way to begin to answer this perplexing query.

J. A. TROSTLE.

SYKESVILLE, MD.

#### Results of "Three Joyful Weeks."\*

I FELT very much honored indeed upon receiving your letter of the 20th—and a few days ago the copy of THE REVIEW—to find that you had used so conspicuously my little plan for special evangelistic services, and now you will be further delighted to know that on last Sabbath, Membership Day, I re-

\*For Dr. Locke's Program bearing the title "Three Joyful Weeks" see THE HOMILETIC REVIEW for February, p. 174.

ceived fifty adults into the membership of the church, besides a little group of boys and girls.

The Delaware Avenue Methodist Church has been greatly blessed in these special services, and I confess that it is with much more courage than ever that I am determined to push on the Master's work.

Your REVIEW is a great help to a busy preacher, and I thank you for the splendid material that is laid upon my desk every month by the labors of your office. God bless you.

CHARLES EDWARD LOCKE.

BUFFALO, N. Y.

#### Universalism Not Agnosticism.

As a believer in justice, as one who does not believe the cause of God is helped by misstatements, I protest against a statement in your January number made by Rev. J. E. Rankin in which he states that Universalism is an agnostic influence. It can not be that Mr. Rankin is ignorant of the meaning of the word "agnostic." So I conclude the statement is a deliberate misrepresentation. The Universalist may be mistaken, but his theism is unquestionable.

Yours for justice even among Christians,

FRANK S. C. WICKS.

First Parish in Brighton, Boston, Mass.

## SOCIAL SECTION.

### RELIGIOUS AND SOCIAL THOUGHT AND MOVEMENT.

By J. H. W. STUCKENBERG, D.D., LL.D.

#### I. RELIGIOUS THOUGHT AND MOVEMENT.

##### Testimony of an Eminent Scientist.

DR. MAX PETTENKOFER, professor in the University of Munich, stood in the front rank of scientists and was recognized as founder of the science of hygiene. Some time before his death he

gave unmistakable testimony respecting his faith. He pronounced Jesus "a divine man" (*ein goettlicher Mensch*). A friend says that they often discussed religious subjects. To the question whether he believed in immortality, Pettenkofer replied: "Why should not that doctrine be possible? There are between heaven and earth many things

of which we have no conception. Think of the Roentgen rays which reveal an entirely new force, which make the invisible visible, giving illuminations through wood, paper, clothing, even through the human body." He also said that science has done much for us; but that would be a miserable science which would hide from us the great infinity of the realm of ignorance.

His great medical authority made his attitude toward the alcohol problem very influential. At the age of eighty he joined the Total Abstinence Society of Physicians. Especially in Munich, the great beer city, was this significant. He regarded total abstinence better for his health; and when he saw the destruction wrought by alcoholism among the educated classes and the people in general, he thought it his duty, even at that late day, to throw the weight of his authority in favor of temperance. He presided over a large total abstinence convention in Munich in 1899, and united with other distinguished scientists, such as Kraepelin, Forel, Bunge, Frick, and Wlassak, in publicly fighting the use of alcoholic beverages.

#### Fruit and Seed.

It is given as a striking contrast between theory and practise that three hundred million persons were converted to Buddhism and professed to believe in equality and fraternity, yet never made a serious effort to realize the same. What it failed to accomplish by preaching equality and fraternity it attempted to do by preaching resignation and the annihilation of desire.

The ethical aim of Christianity as taught by Christ has been thus defined: To become perfect personalities according to the divine ideal found in God Himself whose image we are. The realization of Christian ethics means that the Christian personalities are to be united into a perfect communion known as the kingdom of God. In

the very apprehension of this ideal an impulse to its attainment is involved.

So common has the theory become that a man is controlled by his environment, or by principles of selfishness and utility, that it is hard to persuade men that ideals of truth, beauty, and goodness, and the great principles of Christian ethics can really become the controlling factors of life. The following story of a prisoner is told by Lazarus, a German philosopher, to prove that selfishness is not the only effective principle. The case is the more striking because that of a criminal:

"At the beginning of winter, when the moat which surrounded the prison was frozen several prisoners attempted to escape over the ice. They were discovered and pursued by their keepers, but escaped to the other side. The keepers were deterred from crossing the ice because it was fractured and broken. One, however, made the attempt and fell through. This was seen by one of the escaping prisoners, who turned back and saved his life."

A German author, Ammon, a careful student of Darwin, says:

"No Darwinist should ever disturb a believer, for the doctrine of evolution establishes the naturalness of the religious needs which are so deeply rooted in the human breast."

#### A Significant Change.

Those who speak of the decay of religion might as well speak of the decay of human nature in man. Changes occur in religious views, forms, and organizations; but in this process religion itself is only purified, exalted, and made more effective. France has tested irreligion and atheism; recent investigations, however, show that there new interest has been awakened in spiritual problems. Young men in particular are anxious to learn the nature and value of religion and find a firm basis for faith. When the religious feeling is thought to have been suppressed it breaks forth with fresh fervor and demands satisfaction. The soul made for God can rest only in

Him. This is illustrated by a Hungarian investigator.

"Mikrokosmos," a recent work in two volumes, by Sigmund Bodnar, a Hungarian professor, discusses past and present idealistic and realistic tendencies. An examination of the deeper movements in enlightened lands leads him to conclude that naturalism and materialistic realism have had their day. They resulted from the marvelous advances in natural science and the absorbing attention to material interests which followed. Religion and ethics were not undermined, but ignored. What was palpable and appealed to the senses was pronounced real and made the test of all reality. Men became masters in narrow departments through specialization, but lost the appreciation of the totality. The theory of the universe was based on some specialty, such as chemistry, physics, and biology, and therefore no place was found for religion.

Perhaps the losses sustained were as great as the advances made, perhaps greater. Man's peculiarities could not be reduced to natural law and were therefore treated as subordinate in value or outside of the sphere of valid knowledge. The highest human interests were relegated to the realm of agnosticism. Attention to details prevented the comprehension of the true, the beautiful, and the good. What a man eats and is surrounded by was deemed of more value than conscience and spirituality; physical causes were emphasized, but the ideals into which the spirit concentrates its highest aspirations were treated as vain imaginations. This is, however, found wanting.

That theory, tested for half a century, is now deemed inadequate. Pessimism and paralysis of the noblest energies are its effects on large hearts and aspiring minds. Now we behold in all enlightened lands the unavoidable reaction in the trend from naturalism to idealism, from nature to man, from the physical to the intellectual and spiri-

tual, and from appeals to the senses to ethics and religion. Even students of nature long for a deeper and larger conception of the universe than their specialty affords. The mind and its requirements, the reason and its ideas, the heart and its longings, the conscience and its imperatives, are again asserting their supremacy. In other words, a great human era seems to be dawning. This significant change is revealed by scientists themselves, by philosophy, poetry, fiction, art, and the general intellectual trend.

Other investigators and students of the age also confirm that man is coming to himself again. He breaks through the physical mechanism to which materialists have tried to confine him. Bodnar shows that no material accumulations and thoughts about nature can compensate for the loss of the realities of the spirit.

Deep minds yearn for the great ideas with which philosophy deals, the ultimate problems so closely allied to faith. In "Recent British Philosophy" Mr. Masson says: "Whatever nation has given up philosophy is in a state of intellectual insolvency. Tho its granaries should be bursting, tho its territories should be netted with railroads, tho its mills and foundries should be the busiest in the world, the mark of the beast is on it, and it is going the way of all brutality."

Among recent works defending the idealistic theory, the volume of Dr. James Ward, "Naturalism and Agnosticism," containing his Gifford Lectures, is among the most valuable.

The words *naturalism* and *idealism* are of fundamental importance for some of the deepest religious conflicts of the age. Their meaning is therefore important, but it is not always clear. Naturalism gives the supremacy to nature, while idealism makes mind and spirit supreme in the universe. Naturalism attempts to account for all beings by means of mechanical processes, while idealism beholds an intellectual order

and design in the cosmos. Naturalism believes it can account for life even in its highest manifestations by means of matter and its inherent energy, while idealism claims that a spiritual energy is the key to the interpretation of being. A consistent naturalism excludes God, but idealism prepares the way for theism.

## II. SOCIAL THOUGHT AND MOVEMENT.

### Cooperation in Social Work.

Christian union occupies a prominent place on the program for the achievements of the twentieth century. It is a reproach to Protestantism that its hosts occupy different camps and war among themselves, instead of fighting unitedly their common foes. The division is not only a source of weakness, but is even looked upon as a proof of failure. It certainly brings into greater prominence the unity, compactness, and solidarity of Catholicism. To the heathen world and to the unchristian public in Christian lands, the divisions of Protestants are an evidence that there must be something radically wrong in a system that inscribes Love on its banner and then promotes antagonism and dissension.

The way to Christian union lies chiefly through the great field of practical work. Theoretical or doctrinal agreement is at present out of the question. Denominational institutions will no doubt for a long time continue to exist and to pursue denominational lines of activity. The sectarian spirit is still strong, but in many cases is weakening in view of the large spheres of Christian work of a general character. No particular Church has a monopoly of the great truths and the grand mission which constitute the substance of the Gospels and Epistles. These are recognized fundamentals which are equally the concern of every Christian Church.

### Union on Practical Lines.

It is, however, in the practical

spheres of Christianity that Christian cooperation is in most urgent demand and also possible. On the ethical questions of religion there is essential unanimity among evangelical Christians, and there is no reason for not uniting in their promotion. Especially is there hope that the awakening respecting the overwhelming social problems will lead to Christian cooperation and pave the way to closer union.

Germany has Catholic, Evangelical, and Christian labor associations, the latter admitting Christians of all confessions. In Southern Germany alone the Catholic labor organizations have 80,000 members. The Evangelical labor-unions of Germany contain about the same number, while the Christian trade-unions have 164,772. In these the broad, undenominational basis of Christianity is the bond of union, while in the others the Protestant or Catholic Church forms the tie. So great, however, is the need of cooperation of all who adopt Christian principles, in order to meet the powerful destructive tendencies of revolutionary socialism, that even the radical differences between Protestants and Catholics are not deemed of sufficient importance to prevent a union for practical purposes. It is significant that so orthodox a preacher as Stoecker recently advocated the union of all Christian laborers, regardless of confessional and political differences, in order to promote the welfare of laborers according to the broad principles of Christianity.

One thing seems inevitable respecting the sectarian differences among Protestants: either love will cement into union believers accepting the fundamental teachings of Christ, or indifference and apathy will ignore the differences which now keep apart those who are essentially one.

### Union on Apologetics and Burning Questions.

Some points on which all Protestants in a community can cooperate are here indicated.

They can unite in apologetics, in defense of the cardinal doctrines of Christianity. Not a community exists in which every church would not be strengthened if an enlightened public sentiment were created respecting Scripture, God the Father, the character and mission of Christ, and the functions and history of the church.

All churches likewise have an equal interest in the morality of the community, in a pure family life, in the righteousness of politics, in the proper training of youth, in temperance, and in the removal of the social evil. The ethical questions are coming to the front; their vital connection with religion is more fully recognized than formerly; and the church is endowed with new strength in becoming a powerful ethical institution.

The social movements in which Christian cooperation is possible are innumerable. The social problems of the rich are perhaps the most momentous—to keep their wealth untainted, to fight against a covetous materialism, to be humble, godly, to use their means as stewards of God to help the cause of religion and humanity. Were the rich, the educated, the influential classes true to their mission, the social problem would not be so gloomy and so threatening. If not from those who have the ability and the money, whence is the solution to come?

Cooperation is possible in bringing about a better understanding between capital and labor. Men instead of things must be the motto. Where individual selfishness and a diabolical class spirit now prevail, there ought to be humanity, the Golden Rule, the brotherhood established by Jesus Christ, and a readiness to help one another even at the cost of personal sacrifice.

The education of the masses—what a work! How needed, how hopeful! Here is one of the greatest spheres for Christian cooperation. Much that the school neglects the church can supply; much that the school only begins the

church can continue and complete. And how much can be done by cooperation in promoting elevating recreation, by lectures, readings, concerts, stereopticon views, and similar exercises.

It is not necessary to speak here of settlements, good citizenship leagues, benevolent institutions, and numerous charities, in which all believers can cooperate. The reason such cooperation does not take place is that something else than the living Christ, His Gospel, brotherly love, and the irresistible impulse to promote the kingdom and its glorious contents is made the supreme consideration.

Travelers and scientific explorers testify that those savages are the worst who come in contact with white men. Unless they become Christians, they are unsettled, the old restraints being removed and no new principles being adopted in their place. Thus they are subject to the worst evils which the white man transplants among them.

Take this item from a recent number of a Boston paper:

*"Rum for the Africans.* Five hundred and fifty-one puncheons of rum, equal to 79,324 gallons, and valued at \$111,055, formed part of the cargo of the schooner *Jessie Lena*, Captain J. H. Devereaux, which left the harbor at noon yesterday. She was sent to Axim, on the west coast of Africa, by Robert Everett."

The vessel also carried from the Christian land to the savage Africans, besides the rum, "twenty half hogsheads of tobacco, eighty cases of gin, three half pipes gin, three quarter pipes gin." The cargo, it seems, was not accompanied by any missionaries.

### Social Outlook.

The exports of Japan amounted to 65,000,000 francs in 1868, while thirty years later, in 1898, they were 1,108,000,000. This phenomenal progress is beginning to tell on the working men. They are bestirring themselves to form organizations to promote their interests. At present, things are, however, still in a crude and chaotic state. The



Japanese workman refuses to submit to the restraints of the European and American employee. He works when he pleases, rests when he pleases. It is said that a factory employing 1,000 laborers can depend on having actually at work only about 800. The wages are low, 20 cents a day; but this is an increase of 12 cents since 1887. There is no law against child labor, and women and children are pitted against the men to reduce their wages. They are employed especially in the textile and match industries. In a match factory in Osaka children from six to eight years of age work eight hours a day for 1.5 cents.

Recent statistics of English life-insurance companies indicate greater longevity than those published thirty years ago. Six hundred and eight thousand persons were taken into account from 1868 to 1898. Out of 100,000 persons at the age of 10, it was found that 76,185 reached the age of 50 years; 60,073 that of 60; 40,615 the age of 70; 15,580 that of 80; and 6,359 became 85 years old. This is, of course, not the average life of the entire population, but only of those who were insured.

In Germany it has been found that out of 100,000 of the age of 10, 66,300 become 50 years old; 51,000 become 60; 30,000 reach 70; 9,800 become 80; and 3,840 attain the age of 85.

Of the great libraries of the world the National Library of France, Paris, comes first, having over 2,600,000 bound volumes and some 1,800,000 pamphlets. The second in size is in the British Museum, with about 1,800,000 volumes. The St. Petersburg Imperial Library has 1,800,000 volumes and 26,000 manuscripts. The Royal Library of Berlin contains 900,000 volumes, and the University Library near it about one-third of that number. The Royal Library of Munich contains some 600,000 volumes and 400,000 pamphlets. Every German university

has a good library, and Germany is said to have 5,000,000 more books in its libraries than England.

### QUESTIONS.\*

#### Are the Rich Growing Richer and the Poor Poorer?

That the rich are growing richer is better established than that the poor are growing poorer. If the wealth of the country remains the same, the poor must get poorer if the rich get richer; but if the wealth increases, both the rich and the poor may increase their possessions. In many places the savings-banks show that laborers are saving more than formerly. The above question can not be answered with a simple yes or no, for the reason that it is so general that many exceptions will be found to any answer given. In crises and during non-employment the poor grow poorer and are sometimes brought to the verge of starvation. The rich then also grow less rich, but they can usually afford the loss.

#### What Part of the Economic Product Should go to Labor?

If labor includes brainwork, and if capital, as has been claimed, is stored-up labor, then all should, of course, go to labor. But if manual labor is meant, then three factors are involved in the problem, namely, capital, brain, and brawn. How much belongs to each has never been determined, and so different are the conditions that no general formula can be made applicable to all cases. The inventor and the management of a business requiring great mental ability and strain deserve liberal remuneration. Even manual labor differs in respect to skill and intellect, so that among laborers intellectual ranks are found. Cooperation among laborers sometimes fails because the cooperators do not appreciate the dif-

\* Address questions for this department to J. H. W. Stuckenberg, 17 Arlington Street, North Cambridge, Mass.

ference in the capacities required for different kinds of work. Capital must be rewarded for its risks or it will not assume them. But while from the economic standpoint the reward to capital, intellect, and manual labor can not be definitely fixed, the requirement of ethics is that each man receive, so far as possible, according to actual service, and that no faithful worker suffer while others revel in superfluity.

### What Results are Likely to Follow from the Growing Economic Contrasts?

Who can tell? We are waiting and fearing. The contrasts are appalling, the feelings they produce are ominous. Those engaged in the vast accumulations and concentrations of wealth behold danger signals. Ranks possible in monarchies cause embitterment in republics where in theory all are free and privileged classes abnormal. No republic in our day will tolerate a slave and a free, a working and an idle population, side by side. Only so far as the contrast is based on merit, labor, and justice can and ought it to be tolerated.

Startling contrasts are brought out by official investigations. The Labor Bureau of Colorado, for instance, reveals colossal fortunes and Oriental luxury and, on the other hand, abject poverty. A coal-miner declared that he and his family did not live, but merely existed. Children are obliged to work instead of going to school. "I

sometimes wonder," said the coal-miner, grimly, "why the soul will be satisfied to stay with a body that is treated so shabbily as is that of the average working man." How long these contrasts can continue and increase seems to be only a question of time.

### How Can the Overwhelming Power of Practical Materialism be Overcome?

The evils are becoming more patent, and that is a hopeful sign. Only the insane do not realize the insanity of making the *means* of life the *end* of life. Those who are horrified at the deluge of materialism should cooperate to check its course. Let the value of religion, ethics, intellect, art, all that constitutes the essence of culture and civilization, be duly magnified. Now they are overshadowed by material interests. Make the churches more spiritual; the higher education more profoundly intellectual, so as to solve the great problems of mind and heart, and not merely fit men for making money; give supremacy to moral training and character-building in the family and school; develop literature and art so as to reveal what is holiest in man, not merely for market value; and cultivate an appreciation of intellect, of the great concerns of truth and of the demands of conscience and God. Whoever helps to solve the problem will help to meet one of the deepest needs of the times and to establish God's kingdom on earth.

## LIVING ISSUES FOR PULPIT TREATMENT.

### The Cry of the Children.

*Of such is the kingdom of heaven.*—Mark x. 14.

THOSE who rest calmly in the belief that child labor is an evil of the past must shut their eyes to the facts. This age, to be sure, is far in advance of one hundred years ago, when English manufacturers took children from the alms-

houses to work, and fastened chains to them from hip to ankle to prevent their running away. By 1819 the British Parliament had reached that stage of humanitarianism which resulted in an enactment forbidding the employment of children under 9 years of age.

In our own country it was not until 1830 that Massachusetts, the State that has always led the Union in this regard,

enacted its first law against child labor. Children under 12 were then denied admission to the factories. State after State has since fallen into line until only a few remain without some safeguard for the children.

Yet statistics show that this country has more children under 15 years at work than proportionately are to be found in England, Germany, or even Italy. The State of Pennsylvania has 125,000 youths from 10 to 15 years old in her mines and factories. Even New York, which stands next to Massachusetts in carefulness, has 20,000 children at work. Illinois is another State that has enacted stringent laws on this subject; yet child labor is increasing in that State.

Conditions in some of the Southern States seem to be peculiarly hard upon the children. The pressure is severe because of the rapid growth of cotton milling which admits of a wide application of child labor. From less than \$3,000,000 capital employed in the Southern cotton-mills in 1866, just after the war, the industry has expanded until now over \$175,000,000 are so employed.

North Carolina, according to recent estimates, employs 8,000 children in her cotton-mills, and fully a third of them can neither read nor write.

South Carolina has 12,000 children under 14 years of age in her mills. They constitute 25 per cent. of the mill-workers and, like their elders, put in 66 hours a week. In one town in Georgia fully one-third of the operators are under 14 years of age. Some are as young as 8 years, and earnings drop down to 10 cents a day. The State of Alabama has 1,200 children in the cotton-mills.

The key to the regulation and restraint of child labor is compulsory education. Six of the Southern States, including those already mentioned, have no compulsory education law, nor have they laws of any character limiting the labor of children. Last year bills were before the legislatures of Alabama, Georgia, and North and

South Carolina, fixing a limit to the age of children in the factories. These States manufacture six-sevenths of the cotton in Southern mills. Tho the limit was placed at only 12 years, yet so strong was the opposition from parents and mill owners alike that none of these laws passed. Similar acts are before the legislatures of these States this year. It will be a long and hard fight to educate the opposers of these laws up to the belief that children are worth more than dollars. Strangely enough parents are often the most blinded by greed. The pulpit can well give considerable time in this direction, as the interests involved are vital to civilization and humanity.

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#### Arbitration for Labor Disputes.

*On earth peace, good will toward men.—*  
Luke ii. 14.

THE establishment of the Committee of Thirty-six for the arbitration of labor disputes may not sound "the golden era's note of peace," as one enthusiastic delegate declared, but it should be a long step toward peace. The coal strike of a year ago and the steel strike of this past summer emphasized anew the need of some more effective means of averting the wastes of labor wars. According to the United States Commission of Labor, during the 13½ years to June 30, 1894, there were 14,390 strikes in this country, involving 69,167 establishments and throwing 13,714,406 employees out of work. Their average lost time was 25.4 days, which is a total of over 300,000 working years. The loss in wages because of these strikes was \$163,807,866 and the loss in capital was \$82,590,386; so that the total cost in wages and capital was over \$246,000,000. Nor does this include the "lockouts," which numbered 6,067 during the period and involved 366,690 establishments.

Here then is an average annual loss of about \$20,000,000 due entirely to differences between employers and workers. If the committee can save but a fraction

of this loss it will abundantly repay the trouble. That large interests of both capital and labor are represented on the committee gives abundant promise of success.

The vital defect of the proposed arrangement, as some see it, is that the arbitration is purely voluntary. An illustration in point is the recent report of the State Board of Arbitration of New Jersey for the first year of its existence. There were 47 labor disputes in the State during the twelve months, any one of which could have been brought before the Board. But the Board had not a single case to decide.

New Zealand handles such matters differently. There, instead of fighting out their differences, working men and employers must refer their disputes to the courts for settlement and abide by the results. This is compulsory arbitration. Not long ago New South Wales sent a commission to New Zealand to investigate the working of the system. This committee's report was so favorable that a like law is now in operation in New South Wales. Here we govern ourselves on the "let-alone" principle, but we are working toward the more rigorous methods and the Committee of Thirty-six is a long step toward that end.

#### Shall the Chinese be Excluded?

*The field is the world.*—Matt. xiii. 38.

CONGRESS must again define the American policy toward Chinese immigration. The Exclusion Act against these people expires by limitation this summer, and unless a new act takes its place, or the time is extended, our doors will be again open to the Chinaman. He came here in the first place by invitation. The Central Pacific Railroad was to be built across a thousand miles of desert and mountain. Ten thousand men were needed, and only eight hundred were available. And so John Chinaman came at the American call. He built the railroads, and when this work failed he went to

the mines and the settlements. Seeking a place for his labor he chose those employments that others would not enter. It was hard on the Pacific slope to get clothing washed, so John became a laundryman. For the same reason he invaded the kitchen and solved the problem of household help as it had never been done in that region before.

Then came opposition, violence, and finally the exclusion act. In the old days the opposition to John came not so much from the responsible residents as from the hoodlums who saw in his industry a menace to their opportunities. To-day apparently the opposition does not come so much from the Pacific coast, where the Chinaman is best known and most useful, as from the East.

One race of all the nations of the world we single out and deny admission to our shores. The Chinese as we know them may not be the most desirable neighbors, but even their enemies admit that they are quiet, sober, and industrious. Heathen doubtless they are, but perhaps no more so than thousands of others who do not come to our shores from Asia.

Why single out this one people for exclusion? If we are to shut the door to them (and that is a matter to be determined by calm investigation rather than in the heat of prejudice), why not include other peoples equally injurious to us? We let in the ignorant hordes of Southern and Western Europe and exclude a people which, according to their standard, are well educated. This is an inconsistency that must ultimately command the attention of the country.

#### The Good Roads Movement.

*Cast up, cast up the highway; gather out the stones.*—Isa. lxii. 10.

THE country church is peculiarly dependent for Sunday congregations upon the quality of the neighboring roads. The national Government is doing a good work in conducting a bureau devoted to this subject.

## MISCELLANEOUS SECTION.

### WHY ACCOMPLISHING SO LITTLE?

By D. S. GREGORY, D.D., LL.D.

It is to be feared that a serious setback to the cause of Christ may result from the much self-gratulation and mutual congratulation with which the twentieth century has opened. Men have been saying complacently: What marvelous accomplishment in Christian and missionary work! What progress in Christian giving! What phenomenal increase in Christian activity! That there has, indeed, been much advance made in these respects is seen when the opening of the nineteenth century is compared with the opening of the twentieth. For example, the gifts for foreign missions have increased from almost nothing to some millions of dollars annually. But when compared with the requirements of Christ and the needs of the world the progress in accomplishment, gifts, and activity seems wellnigh infinitesimal. The Gospel should have been preached to "every creature." It has been preached to a few millions of the heathen world during the century, resulting in a million and a half of living converts; but in that time at least three generations of a thousand millions each have passed to the judgment without hearing its message! The gifts and the efforts have been equally insignificant as compared with what they should have been. At the present pace the condition of vast multitudes of the lost world bids fair to remain one of hopeless darkness for ten or twenty generations to come. It is not too much to say that not a hundredth part is being done of what should be done in pushing the conquests of the Gospel, and of what might be done if Christendom understood its mission and its obligations, and of what must be done if the vast masses of mankind are not to be

left indefinitely under the dominion of sin and death.

The momentous question presses for answer: *What is the matter with the churches?*

At the close of the eighteenth century, when William Carey was beginning his work, Sidney Smith, brilliant wit and man of culture, publicly ridiculed the idea that the "consecrated cobbler," "should," as Dr. Henry C. Fish said, "trouble his mind, and the minds of others, about the conversion of four hundred and twenty millions of pagans,—a project which appeared not more chimerical to him, than to nine-tenths of the then existing population of Christendom." Marked as has been the progress since then, we have heard like utterances from similar quarters since the opening of the twentieth century; and a sneering skepticism is abroad now as then, regarding the Bible and its requirements, the need and obligation to send the Gospel to the heathen, and the sanity and success of those who are attempting it. Phenomenal material prosperity, abounding worldliness, and luxurious extravagance and self-indulgence, seem in many quarters to have sapped the very vitals of religion. The marching orders of Christ, uttered at His ascension, have never been revoked; the obligation to immediate world-wide evangelization remains; the means at the command of the churches are limitless as never before; the providential openings into all the world are magnificent and inspiring beyond the power of expression; and yet the present pace of Christian effort is such as inevitably to leave the blackness of doom resting for generations to come upon the lost world for which Christ died. The condition of things, as set forth fifty years ago by Dr. Henry C. Fish, in his "Primitive Piety Revived," is matched by present conditions. *What is the*

*matter with the prevailing type of Christianity?*

Adequate views, adequate motive forces, and an adequate working plan are obviously essential to the accomplishment by Christendom of Christ's purpose for this lost world. Are not the fundamental defects of the present-day type of Christianity, and the secret of its failure, to be found in its lack in these three directions? These defects, so long as they exist, involve the world's doom. A due consideration of them may serve to open the way for the remedy of present conditions.

I. There are certain fundamental defects in the views prevalent in Christendom that, humanly speaking, render it impossible for the churches to fulfil their mission for Christ and the world.

It may be assumed as an axiom that the practical ideas and ideals of men set the limits to their achievements. This holds in religion not less truly than in every other sphere of activity. Hence the importance—nay, the absolute necessity—of a clear and adequate view of the fundamentals of Christianity as a practical system.

The basal defect is in the view of man's sin and the world's lost condition, and of the remedy provided by the atonement of Jesus Christ.

Paul, divinely inspired, in the opening chapters of the Epistle to the Romans demonstrates the lost and by nature hopeless condition of all mankind, Jew and Gentile, in consequence of sin. All are alike under the condemnation and wrath of God, the righteous Judge. In the subsequent chapters of the same epistle, he shows that the only way of escape is through the Gospel, which at the outset he had declared to be "the power of God unto salvation to every one that believeth." "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." This is the teaching of the entire Bible. Sin and atonement are the two great facts upon which the structure of Christianity rests.

If at any time the churches cease to

believe in doom and deliverance, there is no rational basis left for the proclamation of the gospel message; and when "sin" and "salvation" become mere words without intellectual equivalents the messenger is conscious of stultifying himself in pretending to be in earnest in preaching about them. If he be honest, he must cease to use them with a pretended meaning in them.

It has been made abundantly clear in the pages of *THE HOMILETIC REVIEW* that these great basal notes have been largely lost out of present-day preaching in consequence of the shattering of faith in the Word of God.\* Sin has parted with its sinfulness; the need for the Deity, incarnation, and atonement of Christ has as a consequence ceased to be felt; and all these doctrines, upon which John insists in his first Epistle as the vital elements of Christianity, are denied, or explained away, or brushed aside as worthless. While the air is kept full of all this by pulpit, platform, and press—either as latent skepticism or as blatant infidelity—what can the churches be expected to do toward "saving a lost world"?

Naturally following upon this is an equally defective view of what a Christian—one rescued from sin and lost condition through the atonement—is, and what Christianity stands for.

The Bible view is that the Christian is a sinner, saved from his sinful and lost condition by the blood of Christ, and, having been transformed and possessed by the Spirit of Christ, his Savior, sent as a witness for Christ to save other lost men. This is henceforth to be his one business in the world—to seek to win lost souls to Christ. All his faculties and energies belong to Christ for this end.

Here too, as in the case already considered, defective vision has taken all the urgency out of the Christian life. Even the most orthodox men will ask,

\*See articles on "Lost Notes in Present-Day Preaching," *THE HOMILETIC REVIEW*, May, 1901 (p. 473), and June, 1901 (p. 557).

What does Christianity stand for? and in answering will leave out the very heart of the matter. "It stands for great ideas; for lofty ideals; for marvelous power," says the preacher. Yes, for all these incidentally; but primarily and supremely for SALVATION. The preaching or witnessing that leaves that out loses its grip upon men, and the so-called Christian life that leaves that out loses its strenuousness among men. How long will it take such a truncated Christianity to reach out to the ends of the earth with *saving power*?

Quite as defective is the popular view of what the churches exist for.

Christ's last commission laid upon the heart and conscience of the Christian Church the task of giving the Gospel to this whole lost world for its rescue from sin and ruin. For this all saved sinners have been endowed with gifts by the Holy Spirit, and in this each saved soul has the honor of being a fellow worker with the Christ who died for him. For that the churches, made up of saved sinners, exist. Christ has bidden them to hasten to the ends of the earth with the message of life, knowing that there are only thirty years in which to reach each successive generation of the perishing, and that these brief years must compass the salvation or seal the doom of these countless millions.

But when unbelief has taken all the urgency out of sin and atonement and salvation, the churches turn in upon themselves, become absorbed in their own selfish and petty schemes, forget or become laggard in their evangelistic mission, lose all their saving power, and perhaps become like whited sepulchers, which appear beautiful without, but inwardly are full of dead men's bones and of all uncleanness. What interest, from pulpit or pew, can be expected of such selfish and self-absorbed associations?

The fact of the existence and the seriousness of these fundamental defects in the views of Christianity and

its mission any one can determine for himself by asking some simple and plain questions. How many pulpits out of one hundred have any such conception as that just set forth—undoubtedly the Bible conception—of the urgency of their mission to lost sinners and a lost world? How many pulpits present—or dare to present—Christ's plain teaching of doom and His full requirements of His followers? How many church-members out of a thousand have even the slightest notion of this their real mission in the Church of Christ? How many of all the multitudes—especially of the well-to-do—have ever dreamed of what is meant by "seeking *first* the kingdom of heaven"? How long, at the present pace, will it take the churches to overtake their divinely appointed task? Who are responsible—the leaders, or the people, or both—for the generations that in the long delay are never delaying in their solemn but swift onward march to judgment?

II. In the train of these fundamental defects in popular views of Christianity and its mission, there naturally follow certain consequent defects in the motive forces upon which depends the impulse to the work of the churches.

Abstract ideas and doctrines concerning Christianity have little impelling power; it is only as they become practical, *i.e.*, connected with vital interests, human and divine, that they become compelling. Yet so long as man remains rational the mighty motive forces must be the outcome of the mighty practical doctrines.

The views of Christendom must be toned up to Christ's standard, if the churches are even to start on their mission for the lost world; and then these views must be made practical and urgent, according to teachings of the Word of God, if they are ever to fulfil their mission. A heartless and lukewarm Christianity has in it nothing but doom either for itself or for mankind. Manifestly there must be a mighty revolution in the heart of Christendom

before its accomplishments can measure up to the requirements of Christ.

The original and potent impelling force in witnessing for Christ is the mighty grip that comes from a profound sense of having been saved by Christ's atonement from the awful penalty and power and pollution of sin. If all this is brought home by the Spirit of God to *me*, then I can no more help "witnessing" than could the apostles.

Absorbing interest in Christ's one great enterprise for the lost world—following upon the understanding of His command, "Go"—is the next compelling force in order to the accomplishment of the Christian mission. Without it the so-called Christian life will inevitably fall under Peter's condemnation of being "idle and fruitless"; with it in all its power the wings of the wind will be too slow for the messenger hastening with glad tidings to the ends of the earth.

Absolute confidence in the reality and success of his mission from Christ, and in the power and purpose and Spirit of God in his Christian work, must also be considered an essential to adequate Christian progress and achievement. Doubt just here is mighty to hinder; faith mighty to help. Paul's "I can do all things through Christ which strengtheneth me," is the motto for the Christian who would fulfil his mission in the world and see the Kingdom of God made universal.

Crowning and reinforcing all is an overwhelming sense of personal responsibility in this whole matter. When Christ says, "Ye are my witnesses," he means *me*. When He says, "Go," He means *ME*. When He says, "Every man shall give account of himself," He means *ME*. Upon each and every Christian *now* rests the burden of winning the world for Christ.

Let a man ask himself some searching questions if he would understand the present situation. How many of the pulpits of the world show the domi-

nance of these motive forces? How many missionaries at home and abroad are under the mastery of them? How many of the members of the churches—all of whom should be under their power—give any indication of being influenced by them? With the present lack of Christian motive energy what is the outlook for the speedy conquest of the world for Christ?

III. Corresponding defects in Christian purpose and execution go hand-in-hand with the defects in views and motive forces, and must be taken into the account in answering the vital question, "Why accomplishing so little?"

There is clearly lacking a mighty common pushing purpose for the speedy conquest of the world for Christ.

This is true of the work at home and abroad. Settled and constraining purpose is essential to the achievement of rational ends, and its breadth and strenuousness measure the achievement; the conscious and intelligent union of Christendom in Christ's purpose for us is essential to the attainment of the rational end of the world's redemption.

Such a purpose was the secret of the success of the primitive Christians who, tho few and weak, in spite of untold difficulties and persecution to the death, bore the message of the Gospel to the limits of the known world before the close of the first century. The loss of such a purpose has been the secret of subsequent failures down to this present year of our Lord 1902. True it is, doubtless, that for a century and more a few men have been dreaming of such a purpose; but they have not been able fully to inspire and transform Christendom by means of it. The Student Volunteers have taken it up, in their motto, "The World for Christ in this generation"; but even with them it has not yet got deep enough down in the practical intellect to become a burning and transforming power in Christian souls, and through these in the Christian churches. Said



a leading member of a prominent church recently to his pastor, after the preaching of a mild sermon on the Great Commission: "I do not believe in missions." There is a vast mass like him, embracing many of the accredited and controlling leaders in the churches, through whose dense skulls the Gospel purpose of salvation for the world has not even begun to penetrate, and whose hard hearts bid fair never to be reached by it. When will it become the needed mighty working force?

There is also lacking in Christendom a common and all-embracing plan with universal cooperation for the world's conquest for Christ.

Instead of a united, organized, and aggressive host moving on the enemy, the spectacle is one of scattered and sometimes antagonizing forces at home, of unsympathetic or conflicting groups of workers abroad; of churches straining every nerve to keep up respectability and pay the preacher's salary and having nothing left with which to spread the Gospel; of perhaps nine-tenths of the membership unwilling to give as much for the cause of missions in a year as they spend on cigars or soda-water or some other form of self-indulgence every day in the year.

True it is, doubtless, that the tendency to federation and cooperation is abroad and working, but it has scarcely reached beneath the surface as yet. The work waits for the spirit of union to rouse all the churches and bring them into line, under the leadership of the Spirit of God, in one common plan that shall take in all Christians and all the world; and men who feel that there is death in the waiting, cry out, "How long, O Lord!"

And there is lacking, too, the wise and powerful leadership needed for the carrying out of Christ's purpose for the world.

The past ages of marked progress in the Gospel have been ages in which great leaders have been inspired of heaven with the Christian views, motives, and purpose that have been em-

phasized in this paper. Witness Paul and the conquest of the Roman world; Luther and Calvin and the Reformation of the sixteenth century; Wesley and Whitefield and Edwards and the Great Awakening of the eighteenth century; Finney and Spurgeon and Moody and the rousing of the laity of the nineteenth century. Is the Church again to wait for some one lead from God in this high sense? Or rather, has not the time come at last when—the world being ready and all the needed means and forces and agencies prepared and at hand—the hosts of Christendom, under the inspiration of the Holy Spirit and the leadership of Christ Himself, should arise without an hour's delay, and move forward all together to carry out Christ's imperative command?

*Why are the churches accomplishing so little?* Is not the answer to be found in these prevalent—almost universal—defects of views, motives, and efforts in Christendom?

The Spirit of God is able to remedy the defects and transform the vision in a moment, in "the twinkling of an eye." But that involves a revolution in the greed for gain, the worldliness and self-indulgence, the love of fashion and pomp and show, the modern neo-paganism, that have become dominant in so much of Christendom, throttling the religious life. Are the churches willing that such a revolution should come? Would not their ballots be cast against it? When they are ready Christ will be found ready too. And when the full light of God is turned on from every pulpit, the defects will be remedied, the long procession of the generations passing to judgment without the message of the Gospel will cease, the world will speedily crown its Redeemer Lord of all with the mighty acclaim, "Halleluiah! the Lord God Omnipotent reigneth!" God speed the day when Christendom shall no longer stand in the way of the consummation, by narrowness of vision, infirmity of motive, or pettiness of purpose!

## EDITORIAL SECTION.

## EDITORIAL NOTES.

## Our Duty to Cuba.

THE New York *Herald* has well said, in commenting on the course of the American Congress:

"The refusal of Congress to give the quick relief which is conceded all around to be essential to the salvation of Cuba is a spectacle of selfish greed, stupidity, and dishonesty for which it would be hard to find a parallel.

"The United States went to war for the sole purpose, solemnly avowed by Congress to the American people and the world, of freeing Cuba from oppression and securing her independence. It spent millions for her emancipation. It then assumed her guardianship that she might be saved from destitution, prepared for self-government, and her republic established on a firm basis. To this end, and for its own advantage, it has imposed conditions which make Cuba practically a ward of the United States without freedom to treat with foreign nations."

It is not a question of politics and economic protection, but of national honor and moral principle; and that is the only light in which right-thinking men should view it. The statements of two men of opposite politics are given, as setting the matter in its true light morally.

Hon. Grover Cleveland, ex-President of the United States, writing to Mr. Farquar, from his home in Princeton, January 21, stated the case from his point of view. We give his letter in part:

"I received your letter yesterday and was much impressed by the manner in which you discuss our relations and our duty to Cuba.

"The arguments used in opposition to the tariff concessions she implores, based upon our material interests, are fallacious, mistaken, and misleading, while their source and the agencies of their propagation and spread can not fail to be recognized by every honest, patriotic citizen with shame and humiliation.

"It seems to me, however, that this subject involves considerations of morality and conscience higher and more commanding than all others.

"The obligations arising from these considerations can not be better or more forcibly

defined than was done by President Roosevelt in his message to Congress, nor better emphasized than has been done by Secretary Root, and yet Congress waits, while we occasionally hear of concessions which rich sugar interests might approve in behalf of trembling Cuba.

"I do not believe that nations, any more than individuals, can safely violate the rules of honesty and fair dealing.

"Until there is no escape, therefore, I will not believe that, with all our fine words and lofty professions, our embrace of Cuba means the contagion of deadly disease."

To an interviewer, February 10, Senator Chauncey M. Depew, as strenuously protectionist as Mr. Cleveland is free-trader, stated the case from his point of view. He said in part:

"Our position in regard to Cuba is very simple and clear. We assumed the responsibility of relieving the island from Spanish oppression, and giving it independence. We also assumed the responsibility of first restoring order by stopping brigandage and permitting the operation of the economic laws which enable people to be self-supporting, self-respecting, and to maintain social and public order. We have advanced very successfully, and on every side, except the industrial one, Cuba is ready to take her place among the nations of the world as an independent republic.

"We prevent her from treating with other nations by what is known as the Platt amendment, which has become part of her fundamental law. The trade that she had with Spain is necessarily cut off, and she is prevented from making arrangements with other nations if such could be made. Her people are dependent upon two industries, sugar and tobacco, but mainly sugar. The only outlet for sugar practically is the United States.

"Under the present tariff, the price received in New York for that sugar is less than the cost of production. Under a continuance of present conditions, a large majority of capital of the island is to be paralyzed or ruined, and eighty per cent. of its labor thrown out of employment and reduced to starvation.

"People who are only a few years from brigandage and guerrilla warfare against just such conditions would resume their old tactics to keep from starving. Our obligations to the island, to the world, and to our-

selves would compel us to increase our army to a size which would maintain order and stop the outrages which would follow. Then we would assume the position from which we ousted Spain, and would be more or less compelled to adopt the tactics of Weyler."

Senator Depew is doubtless right when he says that he believes that "the better judgment of the country is practically unanimous in favor of this relief." The moral sentiment of the nation and of the world should be brought to bear so powerfully upon Congress as to force it to righteous action, and that speedily. There is no room for mercenary legislation or Machiavellian diplomacy in the premises. Action, not merely righteous, but on high Christian principles, is demanded of the nation now, to be followed up by such missionary work of the churches as shall give all Cuba, before the first decade of the century has passed, a free Bible and a transforming Gospel.

#### **The Student Volunteer Movement for Foreign Missions.**

THE Fourth International Convention of the Student Volunteers, to be held in Toronto, Canada, from February 26 to March 2, shows marked progress since the last one, held in Cleveland in 1898. There will be 2,500 delegates, students and professors, in this great missionary gathering, representing nearly five hundred institutions of higher education in the United States and Canada, and represented on the field by over eighteen hundred missionaries. All this is the outgrowth of a movement but fifteen or sixteen years old. We consider it the most hopeful of all the signs of the times. The secretaries bring out its full meaning in one of their calls:

"What is the significance to the churches of this great student uprising? When our choicest young men and women are freely offering their lives for the non-Christian world, surely the trifling sacrifice of financial support and exercise of a prayerful interest in these young volunteers are but as dust in the balance in comparison with the great renunciation which these students have made. No clarion call has come to the churches in all

the Christian centuries that should be so awakening and effective. The Volunteers' watchword, 'The Evangelization of the World in this Generation,' has put new life and purpose into five thousand young men and women; and when understood as a sane call to the Church to consider its responsibility toward an unevangelized generation that in a few years must pass beyond her reach, it should be an equally powerful factor in her own thought and activities. It is the divine imperative of the Gospels, plus the inspiring energy that should come from clearly apprehended duty. We may certainly expect that one result of the coming convention will be to bring before the American Christians, as never before, the solemn issues at stake, and the urgent call to participate in so glorious an enterprise."

By these great quadrennial conventions, by their annual summer campaigns, and by their winter deputation work, these student volunteers reach the young during their susceptible student days, and inspire them with their great idea—Christ's idea—of the Christian's mission in the world. Traveling secretaries of the movement visit three hundred colleges annually, bearing to them the appeal of the non-Christian world, and directing thousands of volunteers among the undergraduates in beginning a wise study and preparation for their work on the mission-fields. They are reaching out into all the educational centers and revolutionizing the Church's idea of the sweep and obligation of its mission enterprise.

The Convention at Toronto, to be presided over by President John R. Mott, just returned from a remarkable evangelistic tour in Japan and the East, gives special promise of practical results, and it should have the united prayers of the Church that it may furnish a mighty impulse to the work of the Kingdom.

#### **Work of the Reform Bureau.**

REV. DR. WILBUR F. CRAFTS, superintendent of the Reform Bureau, is pushing the work of reform from the national center at Washington, D. C., by letters, lectures, legislation, and literature. In the national legislature four important bills have been brought

forward by Congressman Gillett, two of which have been passed and two of which are now pending.

The first Gillett bill the Bureau carried was a bill to break up the divorce colonies in the Territories. Another Gillett bill has just been carried to protect Pacific Islanders against American rum-sellers. Still another measure of Congressman Gillett's is to prevent the transmission of race gambling bets and messages of green goods men, etc. This bill was favorably reported in a former Congress, and is considered half-way to victory, as is also a Gillett amendment to the Constitution, the effect of which would be to extend the new divorce law of the District of Columbia, which is the best bill of the sort in existence, to all States and territories.

But far greater than any of these is the world-treaty the Gillett bill opens the way for, to protect all aboriginal races against the white man's drink and opium. To carry this the Reform Bureau will send documents on the subject to five thousand picked leaders in all parts of the world.

To a deputation headed by Dr. S. I. Baldwin, calling Secretary Hay's attention to a resolution of the Senate adopted January 4, 1901, and suggesting that the attention of the nations concerned be drawn to it, the Secretary recently said, taking advanced ground:

"In view of the circumstance that the former representations to the other Powers were made by the British Government as well as by our own, I shall initiate renewed overtures in the proposed sense by communicating the Senate resolution to the British Government, with the suggestion that it be made the basis of concurrently reopening the question with the Powers having influence on commerce in the Western Pacific, or in any other uncivilized quarter where the salutary principle of liquor restriction could be practically applied through the general enactment of similar laws by the several countries, or through a conventional agreement between them."

The resolution of the Senate above referred to is good sound doctrine. It reads thus:

"In the opinion of this body the time has come when the principle, twice affirmed in international treaties for Central Africa, that native races should be protected against the destructive traffic in intoxicants, should be extended to all uncivilized peoples by the enactment of such laws and the making of such treaties as will effectually prohibit the sale by the signatory Powers to aboriginal tribes and uncivilized races of opium and intoxicating beverages."

The confirming message of President Roosevelt, taken in connection with the facts given, adds materially to the hopefulness of the situation. These are his words:

"In dealing with the aboriginal races few things are more important than to preserve them from the terrific physical and moral degradation resulting from the liquor traffic. We are doing all we can to save our own Indian tribes from this evil. Whenever by international agreement this same end can be attained as regards races where we do not possess exclusive control, every effort should be made to bring it about."

The light that seems to be dawning after the long-continued darkness should inspire the entire Church to combine prayer and effort in saving the helpless races from the demoniacal representatives of human greed that have been so long battenning and fattening upon their ruin.

#### The Woman's National Sabbath Alliance.

THIS institution, whose work THE HOMILETIC REVIEW has already taken occasion to commend, is more than ever alert in these days of peril. It urgently calls upon all Christians to do some local work in defense of the Christian Sabbath, and earnestly requests the aid of those interested in the preservation of that cherished institution in circulating its literature. It will send, on application to the Alliance, Mrs. Margaret E. Sangster, president, Room 711, No. 156 Fifth Avenue, the latest prize leaflet, "The Pastor's Daughter," by Anna Stevens Reed; "Ten Reasons Why in the Present Condition of Society a Rest-Day is Necessary"; "A Greeting to the Young Peo-

ple," and three bright booklets for children. The Alliance has on sale a recent sermon on the Sabbath by Dr. Huntington, of Grace Church, New York City—also one specially adapted to the times by Rev. Teunis Hamlin, D.D., of Washington, D. C.

Writers on the subject of the Sabbath will be particularly interested in the following offer just sent out:

"The Woman's National Sabbath Alliance, feeling the importance of the parents' and young ministers' influence over children, appeal to pastors for a paper of about twenty-five hundred words on practical suggestions to meet the great difficulties of the present moment, regarding the Sabbath observance of the young.

"A prize of \$35.00 will be given to the writer of the most satisfactory paper. Manuscripts will be received at the office of the Alliance, Room 711, 156 Fifth Ave., New York City, until, May 15, 1902, and must contain a sealed envelope, with name and address. No manuscripts will be returned, unless accompanied with full postage, or called for at the office. The winning manuscript will become the property of the Alliance.

"MRS. MARGARET E. SANGSTER, President."

#### "The Sorrows of Genius."

In a recent number of Conkey's *Home Journal* this subject is illustrated by the experience of many of the sons of genius. The catalog demonstrates that happiness is far from being a consequence of genius, and that high and noble character is not always its accompaniment:

Homer was a beggar; Plautus turned a mill; Terence was a slave; Boetius died in jail; Paul Borgheese had fourteen trades and yet starved with them all; Tasso was often distressed for five shillings; Bentivoglio was refused admittance into an hospital he had himself erected; Cervantes died of hunger; Camoens, the celebrated writer of the "Lusiad," ended his days, it is said, in an almshouse, and, at any rate, was supported by a faithful black servant, who begged in the streets of Lisbon; and Vaugelas left his body to the surgeons, to pay his debts as far as the money would go. In England, Bacon lived a life of meanness and distress; Sir Walter Raleigh died on the scaffold; Spenser, the charming Spenser, died forsaken and in want; the death of Collins came through neglect first causing mental derangement; Milton sold his copyright of "Paradise Lost"

for seventy-five dollars, in three payments, and finished his life in obscurity; Dryden lived in poverty and in distress; Otway died prematurely, and through hunger; Lee died in the streets; Steele lived a life of perfect warfare with bailiffs; Goldsmith's, "Vicar of Wakefield" was sold for a trifle, to save him from the grip of the law; Fielding lies in the burying-ground of the English factory, at Lisbon, without a stone to mark the spot; Savage died in prison at Bristol, where he was confined for a debt of forty dollars; Samuel Butler lived in penury, and died poor; Chatterton destroyed himself.

#### "Three Beers a Day"—What It Means.

In these critical days, when the brewers and saloon-keepers are clamoring for the opening of the saloons on Sunday, and men high in church authority are over-busy in helping them, it is well to face the facts regarding the influence of the saloons, and to see just what they mean.

The Fourteenth Ward in New York City, with a population of about 80,000, contains 142 saloons, or an average of one saloon to every 211 persons, men, women, and infants, from whom the support of that saloon must come. Three beers a day is far from being the average required from each family to support that saloon. Is the extreme poverty of such a ward to be wondered at? Let us see what this minimum of three beers a day means for the brewer's victim.

Two years ago last summer, Rev. Dr. A. J. Kerr, then pastor of the Broome-Street Tabernacle, preached a series of special sermons, on consecutive Sunday evenings, in the interests of temperance, widely distributing in the Fourteenth Ward, in connection with the services, circulars in English and Italian. Here is the circular:

**MEN OF THE FOURTEENTH WARD, LOOK AT THIS.**

*Three Beers a Day for One Year Would Bring into Your Home*

1 Barrel of flour,  
50 Pounds of sugar,  
20 Pounds of cornstarch,  
10 Pounds macaroni,  
10 Quarts of beans,  
4 Twelve-pound hams,

1 Bushel sweet potatoes,  
 8 Bushels Irish potatoes,  
 10 Pounds of coffee,  
 10 Pounds of raisins,  
 10 Pounds of rice,  
 20 Pounds of crackers,  
 100 Bars of soap,  
 3 Twelve-pound turkeys,  
 5 Quarts of cranberries,  
 10 Bunches of celery,  
 10 Pounds of prunes,  
 4 Dozen oranges,  
 25 Good beefsteaks.

But this is not all; there would be in one pocket of the working man's trousers a five-dollar bill marked "A new dress for mother"; and in another pocket a ten-dollar bill marked "To buy shoes for the children."

Dr. Kerr asked every man to show this statement to his grocer, and challenged any one to dispute its accuracy. Taking up this challenge, the New York *Christian Advocate* submitted the circular to an expert, who made the calculation for them and "found it to be within bounds."

This shows how it fares with the victims of the brewers and saloon-keepers; now how about the brewers?

On December 7, 1898, the Conven-

tion of American Brewers met in Arion Hall, in New York City. The New York *World* said of that convention: "It is the first time in the history of this or any other city when so many millionaires have gathered in one hall at the same time." *The American Bottler* said of it, "Five hundred million dollars were represented."

That is the other side of it: the millions being the price of the poverty and the coinage of the life-blood of the innumerable victims. "Three beers a day," and you have the conscienceless multimillionaires, and nothing else to show for it but the three down-grade steps, hideous squalor, unspeakable wretchedness, and damning vice.

And yet we have the horrid spectacle of saloon-keepers, reform rulers, and Christian men and ministers joining hands to extend and intensify the evils by handing over the sacred hours of Sunday to this merciless traffic in humanity and virtue! Would not the veriest heathen pronounce such a state of things incredible? And ought not a protest to go up to heaven against such a course?

## NOTICES OF BOOKS OF HOMILETIC VALUE.

**THE LIFE AND EPISTLES OF SAINT PAUL.** Harmonized and Chronologically arranged in Scripture Language. By Rev. S. W. Pratt, Author of "The Gospel of the Holy Spirit," etc. Funk & Wagnalls Company, New York and London, 1902. Price, 75 cents.

This little book, following the chronological order given by Conybeare and Howson, "gives the full text, in a harmonious chronological arrangement, of whatever relates to Paul's life and work at any one time and place." The divisions of the book give a natural working plan of Paul's life, embracing: "Early Life"; "Conversion"; "First Missionary Tour"; "Second Missionary Tour"; "Third Missionary Tour"; "Last Visit to Judea"; "Sent a Prisoner to Rome"; "Release and Subsequent Life."

Into this outline the entire material of the Pauline Epistles is wrought, each part in its appropriate place, beginning with the Epistles to the Thessalonians, which belong to the "Second Missionary Tour"; proceeding with the Epistles to the Corinthians, the Galatians, and the Romans, which fall within the "Third Missionary Tour"; followed by the Epistles to Philemon, the Colossians, and Philippians, that came under "Sent a Prisoner to Rome"; and ending with 1 Timothy, Titus, 2 Timothy, and Hebrews, which are connected with his "Release and Subsequent Life."

The Appendix treats of various important supplementary matters, such as "Revelations

of Christ"; "Paul's Apostleship"; Paul's Infirmary in the Flesh"; "Paul's Sufferings for Christ", etc.; with "Chronological Table"; and "Map of Missionary Tours."

This interesting and instructive work will be seen, from this hasty sketch, to be a valuable aid to the minister in preparing his teachers for the Sunday-school lessons in the New Testament.

**INFANT SALVATION, OR THE PASSIVITY OF INFANTS.** The Key to this Perplexing Subject. By M. J. Firey, D.D. New York and London: Funk & Wagnalls Company, 1902. Price, \$1.20 net.

As indicated by the title this work consists of two parts: a history of the views that have been held on the subject of infant salvation and damnation; and the key that the author proposes to this perplexing subject.

Part first is of value as directing to the sources of accurate information on the doctrine held at different epochs in the history of the Church. In this respect the book stands almost if not quite alone. It would probably have been better if the author could have cited more freely the exact language of his authorities instead of merely giving his own conceptions of their views, to which doubtless the objection will be made that they are sometimes inaccurate or one-sided. In such event, however, the book will enable the objector to consult the sources for himself.

Part second proposes the key to the perplexities in which the author finds the subject involved. He bases his belief in infant salvation on speculative rather than on Scriptural grounds. "The love and mercy of God confirms the conviction that He has provided a way for the salvation of infants." He seeks light on this subject from the prenatal life of the infant. "The infant state is a passive one, and therefore it can be regenerated without the use of baptism. Depravity is no barrier to the infant's passivity, or to its regeneration. All infants, heathen or Christian, are in a saved state." Divine grace saves all infants in infancy, "not only those who are baptized and those who repent and believe, but all who come into the world," and this salvation is one "that will certainly save all infants whether they live or die." The author holds that "all who finally perish must first lose by their own sin and disobedience the grace that this salvation has bestowed upon them." In the author's view, "Divine grace is not compelled to stand aloof and wait for Satan to prepossess and occupy the soul in its earliest and richest years, but takes possession at once and holds away until, through lack of care, it is banished from the soul."

Even those who fail to see that the author has furnished the needed key in his ingenious discussion can not fail to profit by the freshness and suggestiveness of his presentation of a difficult and perplexing subject.

**HISTORY, PROPHECY, AND THE MONUMENTS; OR, ISRAEL AND THE NATIONS.** By James Frederick McCurdy, Ph.D., LL.D., Professor of Oriental Languages in University College, Toronto. Vol. III., Completing the Work. New York: The Macmillan Company; London: Macmillan & Co., Ltd., 1901. Price, \$3.

Seven years since Professor McCurdy gave to the world the first volume of this extended work, following it a year or two later by the second. The concluding volume has been unavoidably delayed for four years. In the opening preface years ago the author said: "The present work seeks to tell as simply as possible the story of the ancient Semitic peoples, including as the dominating theme the fortunes of Israel."

The first volume embraces "The Northern Semites," "The Babylonians," "Canaanites, Egyptians, and Hittites," "Assyrians and Babylonians," "Hebrews, Canaanites, and Arameans," "Hebrews, Arameans, and Assyrians." The second treats of "The Inner Development of Israel," and "Hebrews, Egyptians, and Assyrians," ending with the fall of Nineveh. The last volume has as its topics "Hebrews and Egyptians," "Hebrews and Chaldeans," "Hebrews, Chaldeans, and Persians," closing with the end of the Babylonian Exile. The comprehensiveness of the work is thus made to appear. For the task of gathering his material from the vast accumulations of archeology and of German and English investigation and criticism, and bringing it within the reach of the average reader, Professor McCurdy deserves our gratitude. Of course, in an enterprise so vast and of such a nature, the constructive element could hardly be expected to receive prominent place.

The point of view of the author is that of the recent criticism; or, rather, he attempts to mediate between the old and the new; a difficult task to say the least. In the preface to Vol. III. he says: "The best way to begin the study of the prophets is to learn how their word and work are interwoven with the life and history of our times. I have also made an attempt to connect the non-prophetic and indirectly prophetic literature of Israel with its historical occasions or antecedents, tho in this region of inquiry we tread upon much

more uncertain ground." A large part of the volume is devoted to the critical discussion of the origin of this Hebrew literature.

Concerning the reformation under Josiah the author says: "The story of this movement as brought into effect may be written somewhat as follows, on the basis of 2 Kings xxii. xxiii. (compare 2 Chron. xxxiv. xxxv.)." In the eighteenth year of Josiah he undertook the business of repairing the Temple by the usual method of free-will offerings. When a considerable sum had been raised, Josiah sent his secretary, Shaphan, to Hilkiah to direct him to count and disburse the money. "In the course of the interview Hilkiah informed his visitor that he 'had found the book of direction in the house of Jehovah.' The book was handed to the secretary, who, having read it, returned to the king, gave an account of his errand, and having produced the book, read it aloud to him."

In answering the question, "What was the book of direction?" the author concludes that, "The book was a new and enlarged edition of the 'Book of the Covenant,' prepared for the need of the times," and comprising "substantially the legal portions of Deuteronomy (chs. xii. -xxvi.), to which the hortatory preface (chs. v. -xi.) was probably added somewhat later." If it was a contemporary book "How did it come to be found in the Temple?" "The narrative says nothing of the book having been lost." "What is harder to explain is the definite phrase 'the book of direction,' which points to some book known as at one time existing, and from which, since Josiah was apparently unaware of its contents, it may be inferred that the book had not been in circulation among his contemporaries." Here is the explanation:

"The probable explanation is that the former 'law-book,' which we now know as the first Book of the Covenant, and whose existence was a matter of notoriety in Israel, had never been in force as a statute-book, and had been almost forgotten, kept as it was during the unsympathetic régime of Manasseh in the hands of a small theocratic circle; and that it was now reproduced in an expanded form, with the hortatory and minatory additions which greatly impressed King Josiah. The work of preparing the book having been done under priestly auspices and perhaps within the precincts of the Temple itself, the volume might very well have been 'found where it was not lost.' That there was a certain amount of *anæsthesia* in the business is, however, quite apparent, tho in this quality it has been outclassed by many of the ecclesiastical intrigues of our better Christian times."

The latest explanation from the other side of the ocean makes this "fraud" a part of the divine plan; of which theory Wellhausen said, when it was explained to him by a fellow traveler going down the Rhine, that he was well aware of the fraud-hypothesis, which he accepted, but it had never occurred to him to attribute fraud to God. To those who possess the historical sense and a modicum of logical acumen, these crude, speculative conclusions against the inspired Scriptures, on the basis of inspired Babylonian inscriptions and equally inspired German and British imaginings, will fail to prove eminently satisfactory. Perhaps—as in the case of all mediation work—the conclusions reached will not be any more satisfactory to the radical critics than to the conservatives.

But while many readers will feel compelled to dissent from the author's critical and speculative conclusions, they will nevertheless recognize the greatness of the task undertaken and the immense industry required in its accomplishment. The publishers likewise deserve great praise for the handsome shape given to this elaborate work.

## HELPFUL DATA IN CURRENT LITERATURE.

### *Our Unhappy Divisions.*

THE CONTEMPORARY REVIEW for December, 1901 (Leonard Scott Publication Company, New York), contains a remarkable article by Canon H. Henslow Henson, on "Our Unhappy Divisions: A Plea for the Recognition of Non-Episcopal Churches."

One extraordinary feature of this article is that it was written by the man who ten years ago led the attack on Bishop Perowne for taking part in a reunion communion at Grindewald. The article indicates a complete *volte face*, and coming, as it does, from a prominent Church of England clergyman, it is naturally making a sensation on both sides of the ocean. Canon Henson, in common with many others, has been led to feel the isolated position of the Church of England, disowning and deriding all the other Protestant Churches, while itself more than ever disowned and derided by the Roman Catholic Church, and his heart has been touched and softened by the feeling of desire, that has taken possession of vast numbers of the best men in the Church of England, for Christian communion and Christian cooperation with other men widely acknowledged among the best Christians in England, but who are outside the national Church. He holds that, now that the Church of England can no longer claim even a moiety of the Christians of the realm, the day for aloofness and superciliousness is past.

The Canon deals with the obstacles that stand in the way of the desired intercommunion of English Christians.

The formal barrier to the intercommunion with the non-Episcopal churches is "provided by the rigid interpretation of a single rubric," that "at the end of the 'Order of Confirmation,' which runs thus:

"And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed."

"The last clause was added in 1661 [after the restoration of Charles II.] and was vainly excepted against by the Puritans."

The Canon traces the history from that time down to the present. We note the following as of special interest to Christendom:

"In fact it was not until the Oxford Movement had become the dominant influence within the national Church that the necessity of Episcopal confirmation as a preliminary to communion was generally maintained. The question was raised in an acute form when Dean Stanley invited the revisers of the New Testament to receive the Holy Communion in Westminster Abbey, on June 22, 1870; but it is doubtful whether any serious objection would have been taken to his action if the communicants on that occasion had not included an avowed and aggressive Unitarian. A formidable agitation, marked by much extravagant and uncharitable language, broke out. The late Canon Carter transmitted to Archbishop Tait a memorial signed by 1,529 clergymen, in which they expressly referred to the rubric attached to the confirmation service as designed to guard against admission of Nonconformists to Holy Communion. The Archbishop, in acknowledging this memorial, expressed his dissent from this view:

"As at present advised, I believe this rubric to apply solely to our people, and not to those members of foreign or dissenting bodies who occasionally conform. All who have studied the history of our Church, and especially the reign of Queen Anne when this question was earnestly debated, must know how it has been contended that the Church of

England places no bar against occasional conformity."

On this point Canon Henson continues:

"I submit that this view is historically sound, and that its authoritative declaration and application in practice are urgently required in the religious interests of the nation."

"The rubric in the prayer-book ought not to be regarded as asserting a principle of universal application, viz., the necessity of Episcopal confirmation as the preliminary to the reception of the Holy Communion, but as the domestic rule of the Church of England, to which its members must conform as the condition of being admitted to the full privilege of members."

Having disposed of the formal barrier to intercommunion with the members of the non-Episcopal churches, the Canon takes up the "real obstacle," "the doctrine of Apostolic Succession, as held and taught by the Tractarians, and now paramount in the national Church."

"Here again the proposition really implies rather the recovery of a liberty which has been lost, than the winning of any novel franchise. The complete isolation of the English Church is a very modern circumstance of its life. No candid student of our ecclesiastical annals can doubt that the necessity of Episcopal consecration was an open question among Anglicans until the Restoration Settlement enshrined in our church system the polemical bitterness of a revolutionary epoch. Baxter was justified by the facts when he drew a sharp distinction between 'our brethren of the new Prelatical Way' and 'those of the ancient Prelacy.'"

"It is certain that under the Subscription Act of 1571 non-episcopally ordained clergy were permitted to preach and even to hold benefices in the English Church."

Noting the fact that the Dissenters outnumber the members of the national Church, even at home, and that they are vastly more numerous, aggressive, and powerful abroad, and adding this to the novelty of the claim of "the Historic Episcopate," Canon Henson proceeds to set forth how unwarranted are the extraordinary claims of the Anglican Communion:

"The national Church, then, does not stand over against a few novel and heavily suspected sectaries, but has to define its attitude towards a federation or quasi-federation of organized and militant churches, some of which represent a religious energy and a volume of Christian conviction far greater than its own. Numbers, it may be said, are properly irrelevant to truth—the title deeds of a religious society can not be its success. But the 'free churches' are not only numerous and increasing societies, they are mighty evangelistic agencies, they add their full contribution to theological science, they enrich the spiritual life of Christendom with their full proportion of beneficent and saintly lives. Will any candid observer maintain the moral inferiority of non-episcopal Christians? . . . As I read the New Testament the one test which Christ authorized men to apply to his disciples was precisely the test of moral results.

"If, then, we are compelled to admit that non-episcopal ministries are not less spiritually effective than our own, that the Sacraments administered by them are equally with ours the channels of those supernatural graces which create the Christian character, that all the tokens of the Holy Ghost's presence and action are as evident in them as in us, by what right can we continue to exclude them from our frank and affectionate fellow-



ship? By what right do we ignore them in our parishes, refuse them all access to our pulpits, urge their clergy to repudiate their orders, and facilitate their reordination? We treat them as the Roman Catholics treat us; but with even less excuse. This is the root of bitterness in our religious life, and until it be plucked up there will be no sincerity in our professions of fraternity. The best non-conformists resent most justly the insult implied in exhortations to reunion, however courteously expressed, which require of them an act of spiritual apostasy. Philip Henry, one of the most placable of Christians, yet found this stumbling-block insurmountable. "He objected to be reordained, and could not, after being a Presbyter for years, declare himself moved by the Holy Ghost to take upon himself the office of deacon." John Howe, admittedly a gentle and tolerant man, flared up in honorable passion when Seth Ward, the Bishop of Exeter, asked: "Pray, sir, what hurt is there in being twice ordained?" "Hurt, my lord," was his indignant rejoinder, "it hurts my understanding; the thought is shocking; it is an absurdity, since nothing can have two beginnings." My friend and colleague, Canon Armitage Robinson, in the powerful and moving sermon which he preached at the consecration of Bishop Ryle, on St. Paul's Day, 1901, said most truly of the Methodists that: "The chief barrier to reconciliation with the old Church, for which many of them have a deep reverence and a sincere love, is the thought that such reconciliation could only be possible on terms which to them would be a denial of the grace of the ministry to which they owe their souls."

Referring to the insistence of the Lambeth Conference on "the Historic Episcopate" as one of the bases of reunion, Canon Henson says:

"But I submit that the time has fully come for us to recognize what I apprehend to be the clear testimony of historic science, that the Episcopate is itself a development from an earlier system, a development very early indeed, so early perhaps as to be probably apostolic, but still a development which was triumphant over the whole area of ecclesiastical life, only in the course of two or, perhaps, even three, centuries."

His final practical conclusion is:

"I am convinced that the highest interests of the English people unite to demand the unification of the religious agencies now existing in the country. I am not less certain that Christianity will be immensely strengthened by the removal of the scandal involved in divisions, which we own to be 'unhappy', and are discovering to be also unnecessary."

#### "The Article 'Jesus' in the Three Encyclopedias."

THE BIBLICAL WORLD FOR JANUARY, 1902, contains a very thoroughgoing article with the title given above, by Rev. James Stalker, D.D., of Glasgow, Scotland. As Dr. Stalker is the author of a very highly esteemed "Life of Christ," his article will doubtless be regarded of special importance and value. The three articles in the three encyclopedias were by Dr. Sanday, Dr. Bruce, and Dr. Zöckler, respectively.

Dr. Bruce's article was contributed to the "Encyclopedia Biblica," edited by Professor Cheyne, and concerning it Dr. Stalker says:

"Dr. Bruce's performance has created something like consternation among his own friends on account of the negative tone by which it is pervaded; and this has been felt to be the more painful because, through the lamented author's death before its publication, it has come to the public with the air of a last will and testament." Altho Dr.

Stalker thinks this conclusion not entirely warranted, he adds:

"It can not, however, be denied that the representation of Jesus is humanitarian, while the references to his higher claims are most meager."

"The most disappointing feature of the article is the coldness of its tone. . . ."

"The article opens with a brief but vigorous discussion of the 'sources,' in which the author announces himself as an adherent of what is known as the two-source theory, and reiterates his well-known preference for Mark. Then, following out his design of confining himself to a minimum, he announces that he will relate only what is common to the synoptists. Accordingly he passes at a bound over everything relating to the infancy and childhood, as this lies outside the triple tradition. Not the slightest allusion is made to the supernatural birth—a procedure the reason assigned for which seems to be very insufficient. Then the public ministry is presented under four broad aspects: First, preaching ministry among the people at large; second a teaching ministry among disciples; third, a healing ministry; fourth a prophetic or critical ministry, antagonistic to current conceptions and embodiments of righteousness."

In conclusion, Dr. Stalker says:

"There is hardly a word on the relation of Jesus to God or the significance of His death. The great text in Matt. x. 28 is referred to, but not with anything like the impressiveness of writers like Wendt or Kelm. Dr. Bruce says that what the primitive Christians asked about Jesus was, first, what He taught; secondly, what He did; and thirdly, what He suffered. But what the hearts of men from the first asked was, who He was, and with what object He had appeared in this world; and without a doubt it was to the belief that in Him the eternal love had incarnated itself for the purpose of taking away the sin of the world that the Christian Church owed its origin and its permanence."

The article by Dr. Sanday appeared in the second volume of the Hastings "Dictionary of the Bible" in 1899, and has been much praised as one of the finest articles in that work. The author treats his subject with great fulness, except when he comes to the "sources," on which the discussion is meager. He passes in review all the features of the life of Christ. Concerning his position regarding the Scriptures, Dr. Stalker says:

"Professor Sanday is not shackled by any rigid doctrine of inspiration, and, therefore, from time to time acknowledges that the record on which he is commenting may be imperfect or even mistaken; but he does not display a particle of the inclination to domineer over his text and glory in the exposure of its assumed imperfections which is so unamiable a feature of much modern criticism. He writes, on the contrary, with unfeigned reverence, and with pride in his authorities, being evidently glad when he is able to vindicate their absolute trustworthiness, and surrendering their testimony even on little things only with hesitation and dislike. Here lies the deep gulf between a believing and a disbelieving treatment of the record, as Delitzsch pointed out in the theological literature of his own country; and it looks as if it may soon be the line of demarcation in the religious literature of this country also."

In view of the probable transference of the rationalistic criticism from Germany to Great Britain, Dr. Stalker thinks that "the weakness of this remarkable article lies in its criticism."

The article by Dr. Zöckler appeared in Germany in 1901, in Hauck's "Realencyklopädie für protestantische Theologie und Kirche." Dr. Stalker says concerning it:

"If the strong point of Dr. Bruce's article is the exposition of the ethical teaching of Jesus, and that of Dr. Sanday's the statement of the actual state of the discussion, the strong point of Dr. Zöckler's article is the registration of relevant literature. In it any one can learn what to read, either on the life of Christ as a whole or on any section of the subject; and this, it is easy to see, is one of the principal uses of an encyclopedia. Dr. Zöckler supplies a history of the literature of the life of Christ from the earliest times down to the books of yesterday—from the earliest attempts of Christian bards to tell the divine story in verse, down to the caricatures of socialists and atheists, who, it would appear, on the Continent, make use of this strange form of insolence in support of their propaganda.

"We are, according to this authority, at present in the critical and scientific stage of the long development. This stage dates from the writings of Schleiermacher and Hase, and its writers are of two schools—the negative and the positive."

Dr. Zöckler sketches the various phases of view in both these schools and, in addition to this history of opinion on the subject as a whole, he carefully traces all the phases of opinion and discussion on every important problem of the life of Christ. Concerning the theological quality of this third article, Dr. Stalker says:

"It is a remarkable fact that of the articles in the three encyclopedias the German one is decidedly the most orthodox. And this is not the only indication furnished by the new edition of the greatest theological encyclopedia in the world, that there are large sections of the learned world in Germany on which extreme views in criticism have made little impression, and that, in the conflicts lying before us in this country and America,

we may be able to fetch our weapons of defense from the country which we have been wont to think of as the source of all that is arbitrary and extreme. While giving very fully the history of the criticism of the 'sources,' Zöckler himself does not acknowledge any varying scale of values as belonging to the four gospels or to any portion of them."

Zöckler is especially strong in his presentation of the burning question of our Lord's bodily resurrection, of "the immediately imminent problem of the life of Christ," namely, "the attempt to reconstruct out of our present gospels the apostolic source from which they were derived." His view as to the possibility of such reconstruction is strongly presented.

Speaking of the enthusiasm with which writers like Reisch have endeavored to reconstruct the apostolic source, Dr. Stalker concludes:

"But it can not be ignored that too frequently the motive of such reconstructions is a different one; it is the desire to eliminate or to minimize the supernatural. On this account the testimony of Paul will probably in the near future assume more and more importance, as it is seen that the interval between the death of Jesus and the writing of the gospels is not a blank, but is filled with historical documents of the very first order, testifying to a faith in the divinity of our Lord so calm, widespread, and undisputed that it can be explained only as the reflex of Christ's own testimony concerning Himself."

It is to be hoped that the entire encyclopedia of Hauck will be given to English readers in their own language. The views presented by the three writers on "Jesus" will serve to make clear the different points of view of the authors and of the encyclopedias.

## OUR BLUE MONDAY CLUB.

[Any clergyman admitted to membership who will send us at least one original story a year which will help to dissipate the Monday blues.]

THE dominie had just come to the rural charge and was present at the first Cottage prayer-meeting held in a remote section of the congregation. A goodly number had assembled, and the hour arrived for the services to begin. Just near the dominie sat a green-coated evil-eyed parrot, in his cage, who seemed to be "taking it all in," and saying nothing. After the singing of several hymns the dominie arose to offer prayer, when he heard a low voice by his side say, "Shut up!" Paying no attention to it, he continued; when he again heard in a loud voice "Shut up," and this was followed by, "Shut up! Shut up! Shut up!" In such rapid succession that the dominie could scarcely hear his own voice. Polly carried his point, and the dominie "Shut up," and amid shrieks and flapping of wings Polly was relegated to the kitchen to sit in solitude and wonder why his company was undesired.

At another time the prayer-meeting was held at good brother W——'s house on the hill. The meeting had progressed and prayer and remarks and hymns had occupied the time. The hour of closing had almost arrived. The dominie in a low voice said, "Now there is just a moment left; isn't there some one who would like to fill in that moment before we close" (dead silence), when in the twinkling of an eye the door on the clock flew open and out popped the head of a little bird which said, "Cuckoo."

A brother clergyman was reading for a

Scripture lesson, to his people, one night, the parable of Dives and Lazarus. He had reached the last verse (Luke xvi. 31), "And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, tho' one rose from the dead," when from right beneath the floor came the sepulchral sound, "Me-e-ow, Me-e-ow." Even the good old deacon in the front pew grinned.

WEST NYACK, N. Y. G. A. CONOVER.

At a Canadian college the theologians were often sent out for occasional supply and often brought back, for entertainment of the corridors, interesting reports of the doings of those who had preceded them. Among the most interesting of these was the story of how Sandy McPherson reproved the levity of a young couple in the back seat of a country church. He stopped in the midst of his discourse and after a pause, pointing his finger in the direction of the outrage, he exclaimed: "I see a yong man teeking a yong gyrrl. When he stops I'll peg in." He did not increase the gravity of the audience.

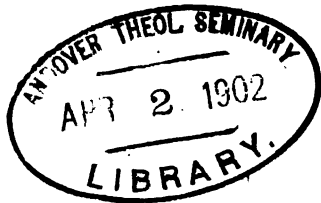
CANADA. W. M. R.

AN earnest preacher recently was warning his audience against the temptations of the devil, saying that not only amid worldly and wicked surroundings were they liable to his attacks, but "like a roaring lion he went about seeking their destruction, and even in their seasons of worship, and when least expected he would suddenly attack them. Raising his voice to a louder pitch in a dramatic manner, he exclaimed, 'He is roaring in this house this very moment!'"

S. L. VAN VRANKEN.

PHILMONT, N. Y.

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# THE HOMILETIC REVIEW.

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## REVIEW SECTION.

### I.—EXPLORATION OF EASTERN PALESTINE.

BY COL. C. R. CONDER, R.E., D.C.L., LL.D., M.R.D.S., ORD-  
NANCE HOUSE, ENNIS, COUNTY CLARE, IRELAND, AUTHOR OF  
"THE SURVEY OF EASTERN PALESTINE," ETC.

THE events connected with Eastern Palestine, in Bible history, are few and comparatively unimportant, as contrasted with those that occurred west of the Jordan; but the country appears always to have had a considerable population down to the time of the Moslem invasion in the seventh century A.D., and it is remarkable as containing some of the finest specimens of Roman architecture in Syria. The three tribes settled by Moses in this region, and occasionally noticed later, remained in possession till about 735 B.C., when they fell captives to Tiglath-Pileser of Assyria; but the power of the kings of Israel was broken earlier when, shortly after 900 B.C., Mesha, king of Moab, rebelled. The regions east of Jordan are little visited as compared with Palestine proper, and the antiquities have been less disturbed by later builders, for the Crusaders had little hold on the country; and the earlier Hebrew kings appear to have been unable to root out the evidences of Canaanite idolatry which they destroyed in Judah and Samaria.

This region, of about four thousand square miles, includes three districts, not counting the eastern part of the Jordan valley. To the south is the bare, treeless plateau (*Mishor*) of Moab, inhabited by the tribe of Reuben, with the lower step, or shelf, above the Dead Sea cliffs, which is called in the Bible the "Mount of the Valley" (*Har-ha-emek*) (see Josh. xiii. 19). North of this extends the range of Mount Gilead—the lot of Gad—watered by the River Jabbok, and by other brooks, and partly covered by woods of oak and fir. Its slopes afford good pasturage for flocks and herds. The plateau of Bashan—owned by the tribe of Manasseh—is the third region, and its red, volcanic soil still produces fine harvests of corn. In the time of Christ, and later, it supported a very large population, and it is still covered with the ruins of Greco-Roman cities and temples, dating from the time of

Herod the Great down to the fifth and sixth centuries of the Christian era.

The first question of interest in the history of Eastern Palestine is connected with the story of Jacob. On his return from Haran, and after parting from Laban at Mizpeh in Gilead—probably the present *Sûf*—he proceeded to Mahanaim, a place which was the capital of a region in Gilead much later (Gen. xxxii. 2; 2 Sam. xvii. 2; 1 Kings iv. 14). It is remarkable that this site, and that of Ramoth Gilead (1 Kings iv. 13), have generally been placed wrongly on all maps till of late. Jacob had evidently passed over the Jabbok, and hearing of the advance of his brother from the south he recrossed it from Penuel northward. The halting-place at Succoth (Gen. xxxiii. 17), according to the Rabbinical geographers, was called later *Deralâ*, and this name was recovered by the American surveyors immediately north of the Jabbok, in the Jordan valley. Mahanaim was on the hills, evidently farther south, and the ruins of *Mukhma*, on the edge of a remarkable round basin northeast of the town of Es Salt, no doubt preserve traces of the name. Ramoth Gilead, on the other hand, was the capital of North Gilead, as Mahanaim was of South Gilead, and the site is to be found at the village of *Reimûn*, on a steep hill west of Gerasa.

One of the peculiarities of Eastern Palestine is the existence of numerous groups of rude stone monuments, such as are never found west of Jordan, with exception of half a dozen in a remote corner of Upper Galilee, and of a small group near Dan at the source of the Jordan. In Moab they are so numerous that no less than one hundred and fifty were explored on a single hillside, while other groups occur in the Jordan valley, and in Gilead especially at Rabbath-Ammon, and near *Sûf*. They include menhirs or standing-stones, and dolmens or stone tables, a flat block supported on two or more upright stones; also stone circles sometimes of such size that a large camp can be established within, while others surround the dolmens. Avenues of standing-stones also occur in one instance, at Minyeh in Moab, leading to a circle which encloses a single dolmen.

Such monuments are found all over the world, and are of very various age, from a period when only stone implements were used, down to the time of the Danes in Scotland and Ireland. They were erected for various purposes—as tombs, as memorials, and as altars—but they seem usually to have been the work of very primitive tribes. It is impossible to suppose that the Moabite dolmens were tombs, and they often show, on the lower stone, cup hollows and channels clearly connected, as in other lands, with the pouring of libations. Groups of these monuments occur on Nebo, and at the probable sites of Bamoth-Baal (“the standing-stones of Baal”) and Baal-Peor. At all these three sites we learn that altars were erected by Balak, king of Moab (Num. xxii. 41; xxiii. 14–28), and it is not improbable that in these existing monuments we have remains of Canaanite altars and memorial

stones which escaped the reformation under Josiah, when those in Judea and Samaria were destroyed. In like manner we find in Western Palestine no ancient representations of human or animal forms, carved on rocks or as statues—excepting a few buried bronze and pottery figures in ruins older than Joshua's age. In Phenicia, Syria, and near Damascus such carvings are found, and their absence in Palestine may also be attributed to the reforming zeal of Hebrew kings. In the Roman period they could not be prevented by the Jews, and are found in temples, and on sarcophagi, from the first, and down to the fourth, century of the Christian era.

The most famous view east of Jordan is that from Mount Nebo, which stands southwest of Heshbon looking westward to Jericho. It has been carefully described more than once, and it agrees with the Old-Testament account (Deut. xxxiv. 1-3) with the exceptions that the site of Dan is not visible on the north, nor the Mediterranean on the west, both being hidden by intervening mountains. We must understand that the particle "unto" (*ad*) in these cases means "toward," rather than "as far as," if ordinary powers of vision are intended. Mount Nebo is not by any means the highest mountain east of Jordan, but it is the nearest point to the Hebrew camp in the plain of Shittim from which a good view could be obtained, including the Dead Sea and the Jordan valley, with the range from south of Hebron to Tabor, and the hill of Upper Galilee. The identity of the site, now called Jebel Neba, is indisputable; and, tho it was unknown thirty years ago, it was well known in the fourth century A.D., as described by Eusebius.

The celebrated "Moabite Stone," discovered in 1868 by Dr. Klein, a missionary, in the ruins of Dibon on the banks of the River Arnon, is one of the most important monuments found in Palestine, both as illustrating Bible history and for its indications of the civilization, written characters, religion, and language of the Moabites about 900 B.C. It is the oldest dated monument in alphabetic characters in the world, the letters being, however, nearly identical with those used by the Phenicians in North Syria about 800 B.C., and by the Hebrews at Jerusalem in 700 B.C. (as witnessed by the Siloam inscription); but, on the other hand, the language is not the pure Hebrew of Isaiah's age—as in the Siloam text—for it presents certain Aramaic peculiarities of grammar, which connect it rather with the dialect of Syria. This has great critical interest in connection with the so-called "Aramaisms" which occur in the Bible, and which used to be regarded as evidence of late date in the books, or passages, wherein they occur. The evidence of the monuments shows how unfounded such conclusions were; and these peculiarities have a local rather than a chronological value.

There is another point concerning this monument to which little attention seems to have been paid by scholars—namely, its date and connection with the Bible account of the Moabite rebellion. The

monument was erected by that same Mesha who rebelled after the death of Ahab (2 Kings iii. 5); but it seems evident that his defection began yet earlier. In the Bible account the combined forces of Judah and Israel unsuccessfully attacked Moab from the south, after Ahab's death; but it is not to this context that the Moabite stone refers. It begins by describing how Moab had been oppressed by "Omri, king of Israel," during the whole of his reign, and continues to describe the oppression during "half (or part of) the days of his son" (Ahab). It gives the period in round numbers as "forty years," which is rather too long according to the Bible chronology; but this is not important. The point is that Ahab was still alive when the monument was erected. The inscription goes on to say that Mesha successively recovered the towns of Medeba, Baal-Meon, Kirjathaim, Ataroth, Jahaz, Nebo, and Horonaim, all which are well-known places in Moab, noticed in the Bible and identified on the ground. But the list proceeds from south to north, which does not agree with the circumstances of the later war after Ahab's death, when Moab was attacked from the south. Evidently the rebellion began during the later troubled years of Ahab's reign, when he was fighting the Syrians, and before he perished at Ramoth Gilead in the north of Gilead. It no doubt continued later, when Ahab's successor endeavored to recover Moab, and besieged Mesha in Kir Haraseth. This attempt appears to have failed finally, leaving Mesha still in power, but after the loss of his cities. The Moabite stone records, therefore, the success of the rebellion before this retaliatory expedition, and before the death of Ahab had occurred.

The monument also records the name of Istar-Chemosh as that of the Moabite deity; and, which is yet more important, it speaks of Jehovah as the God of Israel. It also speaks of certain *Ariels* of Jehovah, and of an *Aral* named Dodah from Ataroth, who were "dragged in presence of Chemosh." There has been some discussion as to the meaning of this word, which was evidently Moabite, for it occurs in the Bible (2 Sam. xxiii. 20) in connection with that country. It appears to mean either a "champion," or an "envoy," and in either case applies to Hebrews inhabiting Moab, who were probably put to death as human sacrifices—a custom we know to have been practised by Mesha, who even offered up his own son at the time of the later attack on his kingdom.

It is a curious instance of the perversity of some criticism that the discovery of this fine monument led some writers to state that the civilization of Moab was superior to that of Israel, where no such texts occurred. This was disproved a dozen years later by the recovery of the Siloam text; but it had already been shown, by Assyrian records, that the wealth and power of Jehu and Hezekiah were greater than those of the "sheep-master" king of Moab.

Passing from this age to the time of Christ, two other points connected with Eastern Palestine may be mentioned, namely, the question

of the Gadarene swine, and that of the site of Bethabara beyond Jordan.

The uncleanness of the swine was not peculiar to Hebrew law. The Phenicians and the Arabs equally held this beast unclean. It is remarkable, therefore, that swineherds should be found in Palestine in any age, if they were of Hebrew or even of Semitic race. The last degradation of the Prodigal was to feed with swine. But Gadara was one of the cities of Decapolis—a league of “ten cities” lying, with one exception, in Bashan. It is probable that the population of this region was to a great extent Greek, as the Greek term Decapolis also seems to suggest. It is remarkable that this region is one in which early Greek texts are more numerous than they are in other parts of Palestine. In Bashan Herod the Great built a temple to the Arab sun-god Aumo, with Greek inscriptions, as well as others in Aramaic. The population was a mingled one, some being Semitic, some Greek, but the Gadarene swineherds, in all probability, belonged to the latter race.

The Fourth Gospel mentions several places, such as Sychar, Ænon, and Bethabara, which are unnoticed in the other three; but it is a mark of the intimate knowledge of Palestine possessed by the author that these obscure sites have all easily been identified on the ground. Bethabara (“House of the Ford”) was evidently close to Jordan; and Christian tradition, from the fourth century onward, has always shown the site of the baptism at the ford east of Jericho. But such tradition is not always reliable, and in the present instance it creates a great difficulty. The reader, if he consults the passages referring to Bethabara (John i. 28, 35, 43; ii. 1; x. 40; xi. 1, 6, 17, 39), will see that it lay at a distance of not more than a day’s journey from Cana in Galilee, nor less than two or three from Bethany on the Mount of Olives. It was therefore in the north part of the Jordan valley, and not in the south near Jericho. During the course of the survey, in 1875, it was discovered that the name *Abârah* still applies to the principal Jordan ford, northeast of Bethshean and south of the Sea of Galilee—a position which fits exactly with the requirements, while the name never occurs elsewhere in Palestine. There can therefore be no reasonable doubt that Bethabara was a small village east of the river, near this ford; and that a site only mentioned in the Fourth Gospel has thus been recovered.

The above are perhaps the most interesting of the many results, illustrative of the Bible, which are due to exploration in Eastern Palestine.

ORIGEN could not find any such place [as Bethabara] upon that river [Jordan], and decided for the present reading [Bethany, adopted by the New-Testament revisers]; and all the Fathers followed him. In Judges vii. 24 there is a Beth-barah. . . . Lieutenant Conder proposes to identify Bethabara with *Abârah*, a leading ford of the Jordan on the road to Gilead.—*Schaff-Herzog*.

## II.—NEW ENGLAND PREACHERS AS TESTED BY TIME.\*

BY THE LATE JOSEPH COOK, LL.D.

## I. FROM THE "MAYFLOWER" TO SOLOMON STODDARD.

A VISIBLE and an invisible company landed together in 1620 on Plymouth Rock. Daniel Webster, in perhaps the most impressive sentence ever written concerning the *Mayflower*, said:

"Her deck was the altar of the living God."

The Pilgrims and the Puritans brought to America the English Bible while it was yet new in its Authorized Version. In Elizabeth's reign and shortly after it the Holy Scriptures in the English tongue were first fully and freely opened to the British people. They produced the effect of a spiritual sunrise on the literary, social, and religious life of England. The Bible was then almost without a rival in the competition for the popular attention. There were no newspapers worthy of the name. English literature had hardly commenced to exist. "England," says the historian Green, "became the people of a book, and that book was the Bible. It was as yet the one English book that was familiar to every Englishman; it was read at churches and read at home, and everywhere its words, as they fell on ears which custom had not deadened, kindled a startling enthusiasm." No book known to history has ever produced such a renovation of the higher life of a nation as the Bible produced in its first access to the English people in their native tongue. Certain men of letters have warned us in Boston not to make a fetich even of the Bible. These cold and callous critics forget the modern historical effects produced by this book without note or comment. It may be bad to be a Bibliolater; but it is worse to be a Bible belittler.

It is almost inconceivable to us what astonishing power the substance and style of the Bible had upon the worthiest part of the people when they first saw it in that thrifty and jubilant vernal season between Elizabeth and Cromwell. Bishop Bonner placed the first six English Bibles on lecterns in St. Paul's Cathedral. They were read aloud there by any who had good voices to large gatherings of reputable citizens assembling without call and listening day after day. The unveiling of classical literature produced the Renaissance; the unveiling of the Holy Scriptures changed the Renaissance into the Reformation. The Pilgrims and Puritans brought the English Bible across the Atlantic as a treasure far more inestimably precious than all classical

\* The substance of the two papers on this subject was delivered by Dr. Cook in the two hundred and fifty-third Boston Monday lecture, in Park-Street Church, Boston, February 4, 1901. It was edited, revised, and partially rewritten for THE HOMILETIC REVIEW by the lamented author before his death, being a last literary labor.



or scientific learning, or than the English Constitution itself. They meant to make the Bible the Magna Charta of a new civilization. Our fathers expected to find, not chiefly on free and virgin American soil, but in the Bible as a whole, the foundations of a new world.

But what is the Bible? Not a set of black marks on white paper. It is the spirit and teaching of the heroes of the Bible. In clasping the Bible to their hearts our fathers actually locked hands with Moses, David, and Isaiah, and the other writers of the earlier dispensation in religious history, and with Paul, Peter, and John, and with the other writers of the new dispensation. These heroes stood on the deck of the *Mayflower*, and until you behold them there, and understand that they landed with our fathers, and commenced with them the building of church and state, and marched with them toward the West, and have now traversed the continent from the sunrise to the sunset sea, you do not appreciate the significance of what happened on the stormy coast of New England two hundred and eighty years ago. A theocracy crossed the ocean with the Pilgrims and Puritans. So far as the undistorted truths of the Holy Word have been transmuted into our actual life in home and school and trade and church and state,

Our Watchwords the dim nations yet amaze,  
And plaudits from the wisest ages wait.

We need not underrate the picturesqueness of the voyage of the *Mayflower*, but we should never discuss the vast topics of civil and religious liberty without remembering that the ship which brought our fathers to America carried that compared with which Cæsar and his fortunes were insignificant. A fortnight before they landed at Plymouth Rock, as their vessel lay at anchor under the friendly shelter of Cape Cod, our fathers adopted the political compact, famous in our civil history, and beginning with the words: "In the name of God, Amen." Daniel Webster called that the first clause of the Constitution of the United States. He did not object to its derivation of civil authority from religious sources.

Two years before Webster died he addressed a Pilgrim festival in New York City. It was in 1850. One of his unconscious prophecies on that occasion now has a startling significance in both retrospect and prospect as the twentieth century dawns: "We have never properly appreciated," was his language, "the immense issues at stake for civil and religious liberty in the success of the voyage of our Pilgrim fathers. Our population, supporting their principles, has hitherto for the most part crept along the shore; but we have now transcended the Alleghanies, we have capped the Rocky Mountains, and at this moment—or at least within a twelvemonth—the sons of the Pilgrims will be celebrating the landing of the *Mayflower* within sound of the Pacific's waves." "They are doing it at this moment," said a voice in the audience. "Heaven bless them," said Webster; "and it shall go

hard"—notice this prophecy made fifty years ago—"but that the three hundred millions of the Chinese empire, if they have sense enough to know anything, shall hear something at last of Plymouth Rock."

That prophecy is to-day fulfilled in the exalted work and reputation of our soldiers in China, in the late marvelous upheavals of the Orient. It is fulfilled in the blood of martyrs of American origin and of thousands of Chinese converts to Christianity on the soil of the last great pagan empire of all time. These martyrs are the men that the Puritans' faith has made, as it has been taught by missionaries in harmony with the evangelical convictions of aggressive Christianity throughout the world. Here are three centuries on which Providence has inscribed "*Viâ Lucis Viâ Crucis*"—the way of light is the way of the cross. An attestation of the Puritan faith and polity has thus been given in the face of the nations as luminous and commanding as if it were written in letters of fire on the sky.

It is an axiom on which I love to insist that the value of religious movements is to be estimated not so much by the men who make them as by the men they make. The third generation is the crucial test of the tendency of teachings designed to educate character. These modern martyrs are of evangelical make. Many generations have passed; we have outgrown many things; we have sought some new things, as a child seeks new toys; but the very principles our Puritan fathers brought to Plymouth Rock made these modern missionaries who educated these recent martyrs, who took their faith so seriously that here, on the verge of the twentieth century, they have exhibited a courage like that of the old martyrs under Diocletian. I am overpowered by the pathos of their deaths, and when I place this modern coronation of Puritan principles side by side with the earlier triumphs of their faith and with those of all the Christian era, I am willing to accept

*Slaughtered Saints as Sovereigns.*

The men they make test all the varied creeds;  
 The martyrs' blood is reddened by the breath  
 Of faith for which they gladly suffered death.  
 The creeds are mothers' and the daughters' deeds.  
 These ruddy drops, O Lord, make Thou the seeds  
 Of new heroic growths. The Scripture saith—  
 And blessed is the ear that listeneth—  
 That Cross to Crown from blackest torture leads.  
 The hosts of faithful souls are fixed as stars  
 Above our dim and troubled human sight.  
 They guide us and they judge us. Nothing mars  
 Their light. And we must meet them soon or late.  
 Sword, scaffold, famine, faggots, prison bars,  
 Are sweet to him whom heaven's approvals wait.

These are the men who, after nearly three centuries, have been educated in the faith the Puritans brought to these shores; and all

around the earth in a similar faith, similar martyrs have been educated by evangelical teachers and have poured out their blood on the plains of Armenia, and have shown their heroism in the cannibal islands of the seas, have taken their faith seriously, have lived as pilgrims and sojourners as our fathers did. Therefore we claim that we are speaking of facts and not fancies when we stand on the deck of the *Mayflower* and proclaim our allegiance to that invisible company who landed on Plymouth Rock with our fathers in the flesh, who paced invisibly up and down the shores, safeguarding Church and state. Those men are here, and the spiritual kingdom over which they have been set by the divine Providence is a city that hath foundations.

My general proposition, as I speak on "New England Preachers as Tested by Time," is that our history for two hundred and eighty years has been an astonishing series of up-grade and down-grade new departures. God has stood behind both the upward and the downward slopes, now in blessing, now in chastisement.

Average Americans usually underrate the culture and the intellectual dignity of the founders of our New England religious life. They were men from the Church of England, selected bars of steel that had been hammered on the anvils of persecution. Most of the Puritan preachers were highly educated men from Oxford and Cambridge. They had libraries of excellent size and quality. Often the appraised value of a minister's library would be equal to the sum of three or four years of his salary. One of their earliest prayers at the edge of a strange and surly sea was that "the love of good learning might not perish from the earth."

Beginning with 1620 our religious life was a theocracy for many years. Each parish was a theocracy in its own local sphere. It is true that Church and state were not divided, and so troubles arose as the character of the population gradually changed. At first only church-members could vote. The churches were supposed to be made up of regenerate souls—that is, those who could claim to have had a religious experience that, in the judgment of charity, entitled them to be considered experimental Christians.

"When I first came to Halle," said Professor Tholuck to me once, "I could walk across Germany hundreds of miles in almost any direction and not once find what you in America call an experimental Christian. We are all Christians—that is, we are all members of the State Church. We are huddled pellmell together, and we make in practise very little distinction between the converted and unconverted. Your Pilgrim Fathers, aided afterward by Jonathan Edwards and George Whitefield," said this great German professor, "drew the distinction between a regenerate and an unregenerate church-membership so deeply in the mind of New England, that no one questions the value of the distinction now. That vital distinction, that broad line between the church and the world," said he, "is of more importance to your

civilization than anything in your national and written constitution."

Our fathers brought the Bible with them, and the Westminster Catechism followed them. They received the Westminster Confession with respect only because it was the best extant summary of the Scriptural teaching. They imposed no set creed, but each convert was expected to make a statement of his religious faith. If he was a person of any literary sense, he could write out his declaration of faith for himself. The churches were generally agreed in the support of the Westminster Catechism, but, of course, it derived its whole authority from Scripture. It came to this country in 1647: It was adopted by Parliament the next year.

It was in 1648 that the General Court of Massachusetts began to organize common schools for New England—a system which has now driven its flocks of elementary places of instruction across the Alleghanies to the Mississippi Valley and the Rocky Mountains, and down to the edge of the Pacific sea. God grant it may yet drive them into our island possessions, however far removed! "From Maine to Manila" we now say, instead of "From Plymouth Rock to the Golden Gate"; "From Porto Rico to the Pole," instead of "From the Gulf to the Lakes." But wherever our flag floats there let our common schools occupy their spiritual opportunities and let the Constitution go wherever the flag is carried.

Let us reverence the names of the early Pilgrim and Puritan fathers, because some of them were really men of genius, to say nothing of their devoutness, their honesty, and their courage. I saw Mr. Spurgeon once rise from his seat in his study—at a great table with a broad, flat writing surface, his secretary at one end and he at the other—and rush up with the alertness of a boy of sixteen to his bookshelves and pat on the back a long row of volumes, exclaiming: "These are my favorite Puritan divines." John Owen, whose name we all consider great and venerable, did not always write the smoothest English. Robert Hall, who was born a classic in the use of his native tongue, once said that John Owen's collected works were "a continent of mud"; but they are a continent with many pearls along its shores. If we must call a certain portion of his rhetoric unfinished, it is not unfinished after the style of that day. John Owen was once asked to be a pastor in Boston; he was also elected president of Harvard University, tho he never crossed the sea.

John Robinson I call one of the early New England preachers. He would have come to us if poverty had not prevented. It is a shame that he did not come; I think I should have swum across if I had been in his place!

Our eagerness now to read the Scriptures can not be compared with that of the common people when the Bible was comparatively uncommon. I know Tyndale made a translation a hundred years or more

before this Authorized Version which King James issued in 1611, before Shakespeare died and two years after Milton was born; and the Pilgrims clasped it to their breasts, because their souls were in accord with the soul of the Scriptures.

We are better for clasping the Scriptures to our bosoms, as the Puritans did, than for studying with a microscope the mere husk of Scriptures, omitting the spiritual significance, and endeavoring to find a fly-speck here and another there, and a torn corner of a leaf here as we tread some fragments of the Word beneath our feet and call ourselves "Higher Critics."

Preachers are not adequately tested by the length of time their books live. If a man's life as a preacher builds well into saintly families, into spiritually prosperous parishes, into states full of justice and lofty endeavor, into a continent covered with schools and colleges, I say his life is a success, even if he has not left a page that is a part of general literature.

You ask what the Puritans have written? Their names are written all over this continent in the institutions they founded. Their writings, some of them, are historical classics. Let us not underrate Cotton Mather because he was occasionally a little vain, as many another great man has been. He belonged to a highly distinguished family. His father wrote nearly three hundred books, so called, some of them mere pamphlets. The son wrote four hundred books; many of them would have been magazine articles if he had been writing in our day. Cotton Mather's "Magnalia" is a Puritan classic. It is to be read, it is to be revered, by men of literary sense, especially by men of spiritual insight.

Our religious history I call a steep upward grade as long as it was under the direction of the great early Puritans, and when the second generation came it continued to be an upward grade, tho not of such a steep ascent as the first generation had made it. The second generation, composed largely of men educated in this country, with inferior opportunities, was not equal to the first. Yet it was a very remarkable generation in spiritual power, in courage, in devoutness of the best kind.

The first generation founded Harvard University; the second sustained it. The first generation, in days of poverty and weakness, founded the common-school system; the second sustained it. Soon came the founding of Yale College and Dartmouth; so began the growth of that flock of educational institutions which has been driven to the sound of church bells across all the land from the sunrise to the sunset shore. There is nothing more like a great epic in our civilization than the passing of this flock under its spiritual shepherds from ocean to ocean.

After the Long Parliament assembled in 1640, those who might have emigrated to New England generally remained at home in expect-

tation of great reforms there. Immigration to New England had brought over about twenty-one thousand persons between 1629 and 1640. After the latter date, immigration to New England was slight for about one hundred and fifty years. The original stock grew only by its own increase, and so remained of pure English descent. It is estimated that ninety-eight out of every one hundred of the inhabitants of New England in 1700 were of English origin.

Cromwell died in 1658. Charles II. came to the English throne in 1660. These were dark days for New England as well as old England.

The beginning of the first declension in New England religious history was in 1662, when a religious gathering in Boston adopted the "half-way covenant." That was never adopted by all the churches, but it became the fashion for a long while and obscured the distinction between a regenerate and an unregenerate church-membership. Of course, as only church-members could vote, it was important that the admissions to the churches should be as easy as practicable. Little by little the terms of admission were lowered. Ministers began to resent being asked questions about their own spiritual regeneration. Church-members who had been baptized in infancy, altho not admitted to the communion service, were yet on such a level of influence that, unregenerate as they were, unregenerate as it was necessary to suppose them to be, spite of their generally decorous lives, they lowered the standards of the churches. Little by little the idea of a hereditary church-membership which the Puritans had brought from England—for they were never Separatists in full, the Puritans in distinction from the Pilgrims—took possession of many churches. Jonathan Edwards's grandfather, Solomon Stoddard, a man of great dignity of character and more influence in New England than any one outside of Boston—his church was the largest outside of this city at that time—defended this half-way covenant, and finally issued a tract defending the astonishing proposition that unregenerate persons should be allowed to come to the communion table because the Lord's Supper was a converting ordinance. The tract was answered, but it was widely accepted as wise doctrine. Cyrus Hamlin used to say: "It takes a great man to make a great fool." Stoddard was the author of very much that is cold and spiritually lifeless in parts of our New England religious life. He was convinced that it was best to baptize the children of believers and allow them to come to the communion table at a proper age, and so church-membership lowered itself to an almost secular depth of degradation.

The rule by which only church-members voted was abolished in 1692. You will please notice that I do not consider the political motives of Stoddard to have been his chief incitement. He loved the children; he thought it best to adopt the principle of hereditary church-membership. At first he may have been governed by some desire to please men in their political ambitions and admit to church-member-

ship those whom he wanted to become voters; but that union of Church and State under the new charter was taken away in 1692. Yet the mischievous influence of Stoddard went on to his very death in 1727. So that I call that period from 1662, when the half-way covenant was adopted, on through the years to 1727, a down-grade slope. It was down-grade because of the effacement of the distinction between regenerate and unregenerate in church-membership.

The witchcraft delusion occurred in this period. The Quakers were persecuted and the Baptists when we were on this down slope, and many other things not altogether to the credit of our fathers, tho much in the fashion of the times, occurred then. On the whole, from 1662 to 1727, the churches were not ascending in the level of their vitality in spiritual things.

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### III.—THE VALUE TO THE CLERGY OF POETIC STUDIES.

BY PROF. T. W. HUNT, PH.D., LITT.D., PRINCETON UNIVERSITY,  
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THE value to the clergy of literary studies in general scarcely needs emphasis, and more especially so in the province of prose expression. A comprehensive and an accurate acquaintance with the great masters of prose may be said to be assumed on the part of liberally educated men and, indeed, of those who, tho never enjoying the privileges of liberal training, are supposed to be well-read men. Anything like familiarity with the poets is, perhaps, less common, and its absence less marked, this being one of the reasons why we shall emphasize poetic studies. It is, moreover, in place to state that we shall confine our illustrations to the domain of our vernacular verse, to specifically English poetry, inasmuch as the average clergyman has no time or need for the wider province of European verse, and since the content of English poetry is so full and rich and varied as to meet all demands of the English clerical student.

The increasing interest in poetic studies is one of the most promising signs of the times, from a literary point of view, so that Spenser's "Tears of the Muses," as he lamented the low estate of British verse, just prior to the masterly work of Shakespeare, would not be so appropriate as the twentieth century opens. Volumes of high value and interest are now appearing in which the entire subject of poetic gift and production is ably discussed and new incentive given to literary students and the reading public at large to investigate for themselves this ever-widening field of mental effort. Such incentives should come with special appeal to such a class as the English and American clergy. Such works as Gummere's "The Beginnings of Poetry," Courthope's "Life in Poetry and Law in Taste," Cooke's "Poets and

Problems," Devey's "Modern English Poets," Everett's "Poetry, Comedy, and Duty," Santayana's "Poetry and Religion," Selkirk's "Ethics and Esthetics of Modern Poetry," Shairp's "Aspects of Poetry," "Poetry and Philosophy," "Poetic Interpretation of Nature," and Stedman's "Nature and Elements of Poetry" would furnish any student with all that is needed both as to the theory and art of verse, and serve, if we mistake not, to deepen within him the poetic impulse and encourage him to make himself at home among the master poets.

Some of the vital and engaging questions discussed are as follows: What are the earliest expressions of verse and when did they appear? How shall poetry be defined as to content and form? What are its relations to prose expression? How far is it realistic and how far romantic? What are the conspicuous features of its vocabulary and how secured? What is the relation of poetic conception to poetic composition; of poetic genius to poetic art? How is the poetic sense cultivated and what are the dominant influences working for and against it? These and questions such as these form the interesting staple of the student's inquiry. So far as our present purpose is concerned, we may reach a safe conclusion as to the value of poetic studies to the clergy by noting the essential elements and uses of verse and just how these are embodied and secured in the various forms of poetry.

I. The Essential Elements of Poetry. These are as follows:

1. Thought. "No work of art," as we are told, "has real import, none endures, unless the maker has something to say." Certainly, poetry is no exception to this principle. Hence, we speak of verse as creative or inventive; and of the poet, as a producer. Not that thought is to appear to the same extent or in the same way as in prose, but that it is substantially to appear; that, first and last, the poet must be a man of ideas and deal with ideas; a thinker as well as a dreamer or a mere versifier. He must have sense as well as sensibility, and never be even suspected as making verse a covert for inferior mental activity. Thought, in a word, is supposed to superintend the entire productive process and give it character. It scarcely need be said that this thinking process is more pronounced in certain forms of poetry than in others; in the epic and tragic drama more than in the lyric and descriptive poem; in the masterpieces of Shakespeare and Milton more than in the lines of Goldsmith and Burns. Moreover, in poetry the thought is to be presented indirectly, mediated through other agencies, and poetry thus be made to differ from the sciences and philosophies and even from certain forms of prose literature, where thought is expressed as such and most directly, exclusive of all merely artistic ends and with no purpose save that of enunciating and impressing the truth.

2. Imagination. The poetic imagination is, of course, here the prominent type. When Bacon speaks of poetry as "feigned history," he has special reference to its imaginative element. "By poetry,"



says Macaulay, "we mean the art of employing words in such a manner as to produce an illusion in the imagination." So Shelley and Shakespeare. If we speak of the office of the imagination as constructive, plastic, and pictorial, it is the pictorial that is emphasized, while, as in the case of the intellectual element, the imaginative function differs in measure and form, in different types of verse, being of an incomparably higher order in "Hamlet" and "Othello" than in "L'Allegro" and "Lady Godiva." It is, moreover, to be noticed that the exercise of this faculty, even in poetry, must never lie beyond the confines of the credible and probable. The most distant flight of the poet must have a limit and his very reveries be under the regulation of reason.

3. *Feeling.* Poetry is an expression of the heart as well as of the mind, as Wordsworth states it—"The spontaneous outflow of powerful feelings." Milton calls it "Passionate." Poetry must be intense and vital, must have the presence and pulse of life in it, must beat and throb and move us by its inherent emotive energy. Here, again, it differs in the different forms of verse, the epic and descriptive naturally involving less of it than the dramatic and the lyric, it being, most of all, in the sphere of tragic and lyric verse that genuine sentiment rises to its best expression; in "Macbeth" and "Comus" more than in "The Excursion" and "Aurora Leigh." Especially in the elegies of English—such as "Lycidas," "Thyrsis," and "In Memoriam," does it assume impressive form. So spacious is its province, as expressing the almost infinite experiences of the human heart, that poetry as the language of feeling would seem to cover almost the entire area of verse. It is probable that in no other aspect of it is poetry so potent as it is here, touching the world's life so closely, and making itself so indispensable a medium for the necessary utterances of the soul of man.

4. *Taste.* Whatever its place in general literature, and whatever may be the special theory as to its nature and purpose, this element is essential to poetry. It is that faculty and sensibility by which we come to the knowledge and appreciation of the beautiful. What is known as sublimity is also involved. If we inquire as to the agencies by which poetic taste is cultivated, we answer, by a careful study of the principles of beauty as deduced by the masters, and by the sympathetic and intelligent study of poetic models, it being conceded, however, that taste in its highest form is a gift of nature and not a product of the schools. If we further ask just how it embodies itself in poetry, we answer: In unity, symmetry, and fitness; in diction and structure and in all that wide variety of written expression that comes under the name of poetic style; in the theme of the poem and its unfolding; in its adaptation to the occasion that evokes it and the purpose it contemplates; in fine, in securing the result that all the parts of the poem shall be "in keeping," as Mr. Lowell would express it, a work of art on the side of structure. Such are the four indispensable

elements of verse—thought, imagination, feeling, and taste, and hence the high demands of poetry appear in that it brings into full activity the entire man in the sum-total of his personality. It is here, as nowhere else, that poetry is seen at its best, rises to its highest plain, allies itself to all that is noblest and worthiest, and, conjoined with conscience and character and beneficent purpose, completes the circle of the arts.

If such, therefore, are its constituent elements, it needs no argument to show that here is a sphere where the clergy will find abundant room for profit and pleasure, for communion with what is best, and for the discipline of mind and heart—a form of literature specially in keeping with their professional work as teachers of truth and examples of taste and culture.

II. A brief examination of the specific uses or recompenses of poetry will make this all the more evident.

1. Poetry is an interpreter of life and nature, a great revealing agent. "The grand power of poetry," says Arnold, "is its interpretative power," that power by which the poet through the combined action of thought, imagination, feeling, and taste can see deeper and further than the ordinary observer. We see its presence in every form that poetry may assume, as in the epic and descriptive, interpreting human history and the natural world, or as in the dramatic and lyric, interpreting the human heart to itself—its innermost experiences and aspirations. In Chaucer and Spenser and Burns the interpretation is of one order; in Shakespeare and Tennyson, of another. It is the poet who has this vatic and prophetic power, this insight and outlook, so that he deals with facts and truths outside the sensuous. What a revealer of the heart the poet is, in comedy and tragedy, in ode and sonnet! He is the seer, by way of eminence, the student at large of man and men, of the world and its ways.

2. Poetry is, still further, an elevating and a refining influence. If Ruskin is right in stating "that anything is sublime which elevates the mind," then poetry involves this feature. Poetry is the language of the ideal, the expression of that which finds no outlet through ordinary channels. "All truth," says Devey, "which awakens within us the feeling of the infinite is poetic," and when the poet or the student of poetry surrenders himself to this special afflatus, the inevitable result is mental and moral uplift. Hence the accepted superiority of the epic and tragic as poetic types, where all the creative faculties must rise to their best endeavor and the poet, in the sum-total of his powers, ally himself with what is transcendental and supreme.

There is here also a distinctive refining influence. When we speak of taste as an element of poetry, we simply avow that poetry involves the beautiful, that it is the artistic form of composition. As a fine art, it gives tone and color to all that it touches. It is the specifically culturing art.

Such, in brief, are the elements and uses of verse, and such the claims it rightfully has on all who possess, in any measure, what is known as literary taste and ambition.

If it be asked, more specifically, with what classes of verse the clergy should especially familiarize themselves, it may be answered, that there is indeed no form of verse, not even didactic, that has not its value.

From the epic, what may be called the heroic element in literature and character is derived. It is, in English, the Miltonic order of thought and style. That elevation of spirit of which Longinus speaks comes from this lofty species of verse. A kind of historic dignity inheres in the epic. Its background is imposing; its method, majestic; its purpose, far-reaching and comprehensive; and the soul of the reader of it is brought into fellowship with what is spacious and inspiring. We speak of poetic scope. The scope of the epic is itself imposing, as in such a poem as "*Paradise Lost*" Milton conducts us through all space and time.

In dramatic verse, we find the representation of character. Characterization is its prime function, the scenic presentation of man, as he appears in the multiform phases of his being. In comedy and tragedy alike, this impersonation appears as demanded of the lighter and the gayer expressions of character. Especially in tragedy, as a province in which will and habit and conscience enter as essential factors and the complex network of motives is studied, we see the inviting area that is opened for any student of ethics. The sympathetic interpretation of such a poem as "*Macbeth*" or "*Othello*" or "*Henry the Eighth*" is directly in the line of clerical study as a study of conscience.

In lyric verse, we reach the domain of the heart, the full-size exhibition of life. It is the poetry of feeling, and the domain of feeling is coextensive with the nature of man—his fears and hopes, his joys and sorrows, his loves and hates, his failures and successes, a poetic province eminently adapted to the student of truth. Such poems as "*L'Allegro*" and "*Il Penseroso*," "*Dover Beach*" and "*Evangeline*," "*Thyrsis*" and "*In Memoriam*" would interest any man who wished to conduct in his own way the study of the human heart in its lighter or more serious moods.

In descriptive verse, we are taken a-field and hold communion with nature herself in her varied teachings, where health and good cheer prevail. This is the landscape verse of literature, an out-of-door poetry, as refreshing as it is attractive, pictorial, and vital, appealing to every sense and devoid of all artifice and attempt. Thus we find it in Chaucer and Burns and Byron and Wordsworth—the bards of the lakes and hills and fields, the poets whom we most eagerly seek, after all, when we are weary and the lights are low and we need solace and incentive.

Thus it is that poetry in any of its types has a message for us and a mission to fulfil, even the didactic verse of the "Essay on Man" or of "The Excursion" answering at times our pressing needs, and appealing with fitting cogency to the meditative habit of the clergy. Above all specific verse, however, as given us by this or that poet, is the poetic spirit itself, the last and best result of poetic study, and which, as such, suffuses the mind and character. Tho the preacher in his pulpit may quote but little poetry or refer but little to the poets proper, if he be indeed conversant with the best that has been written by the masters and keep himself in sympathy with it, all that he writes and utters will be vitally affected thereby.

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#### IV.—QUESTIONS OF AUTHORSHIP: PSALM CX.

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AUTHOR OF "THE EPIC OF SAUL," ETC.

IN taking up now for consideration the question of the authorship of Psalm cx., with reference to the bearing of that question on the much more serious question of the authority of Jesus as Teacher, we encounter a case of importance greater perhaps than even that which attaches to the case of Isaiah. The present is in truth a case of really crucial importance. What constitutes it such is the fact that the psalm in question is a Messianic psalm, and a Messianic psalm unique in grave import, as containing the most definite prophetic indication to be found anywhere in Old-Testament Scripture of the double nature that was to subsist in "the Christ," the union that was to appear in His person of the human and the divine.

The opening verse of the psalm reads: "The Lord saith unto my lord, Sit thou at my right hand, until I make thy enemies thy footstool." The psalm is expressly in the ancient title or caption ascribed to David as author. This ascription, however, except as evidence of the unchallenged immemorial tradition on the subject, may freely be admitted to decide nothing whatever concerning the authorship. But our Lord (Matt. xxii. 42-45) not only assumes the Davidic authorship of the psalm, but seems actually to found an important argument upon it. Do these facts, to the disciple of Jesus, prove beyond question that David wrote the psalm? Or would the argument apparently founded upon the assumed Davidic authorship still hold good even if the Davidic authorship were successfully disproved? Strange to say, there is, even among loyal Christian scholars, division of opinion on a point so apparently simple as this.

Here is Christ's argument. The Pharisee opponents of Jesus had clustered about Him and He asked them a question. His question was: "What think ye of the Christ? whose son is he?" The answer was easy and prompt: "The son of David." A deeper, a more difficult,

question followed: "How then doth David in the Spirit call him Lord, saying"—But before setting down what David is here quoted by Jesus as saying, let me ask my readers' particular attention to the way in which those words of David have been thus introduced by the Lord. There is a peculiar solemnity about it. It is not "David" simply, but "David in the Spirit," that is named; and he is thus named by Jesus, less, apparently, as being the author, the divinely inspired author, of the psalm (tho such, in Jesus belief, he might be), than as being himself in his own kingly character the person made to speak in the psalm. David, according to Jesus, David at the moment inspired of God, "David in the Spirit," speaks of some one and calls him "lord," that is, his own "lord." Who is it that David thus calls "lord"?

The context in Matthew answers, according to Jesus, it is "the Christ." Now in what form of language is it that David thus, according to Jesus divinely inspired, and here, according to Jesus, speaking of "the Christ," calls "the Christ" lord? The following are the words, as quoted by Jesus, that David uses: "The Lord saith unto my Lord, Sit thou on my right hand till I put thine enemies underneath thy feet."

(The Revised Version, in both cases of its occurrence, prints the word "Lord" with a capital initial letter. This in Matthew. In the psalm itself, however, the second "lord" is printed with a small "l." Thus is indicated by the translators the fact that, in the psalm, the Hebrew words are not the same in the two cases. If we render as follows, "Jehovah saith unto my lord," we cancel to the English reader a possible ambiguity.)

Obviously now if either expression, "the lord," or "my lord," refers to "the Christ," it must be the latter expression; for the Messiah is nowhere in the Old Testament called "Jehovah."

On the supposition that David was—as Jesus certainly assumes, and as He apparently implies, that he was—truly the author of this psalm, and on the further supposition that the psalm is, as Jesus seems to consider it, a Messianic psalm, all is perfectly easy and plain. David then speaks of "the Christ" as his "lord." But "the Christ" was confessedly to be David's "son." How could "the Christ" be at once David's son and David's lord? That was the question that the Pharisees had no answer for. That was the question which, according to the historian, stopped the Pharisees' mouths and prevented their asking any questions further of Jesus.

This effect of Christ's question is noteworthy. It stimulates one's imagination to conceive that there may have been some peculiar power exerted upon His adversaries at that moment by our Lord. So to imagine would agree with the conjecture that—as would have seemed fit to the occasion of his quoting from this particular Messianic psalm—an unusual access of theanthropic consciousness was then experienced by Jesus, imparting to His appearance an air of mystery and majesty.

There is, of course, only one solution possible of the problem that Jesus had proposed to the Pharisees. "The Christ" was at once David's son and David's lord, because by human descent He was derived from David, while, as also divine, He, being universal sovereign, was sovereign too to David.

Why then should not so obvious and simple a solution be universally accepted? What reason is there for seeking any other authorship than that of David for this psalm? Well, to the present writer, good reason at least there seems to be none. But, freely considering the psalm *in itself*, without any reference to the use made of it by Jesus, one undoubtedly may, by the exercise of ingenuity, discover plausible enough reasons for finding some other date earlier or later; and then, by a little more exercise of ingenuity, discover also in it a possibility of other personal reference than to the Messiah. For instance, the warlike imagery in it suits it very well to the time of the Maccabees. But then it does not at all *peculiarly* suit it to that time—not, for example, more than it does to the time of the redoubtable conquering David. The "my lord" of the psalm it has been proposed to make refer to Simon Maccabæus. The solemn and lofty apostrophe occurring in the psalm, "Thou art a priest forever after the order of Melchizedek," does not, in the view of such as make this proposal, present any insuperable difficulty. The person so apostrophized may be simply a Maccabæan prince—namely, that same Simon.

Well, Oriental hyperbole may no doubt account for much, and conceivably it might even account for an extravagance like that. The personage called "my lord" is then, let us grant for the moment, identified as Simon Maccabæus. But who is the person speaking in the psalm? Is it the author of the psalm? And who is this author? Who, on the present provisional supposition, this author is, no one pretends to say, even to guess. But whoever he is, he is supposed, either in his own private capacity or as representing an ideal person, namely, the collective worshiping congregation of Israel, to utter the august ascriptions of the psalm, addressing them in almost deific praises to the prince of the people.

All this, of course, however improbable, is at least not impossible as interpretation of the 110th Psalm. That is, the Messianic character of the psalm being put out of the account. But can not even the Messianic character of the psalm in some way be saved and yet the proposed interpretation be adopted? The attempt to achieve this has been made. It has been made through a supposition that the Maccabæan prince or leader is a type of the Messiah. But there remains the serious question; What must we think of our Savior's clear attributing of the psalm to David as author? And the still further question, What must we think of His apparently deducing from the assumed Davidic authorship the important conclusion that "the Christ" was in some manner David's superior and lord? Was Jesus unconsciously

mistaken in these two points, or did he perhaps consciously accommodate Himself to mistaken Jewish opinion and build on it a momentous argument, which He knew was valid only for those who held the mistaken opinion, and to them valid only *because* they held it? Did our Lord, describing David as "in the Spirit," suppose that it was David, and that it was "David in the Spirit," who wrote the psalm, when in fact it was *not* David at all; or did He, against His better knowledge, only pretend that it was David and "David in the Spirit"? Which of these alternatives is it possible to adopt and yet save for Jesus both His infallibility as a religious teacher and His impeccability as a man?

True, Jesus was not at this moment—as He was not at any moment—engaged in teaching points of Scripture authorship.

But incidentally He did, by unescapable implication, teach that David was the author of this psalm and that David wrote this psalm under divine inspiration. In the present writer's opinion, that phrase, "in the Spirit," fixes it beyond the possibility of intelligent and candid denial, that Jesus regarded David as the author of this psalm. If He had been simply accommodating Himself for the sake of argument to erroneous popular opinion, it is inconceivable that He should needlessly have introduced that solemn phrase "in the Spirit," to add a sanction to an error. If any one other than David had "in the Spirit" written the psalm, that other might indeed have used the same expression, "my lord," with the same meaning, that is, the Messiah. But of no other than David could it have been said that he was at once by eminence father, and subject, to "the Christ." That phrase, "in the Spirit," carries the passage distinctly into the realm of religious instruction. What is religious instruction, if it be not religious instruction to teach that a certain psalm was written under divine inspiration and that it bears a transcendent Messianic meaning?

Does the present writer then hold that no one can be a loyal Christian and deny the Davidic authorship of the 110th Psalm? By no means; but only that no one can deny its Davidic authorship and be, as to this point, a *right-thinking* loyal Christian.

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#### V.—ARE MIRACLES POSSIBLE?

By PROF. EDWARD J. HAMILTON, D.D., NEW YORK CITY, AUTHOR OF "THE HUMAN MIND," "THE MODALIST," "THE MORAL LAW, OR THE THEORY AND PRACTISE OF DUTY," "THE PERCEPTIONALIST," ETC.

THE logic of miracles is threefold: it inquires, first, Is a miracle possible? secondly, Is a miracle ever probable? thirdly, Have miracles actually taken place? At present we can consider only the first of these points.

The word miracle may be variously defined. We wish now to use the common Christian acceptation of it. Let us say that a miracle is *an act of God done independently of the laws of nature, or in contravention of them, and designed to attest a message or a messenger.*

In one sense, the miraculous is opposed to the natural, because the former sets aside or supersedes the latter. The same event can not in the same respect be both natural and miraculous. In another sense the miraculous is consistent with the natural, just as the act of a sovereign, canceling or displacing the act of a subordinate, is consistent with the existence and with the operation of the subordinate authority. The two may exist and operate side by side.

By "the laws of Nature" we mean *those capabilities and modes of action with which the material and spiritual agents of the universe are endowed*. As all beings, except the Creator, are included in the universe of Nature, it is evident that the full or complete power of superseding natural law belongs to God only. But inferior beings may have a limited power of counteracting or displacing the operations of Nature and of doing works fitted to excite astonishment; which also, on that account, may be called miracles. Such miracles would be the supersession of one natural agency by another. At present we are not concerned with them, but with the miracles of God alone.

*A miracle is to be distinguished from an act of creation.* Tho the latter is an immediate exercise of divine power, and is a proof of the existence and attributes of God, it is an addition to the universe of Being, rather than a setting aside of existing agencies; and it is not designed to attest a messenger. So, also, an act of special providence, and the gracious working of God's Spirit in the hearts of men, should be styled *supernatural rather than miraculous*. These operations indicate God's presence and power and His control over Nature; but they do not supersede Nature in any striking way. They rather mingle with the workings of Nature, so as to give these a new determination; and their immediate object is, not the attestation of truth, but the accomplishment of good.

When Aaron's rod, cast before Pharaoh, became a serpent (Exod. vii. 10), and afterward on another occasion during one night brought forth buds and bloomed blossoms and yielded almonds (Num. xvii. 8)—these events, if they took place, were miracles; so also were the ten plagues in Egypt, if they took place. When the handful of meal in a barrel and the little oil in a cruse supported Elijah the Tishbite and the woman of Zarephath and her house for many days; and "the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord which he spake to Elijah"—this event was a miracle, if it ever took place. So also was the restoration of that woman's son to life, when "the child's soul came into him again," and when the woman said to Elijah: "Now by this I know that thou art a man of God and that the word of God in thy mouth is truth" (1 Kings xvii.). When the iron ax-head, which had sunk to the bottom of the river Jordan, rose to the surface at the desire of Elisha; and when, in answer to the prayers of that "man of God," a kind of blindness fell upon the soldiers of the troop encompassing Dothan, and left them again with good vision after Elisha had led them into the midst of the city of Samaria—these events were miracles, if they ever took place (2 Kings vi.). When Christ turned the water into wine (John ii.), fed five thousand men besides women and children on five loaves and two fishes (Matt. xiv.), gave perfect sight to the man who was born blind (John ix.), healed lepers with a word (Luke x. 12), raised from death the son of the widow of Nain, Lazarus the brother of Mary and Martha, and the daughter of Jairus, the ruler of the synagog—these events were miracles, if they ever took place. When Jesus rebuked the storm and said unto the sea, "Peace, be still," and the wind ceased and there was a great calm (Mark iv.); when, at another time, He walked beside His disciples in the midst of the raging waters (Mark vi.); when on the third day after His crucifixion He rose from the grave; and when, forty days later, while blessing His disciples, He was parted from them and went upward and a cloud received Him out of their sight (Acts i. 9)—all these events were miracles, *if they ever took place*.

It is to be acknowledged that many persons of intelligence have little faith



in such supernatural events. They say that tales about miracles are too preposterous for credence; that such stories resemble too much the fables in which the ignorant and superstitious delight, and the myths which the heathen tell about their gods and heroes. They assert that no such accounts should be received, except on very convincing evidence; and, assuming that there is no such evidence, they hold that the wisest plan is to reject all faith in miracles and to place confidence only in those ethical teachings which are common to all religions. These moral truths, they say, are excellently set forth by the prophets of the Old Testament, by the apostles of the New Testament, and especially by Jesus Christ, in whose character and words and life the principles of righteousness are perfectly exemplified. At the same time the class of men to which we refer—plain, honest disbelievers, governed neither by irrational prejudices on the one hand, nor by philosophical presuppositions on the other—would acknowledge belief in the miracles of the Old and of the New Testament *if they had positively seen them with their own eyes*, so that they could not be mistaken concerning what they saw. A man of this class, if he had known Christ prior to His crucifixion, and afterward had thrust his hand into the Savior's side and had put his finger into the print of the nails, as the Gospel says Thomas did, would have been convinced of the resurrection of our Lord (John xx. 27). Such a one would even go further and say that, altho the Divine Being could never attest the unprincipled promoters of falsehood, yet that a miracle is conceivable as the credential of some holy prophet; and that, in the case of such an antagonist of idolatry as Elijah or Elisha, or of such a revealer of the Father as Jesus Christ, a supernatural testimony might be accepted if it could be shown assuredly to be a fact. In other words, to the ordinary judgment of men—a judgment which has often shown itself more reliable than the reasonings of philosophers—a miracle is not a thing absolutely incredible, but only a thing not to be believed without proof such as might establish any very extraordinary event. It is recognized that the Creator of all things, who originated the universe and who regulates its affairs by His power and wisdom, may, on rare occasions, by an immediate intervention, show that He, the Lord of all, attests a messenger speaking in His name. Testimony of this character to the mission of our Savior was claimed by the apostles, when Peter, speaking for himself and for the others, said: "Ye men of Israel, hear these words. Jesus of Nazareth" was "a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you; as ye yourselves also know" (Acts ii. 22).

This theory of miracles is entirely consistent with any proper conception of the immanence of God. It *assumes* that God pervades the universe with His might and presence. But it does not suggest that God, in forming the universe, made a prison and fetters for Himself. He is not a blind Samson working in a mill. He is not only *in all and through all*, but also *over all*. He is transcendent as well as immanent—the supreme and absolute disposer of events. This is not specially Christian doctrine; it is theism as opposed to pantheism.

Let us now remark that the controversy concerning miracles does not arise chiefly in connection with the ordinary workings of the human mind. *It is connected almost exclusively with philosophical theories.* At the same time it is to be remembered that speculative thought influences the daily thinkings of mankind very powerfully. Tho at first hidden in scholastic retirement, it finds its way, through instructed students, through preachers and lecturers, through books, periodicals, and newspapers, and through the conversation of educated people, into every circle of society. In this way many find themselves advocating, as an opinion of their own, what was originally only the fine-spun theory of a keen-minded recluse. This is especially the case when the subject considered is of a religious or sentimental character, and is removed from the practical business of life. Thus it happens that men, without knowing it, hold and profess errors

which have their roots in bad philosophy. The opinion of some good people that the belief in miracles has something in it absurd and irrational, and that if there be a First Cause He never acts directly, tho He may modify the operation of second causes, is little else than a popularized philosophical error.

*Two forms of theory, opposed to each other, tend, each in its own way, to antagonize faith in the miraculous.*

Idealism, now taught in many American universities, denies the existence of the material world. According to the extreme form of this philosophy, mind itself is but an idea, and all existence is but the self-development of the thought of Being. This doctrine, which is that of Hegel, tho it may admit some extraordinary activity of "THE IDEA," has no place for a world distinguishable from God and subject to His interposition. But the conception of miracles is *foreign to any system which makes thoughts things and substitutes fancies for facts*. Even tho the existence of God and of inferior spirits be taught, time, space, power, action, and material substance are represented as merely forms of conception. Hence idealists have no clear notions respecting either natural or supernatural operations. For them these are only ordinary and extraordinary modes of thought, and a miracle is scarcely to be distinguished from an unaccountable fantasy.

The other philosophy inimical to the miraculous is taught in our universities in connection sometimes with psychology and sometimes with the general theory of knowledge. It is that associationalism which was developed in the works of John Stuart Mill, and which is exemplified in the modes of reasoning employed by Charles Darwin and Herbert Spencer. This philosophy makes thought and knowledge to be reproduced and refined sensations, connected with each other by the law of association and habit. In this system *even absolute truth and certainty do not set forth objective fact but only "feelings" or "ideas" inseparably associated through the countless repetitions of a past experience*. Associationalism is as incapable of forming correct conceptions of space and time, of spirit and matter, of power and action, as idealism is. It presents to us a phenomenal, as distinguished from a substantial, universe. It tends to unwarranted inferences from facts of external observation and to an undue distrust respecting spiritual verities. It is rightly called "the *positive* philosophy," because of its confident affirmations and denials. It gives forth its deductions from insufficient physical data as the voice of science, and asserts that things supernatural are beyond the reach of knowledge, if indeed they are not impossible and absurd. For the associationalist conceives of the impossible, not as that which no power can effect, but only as that which is *extremely contrary to experience*.

A third speculative system, taught in our colleges, is more favorable to belief in miracles than either idealism or associationalism. It is that "common-sense" philosophy anciently advocated by Aristotle, in later times by Locke and Reid, and in our own day and land by such writers as President Porter, President Hopkins, and President McCosh. This system recognizes the real separate existence of the physical universe and a radical duality of nature between mind and matter. It teaches that all cognition, whether of space or time, or of material and spiritual substances, or of the actions, qualities, and relations of things, originates, as Aristotle says, in a *natural power of judgment and perception* (*δύναμιν σύμφυτον κριτικὴν, ἣν καλοῦσιν αἰσθησίν*), whereby we immediately perceive facts connected with our own bodies and our own souls. All first principles, says Aristotle, are obtained by induction (or generalization) from our immediate perceptions (*καὶ αἰσθησὶς οὕτω τὸ καθόλου ἐμποιεῖ*). Thus, beginning with the knowledge of ourselves, we ascend to the knowledge of God and of the universe. As the "common-sense" system bases its epistemology on *original immediate perceptions*—not on sensations or feelings, nor even on mere conceptions or ideas—and as on this foundation it builds up a satisfactory theory of all perception and

knowledge whatever, I think that this system of philosophy, at least in its developed form, should be called PERCEPTIONALISM. The name "intuitionism," which some have used, has been found inadequate and misleading.

In the history of its growth the "common-sense" philosophy—as might be expected—has shown varying degrees of progress. It has not yet reached completeness or perfection. In particular, it is deficient in its explanation of *inductive reasoning*, that is, of *that intellectual process whereby "the laws of nature" are apprehended and defined*. When Dr. Thomas Reid asserts, as an absolutely "first principle," that "the laws of nature are fixed and uniform," and when Dr. Noah Porter speaks in the same way of "the principle of final cause," or of "design in nature" (both perhaps following Aristotle), they make statements which are needlessly strong and which can not be justified by the analysis of human thought. The fixity of the laws of the universe and the existence of design in nature are not necessary truths generalized from immediate intuitions; they are analogical conclusions from a comparison of the works of God with the works of man. In this respect they differ greatly from the first truths of geometry and from the law of cause and effect. These latter are absolute conditions of being, and not simply reliable rules of judgment. We by no means say that inductive reasoning does not involve the recognition of unalterable necessities; but we do say that the principle of the fixedness or unchangeableness of the course of nature is not supported by any such necessity. The confidence with which natural events may be predicted is not that mathematical certainty which can not admit any possibility of the opposite. It is a certainty which recognizes the feasibility and even the necessity of the opposite, at the discretion of the Power which made the universe.

In order to understand the philosophy of inductive inquiry, a distinction must be made, which logicians have not yet formally adopted, between what may be termed *ontological* and *cosmological* principles of judgment. Ontological principles pertain to the absolute and unchangeable "nature of things." They include the metaphysical laws of identity, contradiction, and excluded middle, and also our necessary intuitions respecting space, time, quantity, and causation. They are such as must rule in any universe; they are the conditions of the possibility of existence. Whatever is contrary to an ontological principle is inconceivable and absurd.

The most important of such principles, at least for the purposes of inductive reasoning, is the law of cause and effect. This asserts that there can be no beginning or change of existence without an adequate exercise of power under proper conditions, and that, when such an adequate cause takes place, the effect must follow—that if no effect accompanies an apparent cause, some essential causal condition must be wanting—that like causes and like effects go together—that if there be no cause, or if a cause be fully counteracted, things remain as they are—that if a cause be capable of increase or of diminution, the effect also must correspondingly increase or diminish; and *vice versa* as to the cause if the effect be seen to grow greater or to grow less. *Those canons of judgment which John Stuart Mill speaks of as "methods of induction" are simply applications of the law of cause and effect; tho Mr. Mill himself was not aware of this.* The principles of these methods—of "the method of agreement," of "the method of difference," of "the indirect method of difference," of "the method of residues," and of "the method of concomitant variations"—are all as fixed and unchangeable as mathematical axioms.

*Cosmological principles* differ from the ontological in that they pertain, not to the ultimate nature of things, but to the actual constitution of the universe; and they belong to a knowledge of that constitution derived from long-continued and thoughtful observation. Unlike ontological principles, they set forth those peculiarities of the cosmos which result from creative wisdom and power. To use

language which may be employed to express good as well as bad philosophy, they are not *a priori*, but *a posteriori*, principles. Moreover, they differ from most judgments founded on experience, because of their wide generality and because of their use as guides in scientific hypothesis.

The most fundamental of all cosmological truths is that *the universe has an orderly, and, if we may so speak, an intellectual constitution*. In other words, rational methods pervade every part of the creation. We do not indeed say that nature possesses the power of thinking. We only say that the cosmos, in all its departments, is the product of rational plan and wisdom, and can be understood and appreciated as such by rational intelligence. Various important principles arrange themselves, under this general heading, not as *axioms* of an absolute necessity (like Mill's "methods of induction"), but rather as *maxims* setting forth what is to be expected under the existing order of things. These maxims assert that nature is simple in her methods—that she abounds in analogies—that she uses reliable signs to indicate her powers and operations—that nature, tho lavish of her expedients, is parsimonious of her instrumentalities—that the course of nature is fixed and uniform—and that nature is governed throughout by final cause or wise design.

Such being the case, it is to be borne in mind that *the fixity of nature is not an ontological but a cosmological principle*. Our belief in this fixity arises partly from an observation of the actual stability of nature, and is partly an inference from the deeper principle that the universe is controlled by an almighty mind. Evidently such a law does not conflict in the slightest degree with the possibility of miracles. Indeed, so far as we can see, the teachings of philosophy, as well as the judgments of common sense, are suggestive of this possibility.

The question whether, under certain circumstances, a miracle may be probable, as also the question whether some miracles have actually taken place, are equally worthy of discussion with that of the possibility of miracles; but they are beyond the limits of the present paper.

NOTE.—With the above compare Aristotle's teaching respecting induction (*ἐπαγωγή*) in his "Analytics"; as also the writer's chapter on induction in *The Modalist*, a logic in which some neglected doctrines of Aristotle are revived and defended.

## SERMONIC SECTION.

### REPRESENTATIVE SERMONS.

#### SPIRITUAL ECLIPSE; OR, QUENCH- ING THE SPIRIT.

BY FREDERICK W. FARRAR, D.D.,  
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*Cast me not away from thy presence,  
and take not thy Holy Spirit from me.*  
—Psalm li. 11.

It would not be true to say that when David wrote these words he had any accurate theological conception of what we call the personality of the Holy Spirit. And yet David felt, however indistinctly, that otherwise than an outward symbol the tabernacle

of God is with men, and that He dwelleth not only with them, but even in them. He knew that man's body is of the dust, the seat and home of many sinful appetites, which are strong only to drown men in destruction and perdition. He knew that the soul, the region of the emotions and the intellect, might become the seat of pride, of avarice, of hatred, of falsity, which may dwell there like demons who have usurped some ruined and degraded shrine. These were to him the constituent elements of that evil impulse which occupies so large a space in Jewish thought and Jewish literature.

But David knew also that there is in the nature of man a counterpoise, a law in the mind working against the law in the members which brings men into the captivity of the law of sin. And in this region, which is the spirit of man, the loftiest, purest, most eternal part of man's being, that within man which may indeed be lost but never stained, darkened but never degraded—David recognized something akin to the Spirit of God Himself. "There is a spirit in man, and the inspiration of the Almighty giveth him understanding." Like every man who has ever risen to the dignity of man at all, David had felt the dilating force, the illuminating splendor of something divine within him. In many a heroic impulse, in many a glorious thought, in many a lofty deed, when as a shepherd lad in defense of his father's flocks he had slain the lion and the bear; when as a boy, with the dew of God upon his gracious golden hair, he had lulled with his harp the tortured soul of the demoniac king; when as a youth he had stepped forth in his high courage before the terror-stricken host, and with his sling had slain the giant champion; when in the dim cavern and on the bleak mountainside he had twice forborne to strike his fierce and unscrupulous, but helpless, enemy; when he had sung his passionately generous lament over his king and his friend; when he poured upon the ground the sparkling water of Bethlehem's well, which his well-beloved warriors had imperiled their lives to draw; in every sweet and pure thought, in every strong and noble action of his life, David had felt that he might be in union with, might become the glorious instrument of, a Spirit diviner than his own. Just as the harp to which he sang in the Psalms of Israel was but an instrument of wood and string, and yet with his own fingers he flashed into it the electric spark which glowed within him, and the dead harp thrilled with the fire, and rang with the melodies of heaven; even so was his own soul's

harp in the hand of the Spirit of God, and when he yielded himself to that touch of heaven he, too, thrilled and glowed with the Spirit, which filled him with a sublimer nobleness, "a Spirit whose dwelling is not only the light of setting suns," and the round ocean and the living air, but also in the mind of man. This was what David felt to be, and what he called, the Holy Spirit of God; and this was the Spirit to whom he appealed when, being in an agony of remorse, he prayed: "Cast me not away from thy presence, and take not thy Holy Spirit from me."

### *I. Spiritual Eclipse through Sin.*

But if there were times, high hours of visitation from the living God, when David seemed to live in the full light of this divine presence, and to be deeply conscious of this indwelling power, there were to him, as to all of us, other times when this power seemed to be dimmed, darkened, all but lost. While he felt this he walked in the light; but just as, when the lamp of the body is put out, the whole body is full of darkness, so, when the light which God has kindled in every one of us is darkened, how deep is that darkness:

"Oh, dark, dark, dark, amid the blaze of noon—

Irrevocably dark, total eclipse;

To five a life half-dead: a living death and buried.

But, oh, yet more miserable

Our sepulcher a moving grave!"

And yet David knew by fatal experience that the presence of God's Spirit was life, its departure corruption; the guidance of the Spirit within him his holiness, withdrawal absolute defilement and infinite degradation. And ye, too, my friends, know ye not that your bodies are temples of the Holy Spirit of God who dwelleth in you except—and what an awful exception is that!—except ye be reprobates? Yes, we know it; and David was not far from that same knowledge. He knew that the glory of the material temple in which he worshiped was the Shekinah, the luminous cloud of God's pres-

ence between the wings of the cherubim; and in after-years when that temple was degraded by its own worshipers, the prophet of God in vision saw that light of God depart slowly, slowly, slowly amid defiled abodes. First it rose, he says, from between the cherubim to the threshold of the house; then he saw it rise from the threshold of the house and depart to the Mount of Olives; then he saw it rise from the Mount of Olives and vanish utterly away; and then that house became the scene of heathen abominations and the whole city became full of dark idolatries. Nor is it otherwise with the soul of man. When the Spirit of God departs from it, the man slowly but surely becomes a reprobate, a castaway. How awful then is the need for every tempted soul to pray: "Cast me not away from thy presence, and take not thy Holy Spirit from me!"

David knew too well, as full many a one among us knows by bitter and fatal experience, what it is which causes God to cast us away from His presence and to take His Holy Spirit from us. It is sin! The symbol of that Holy Spirit of God is a dove, which is covered with silver wings, and her feathers like gold. But the dove can not fly in unclean places, and God can not dwell in impure shrines. What fellowship hath righteousness with iniquity, or what communion hath light with darkness, and what agreement hath a temple of God with idols? For we are a temple of the living God, even as God hath said: "I will dwell in them and walk in them." Ever since that fatal hour upon the palace roof when David had yielded himself up to the sway of impure passions, he had sinned against light and knowledge; and he, once the man after God's own heart, he the sweet Psalmist of Israel, he the Lord's anointed, had sunk into a vulgar Oriental tyrant, stained with adultery and blood; and for a time blinded, besotted, intoxicated with guilty and God-forgetting indulgence, he had been wil-

fully unconscious of his own degradation. But when the usual awakening did come, as it comes to every sinner in turn, when the spell of that vile sorcery was broken, when the awful condemnation smote upon his ear, "Thou art the man"; when, cowering under the pointed finger and outstretched hand, he recognized with a shudder from what a height he had fallen, then his conscience spoke.

And what was it that terrified him most? Not the frightful earthly consequences of his sin, not the dark spirits of rebellion and murder which thenceforth walked in his house, not the agonies of flight and exile and defilement of his hearth and humiliation of his throne, not the defection of the son whom he most dearly loved, but that God had abandoned him forever. "Wilt thou cast me off forever; wilt thou be no more entreated? Is his mercy clean gone forever? Doth his promise fail forevermore?" This it was, that God seemed to him to have forgotten to be gracious—this it was which oppressed him most when, from the white embers of his accumulated guilt, there leaped up at last a faint and feeble flame. David felt that in repentance lay for him the sole chance of recovery and the sole hope of life. It was the dread of being cut off forever from everything which was divine and good, the dread of never gaining again a clean heart or being established with a free spirit—this it was which wrung from his heart the prolonged sob of this Fifty-first Psalm, the cry of agony: "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Cast me not away from thy presence; and take not thy Holy Spirit from me."

## II. *The Sins that Produce Such Eclipses.*

Here, then, is one of many lessons which we learn from God's gift of the Holy Spirit to us. On one side is a lesson of infinite comfort and ennoblement; on the other side it is an awful warning. It is a lesson of awful warn-

ing which it would be fatal for us to neglect, because so precious, so inestimable as are those gifts, they yet can be lost, and they can be thrown away by sin! By sin!

Let us remember that the sins which forfeit and quench the Holy Spirit of God within us are never the mere sins of surprise and of a moment. They may often seem to be so. Sometimes, indeed, it does seem as if, after years of apparent respectability, men plunge in one moment into the abyss of wickedness; but it is never really so. We are not worst at once. The source of evil begins so slowly and from such slight cause. The infant's hand might stem the breach; but let the stream grow wider, and philosophy, aye, and religion too, may strive in vain to stem the headstrong current. The serpent that with one swift, dark dart drives its fangs into a man's life has long been reared in that man's bosom, or has been suffered to creep noiselessly about his feet; the temptation which bounds out upon him as from a thicket, terrible and with a tiger's leap, with such a glare in its eyes and such carnivorous passion in its throat, would have been powerless had it not been suffered eagerly to prowl about the purviews of that man's soul. The sin which overthrows a man often seems indeed to be sudden, but in reality it has been long a secretly besetting sin.

Take one or two instances only from Scripture, and see how terrible may be the fall, even of those who once stood high in the knowledge and love of God. Look at Saul among the shouting myriads of Israel, there standing with his mighty spear in his hand under the pomegranate at Migron, he who had slain his thousands in the victorious battle against Amalek, who had clothed the maidens of Israel in jewels and scarlet; Saul in his beauty and his glory, a bracelet round his arm, the golden circle of royalty round his dark locks and kingly brow. He is Saul, we remember, in glory.

Now look again—that moody mad-

man in the darkness of his tent, that furious tyrant who hurls his javelin at the young hero as he sits at the banquet, is that Saul, that haggard, crouching, shame-stricken wanderer who slinks at midnight into the foul recesses of the witch's cave, who is startled by the pale ghost of the prophet, who, when he has listened with horror to the messages of doom, falls the whole height of his stature clanking in his arms upon the rocky floor of the cave? Is that Saul? And that defeated man, sorely wounded by the archers—

*"In the lost battle, borne down by the flying,  
Where mingles war's red with the groans of  
the dying—"*

who pleads in vain with the wandering Amalekites for death, at last falls on his own sword and lies on the bloody sward a discrowned and mangled corpse—is that the act of Saul? A grinning skull in the temple of David, a suit of riven armor in the shrine of Ashtoreth, a headless skeleton hanging upon the wall of Beth-shan! So to such an end came Saul, who had once been among the prophets. Yes, and the secret of his awful ruin is told us in these words: "And behold, the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." Would you know the name of the evil spirit? It was the evil spirit of one besetting sin!

Once more, look at the twelve apostles. See them walking with the Lord through the yellowing cornfields, sailing with Him on the silvery lake, sitting to listen to His words on the hill, surrounding Him on the marble floor of the temple, sleeping beside Him under the canopy of the star-lit night, hearing and seeing and their hands handling the Word of Life, and one among them, Judas Iscariot, active, able, energetic, entrusted with the common purse.

Now look again. The priests are assembled, and a man is offering to sell and betray Jesus; with scowling face, with furtive mien, with hair rough and

tufted—can that be the Apostle Judas? And that figure which first seemed to shrink back in the moonlight among the armed band, and then hurriedly steps out and in sign of betrayal kisses with base fervency the cheek of his Lord—that man, half mad with remorse and agony, who dashes down a handful of silver upon the temple floor with the shriek, “I have sinned in that I have betrayed the innocent blood”—that corpse, horrible to look upon, burst asunder in the midst, lying where he has fallen by his own hand in the field of blood—is that Judas? Is that he whom the Lord Himself chose among His twelve? Yes, it is Judas, as theft and greed have made him, and God has cast him away from His presence and taken His Holy Spirit from him. And we are told the secret of the apostle’s awful fall when we are told how the apostles were all assembled together in the upper room listening to those discourses, so rarely mixed with sadness and joy and studded with mysteries as with emeralds; and we are told that “when Judas had received the sop Satan entered into him, and he went out, and it was night,”—night, night!

And do we not again and again in our walk through life, do we not see such castaways, men whom we knew as boys, bright and hopeful and happy, who have sunk perhaps to the lowest level, who seem as if they had sold themselves to do evil, who work all uncleanness, who, as if they were possessed with the devil, have become a curse to themselves and to all who ever knew them? Yes, these are those who, whether they be found in the congregated scum of the world’s sleek respectability or in the depth and horror of its misery, they are castaways in the eyes of heaven—castaways! Men are snatched sometimes from the tossed and shattered wreck upon the sweltering sea. Dare we hope that men’s souls shall be snatched from final ruin, as some have imagined, in the moment of death? A blaze of lightning can suddenly reveal the whole of a night-

blackened landscape. So the truth may be flashed out by one glow, and a man see one instant and be saved. I know not, I do not pretend to know; all that I know is that wickedness can not live in the presence of God, and can not abide under the eye of heaven; and that the man who, having in this life fled from God’s presence and done repeated despite to His Spirit of grace, dies out utterly from all that is pure and beautiful and good; he dies a death of which the awful issues are known to God alone. He too, like Judas, goes out, and it is night, night, night!

### III. *The Way of Rescue.*

Then, my friends, in conclusion let us learn the blessed truth that while there is life there is hope. God will never have us despair. The man who, tho his fights are all defeats, still fights, enters at last the heavenly Jerusalem’s rejoicing streets.

“The glory more and more triumphant rides  
Than ever-conquering Joshua when his blast  
The mighty walls of Jericho downcast.”

Men may be saved even in spite of themselves. And we must never give way to despair, because at all times, even if we have sinned, and even if we have lived a life of sin, God’s ear is never closed to us in this life.

“Can it be true of faith?

Oh, let us trust Him, for His words are fair.  
Man! what is it? and why shouldst thou  
despair?

God will forgive thee all, but thy despair.”

Despair is the stronghold of the devil, by means of which he drowns many a soul in wretchedness, and many in blind stupefaction. No soul is or can be a castaway which refuses to suffer itself to be enthralled. Fly to the stronghold, ye prisoners of hope; appeal to that Holy Spirit of God who tenderly yearns over us, who is the Comforter, the Advocate, the Strengthener. We have read the lines of the poet Cowper on that poor sailor who, in Anson’s voyage round the Cape, fell overboard at Cape Horn, and while his comrades were helpless to save him



amid the fury of the blast, swam after the ship, with cries of loud despair, and then sank under the stifling, tumultuous wave; and the poet adds:

"No voice Divine the storm allay'd,  
No light propitious shone;  
When, snatched from all effectual aid,  
We perish'd each alone;  
But I beneath a rougher sea,  
And whelm'd in deeper gulfs than he."

And yet who will believe for one moment that that pure and devout body was thus left to perish?

"Thus? Oh, not thus! No dream of earth  
can image that awaking,  
Wherein he hardly heard the chant of seraphs  
round him breaking,  
Nor felt the new immortal throb of soul  
from body parted,  
But saw those eyes alone, and knew 'My  
Savior! not deserted.'"

It was but the weakness of the mind which produced the despair of his soul. Let every one of us struggle against this spirit of despair, and cling to the gift of the presence and the indwelling of God's Holy Spirit as our surest and most blessed safeguard. Doth not that Spirit witness with our spirits that we are children of God? Does He not plead with us as well as for us? Does He not help our infirmities? Is He not the Holy Ghost, the Comforter? Does He not make intercession for us with groanings that can not be uttered? Let us strive with all our might, let us never leave off striving to keep pure in our hearts the temples which best He loves. But, oh, if we fall into sin, if we grieve that Holy Spirit, if we have almost quenched His life within us, let us never, never, never give up the struggle against sin. Let us make, even to the death, the effort to regain from God the clean heart and the free spirit; and as David did not despair, nor Manasseh, nor Peter, nor the Prodigal Son, nor the leper, nor the Magdalen, nor even the poor demoniac of Gadara, so let us plead to be heard, if we offer it sincerely, the prayer which in turn they all have uttered: "Cast me not away from thy presence, and take not thy Holy Spirit from me!"

## CHRIST'S EXCLUSIVE CLAIMS.\*

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*Ye are the light of the world.*—Matt. v. 14.

ON another occasion the Master said: "As long as I am in the world I am the light of the world." But there came an hour when that great orb of glory stood in the gloom of Calvary. Then comes in the fulfilment of our text: "Ye are the light of the world." What is that? Christ's people take Christ's place, and, shining in His brightness, they seek to accomplish that great redeeming work that belongs to them. "Ye are the light of the world."

The light! What is that? What the sun is to the physical sphere, the Church of Jesus Christ must be to the community. Just as this planet derives its luster, vitality, fruitfulness, beauty, from the sun, so the Church of Christ is to be the source of everything that is great and noble. You take into the world its great ideas; you are to set before men the best ideals; you are to supply men with the most powerful inspirations. What the sun is to the physical universe, that you must be to the community.

But what I want you to look at specially this morning is what you may call the *exclusiveness of the text, its intolerance*. "Ye are the light." There are not two suns, only one; and Jesus Christ in so many words declares in this text that the hope of the race is in Himself and in His loyal people. "Ye are the light"—not two systems, only one.

Now it is exactly that which exasperates a great many modern thinkers. They would not object that Christianity should be one of many illuminations, one out of many religious and ethical systems, but they do not like

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this imperativeness, this intolerance—"Ye are the light." They say this: Let us have national catechisms. One religion is good for China, and another religion is good for India, and another religion is good for Arabia, and another religion is good for Europe. Let us have national catechisms, a religion that is adjusted to the climate and to the tide. Mind you, they never say that one science will be good for China, and another science good for India, and another science good for Europe. Oh, no! not for a moment, they do not mean that, but one individual religion, national religion. No, no; you can only have one science. What is that? You can only have one true interpretation of the physical world, and that one interpretation must be the light and the guide of all nations. And just as you can only have one true interpretation of the tangible universe, you can only have one true interpretation of the spiritual universe, and Jesus Christ says: "I have given you that interpretation, and ye are the light of the world." So the Christian Church is never content to have another religion by the side of it. It is the most intolerant of all systems, it must have an absolute sovereignty, it is the light, the hope of mankind.

Now let me for a few moments show that when Christianity discards all other systems and assumes the absolute right and sovereignty, it has a great deal to say for itself. It ought to; it is a tremendous assumption to say that it is the one faith for mankind, and it ought to have a great deal to say for itself—and it has.

### *I. Its Basis of Great Doctrines.*

First of all, look at the claim of Christianity on the basis of its great doctrines. What are the great doctrines that Christianity brings?

1. *It is a Gospel of Redemption.*—Let me say, first, it brings us a gospel of redemption, a gospel of redemption from sin. Now any religion must be tested by its relation to sin, and I

must say that there is no faith in this world to-day that deals rationally and adequately with the question of sin except the Church of Jesus Christ.

Oh, what a wonderful thing sin is, when you come to think about it! There is nothing in nature like it. There is no great malady that works in flowers, that cankers the rose and stains the lily; there is no subtle poison in the blood of the bird, making the eye of the eagle dim and marring the music of the forest; there is no occult malady that works in animals, confusing their nobler instincts and making their existence a curse. But as soon as ever you come to man there is in him—mind you, it is not the theologians say so; if that were the case you might suspect them—but your Shakespeare says so, and Burns, and all the great writers of the race—they say that there is in man a strange element, an alien force, a malady that you call sin, and there it dims the understanding, and confuses the conscience, and it brings rebelliousness into the soul, and makes the man's life unreasonable and sensual and full of infinite discontent.

Sin! Now, mind you, that is not an imagination in a church, but it is a reality in the race; and you are never going to make this world into anything much better except as you deal with the root of all mischief in the rationality and lawlessness of the individual. That is the place that you must begin at, and I say there is no great religious system in this world to-day that recognizes sin, that reveals its nature, that brings forgiveness for it, that brings the healing influences that uplift and harmonize human nature, other than the Church of our Lord Jesus Christ. "Oh, wretched man that I am; who shall deliver me from the body of this death?" That is the cry of the race. Who shall deliver me from this dark feeling? Who shall deliver me from this irrationality? Who shall deliver me from the mysterious curse that has wrecked the individual

and the race—who shall deliver me? I thank God, through Jesus Christ our Lord.

2. *It is a Message of Conciliation.*—And there is another thing in your Gospel; it is the great message of conciliation to a suffering world.

A few of our thinkers have dealt with suffering in a singular fashion; they deny it, they declare that there is no suffering. You take my word for it, that that is a heresy that is not likely to spread. You are all likely to remain pretty orthodox on that point. Ah, there is no mistake about suffering. The life of the individual is a perpetual suffering. You can not look at the London of to-day as little else but a tragedy. The history of your race is written in blood; there is no mistake about suffering.

Where do you get your reconciliation to a world of pain? You never get a rational reconciliation until you get your New-Testament doctrine that all suffering is on a lower plane for man's ennoblement on a higher. The great doctrine of the New Testament, the greatest Sufferer that this world ever knew, is the very Man who has brought us the most rational explanation of suffering, even our Lord Jesus Christ. We suffer on a lower plane for our enlargement and our perfecting in a loftier. There was an earthquake a little while ago in America, in the West. They manage everything well there, and they really seem to have managed the earthquake. It did some damage, of course; it upset some cottages and worked some ruin, but it tore the mountain in two and revealed a great store of unsuspected gold, and it has been the enrichment of that part of the country. Says the apostle: "The whole creation groans and travails in pain together until now."

There is the earthquake, but it has brought to light the grandest possibilities and blessings to the race. "For," says the Apostle Paul, a man who knew a great deal about suffering, "I reckon"—not poetry, mind, but arithmetic—"I

reckon that the sufferings of the present time are not worthy to be compared with the glory that is and shall be revealed in us." There is the solution of all painfulness—that man suffers in his body for the uplifting of his mind. He suffers in his material estate for the perfecting of his moral inheritance; he suffers to-day that he may be crowned with imperishable light and greatness to-morrow. "The noble army of martyrs praise thee, O God."

We have got to the secret of suffering. And the Church of Jesus Christ exults over all disasters and sorrows and tears, because these light afflictions that are but for a moment work out for us an exceeding and eternal weight of glory. What are you going to do if you take the Christian Church out of the world, out of the suffering world? What are you to do then? Well, a great Frenchman who looked the fact of suffering in the face, but who had no confidence in your creed, says the best thing for us to do is to imitate the dog, for in dying the dog adjusts itself so that it dies with as little pain as possible. So there is something left for us. But, mind you, he is quite right; it is all that is left for you. There is a tragic world, and a rational man; if he has only the light of reason, he can only take things as they are, acquiesce in them mournfully, adjust himself, and die with as little pain as possible. But your Master—He stands among you, gives you great promises, rational conciliation, and to-morrow God Himself shall wipe away all tears from our face. Take the Church out of the suffering world! You had better take the sun out of the sky; for the Lord Jesus sits as a king amid the army of the mourners.

3. *It is a Doctrine of Hope.*—There is another thing. The Christian Church brings a doctrine of hope to a dying world.

What becomes of the race, what is the future, what is the outcome of all this trouble? When Livingstone was in Central Africa he asked the natives

what became of their noble river. They had no conception of the sea, and after they had mused over it a while they said they supposed it was lost in the sand. Now what becomes of this other great river, the river of human life? Oh, how it does rush day by day through the streets of this great city, through the streets of the world! And what is going to become of it, this mystic river of human life, of its bubble cities, its jeweled thoughts, its musical language, its shell histories—what becomes of it all, what significance is there in it? Oh, says the skeptic, the parson and the undertaker and the sexton, they see the last of it under the sun! I tell you that this race is never going to sit down to any rational satisfaction with that creed. Where do you get your great hope from? The Gospel brought life and immortality to light.

And I say to you, don't you be ashamed of the doctrine of the future. A good many people to-day are rather shy of the hope of the future; they fancy that science has discredited your creed. Don't you think anything of the sort. And I say to the young men here this morning, who are rather shy on that subject, you think it over again. You are coming to think that it is a nice doctrine for your father and mother who have not been baptized into the modern spirit. They are fossils. Don't you be severe on fossils. As somebody says, fossils lie at the roots of things, and they know a lot.

Now let me give you an absolute demonstration that science has in no sense discredited the hope of immortality. A good many of you have read the life and letters of Mr. Huxley, and there is one letter in that life of the greatest interest. It is a letter in which Professor Huxley gives his opinion of Tennyson. He says that Tennyson comprehended science, its spirit, its significance, better than any poet since Lucretius. He said that he had followed its findings, sympathized with its aims, given delicate expression to

its accomplishments. He says Tennyson is the greatest scientific poet that this world has known for two thousand years—since Lucretius.

Very well, what about Tennyson? Here, the very man who is the poet of science according to Professor Huxley, who is a reliable witness on such a subject, here the greatest poet of science is at the same time the poet of immortality. That man, that poet, your own laureate, who studied biology and astronomy and geology, who had entered into all the peculiarities of the scientific spirit and aim, wrote the one poem of your generation that will not perish, the poem of immortality; and when that great man came to lay his noble head upon a dying pillow, he breathed out the last aspiration of his noble soul in the hope that when he had crossed the bar he would meet his Pilot face to face. So don't you be shy about the doctrine of immortality. If you feel a little bit uneasy about it, get behind Tennyson; nay, take your stand with St. Paul; nay, take your stand with Him who spake as never man spake, and who declared unto you that if there is not another world He would have told you. "I go to prepare a place for you."

So if you take the Church out of the world, what are you going to do with the graves? If you blot your Easter-tide out of the year, what then? "I am the resurrection and the life," said the Lord. "He that believeth in me, even tho he were dead, yet shall he live. And whosoever liveth and believeth in me shall not die." That is your great Gospel. The Christian Church has a right to assume supremacy. It brings the gospel of emancipation to the sinner, a message of rational comfort to the sufferer, the promise of a greater life when we sink into the ruin of disease and death. Mind you value your religion. You have had it all the days of your life; you never were without it. We have been familiar with these great things ever since we were little children, and they have become com-

monplaces to us, and we think very little about them. Think what you would be without them.\* Mind that you value them; mind that you realize them; mind that you get all the sweetness out of them for yourself; and mind, whenever the opportunity occurs, that you preach these great truths to a race that sits in darkness and in the shadow of death.

## *II. It is the Great Oracle of Righteousness.*

And then there is another great thing that follows. The Christian Church has this exclusiveness of claim, not for what it teaches in great doctrines, but what it does in point of character.

I have no patience with some men that talk about the Bible. I know some men who if they read the Old Testament the only thing they can talk about after is Balaam's ass. And if they read the New Testament the only thing they find are the Gadarene swine, and they are always talking about them. They seem to be quite at home with them! No dispassionate man can look at this Book but feel that it is the great oracle of righteousness. From the first page to the last it is an eternal question of character, conduct. "Blessed are the clever," says the world; but from the first page to the last of this Book, "Blessed are the righteous." It is an eloquent plea for great character, noble living, for solemn duty and service.

And, mind, it has given us the grandest example, as well as given us the grandest appeal—the Lord Jesus Christ. Homer is not more certainly the first of poets, Shakespeare not more truly the first of dramatists, Plato not more truly the first of philosophers, than the Lord Jesus Christ is the first of moralists. You know lately they have got a trick in literature of putting the Lord Jesus Christ in with great names. They say Plato, Aristotle, the Lord Jesus Christ, Shakespeare. It does not touch the Lord Jesus. You can talk about the Atlantic Ocean, and

the Pacific, and the Thames! It is a great injustice to the Thames, mind you, great; but as to the Atlantic and the Pacific, they are what they were before, unapproached and sublime. And so it does not touch the majesty of the Lord Jesus Christ because you put Him, by a trick of speech, in with some of your great men. I tell you the Lord Jesus Christ never looks bigger than when you put a big man by His side, and that is the reason in modern times, with comparative religion, there never was a time since Christ was on this earth, never a time when He appeared greater and grander, and more worthy of our faith and imitation, than He does to-day. They have compared Him with the Lord Buddha and with Mohammed and Confucius and the rest of them, but you have got the Master. There is one glory of the sun and another glory of the moon and another glory of the stars, but in Christ you have got the Sun, the Light of the race.

What are you going to do if you take all this out? "Oh," you say, "well, if Christianity were to perish to-morrow, we have got the Ethical Society!" The Ethical Society! What is that? You say: "It is a society that teaches morals on a naturalistic basis." Oh, I am very glad there is an Ethical Society. There is plenty of room for such, and I am glad that such a society exists for certain aims. But never you fall into the supposition that the modern Ethical Society is a sun. The Ethical Society is a moon; it shines in the reflected light of a Christian revelation and of a Christian civilization, and if your sun were turned into darkness the ethical moon would quickly be turned into blood. Oh, no; "Ye are the light of the world." You have got the great Master, purest, grandest of mankind, and in His Gospel you have got the most eloquent and invincible argument for righteousness and nobility.

If you are the light of the world, show it; show it in your character, "living epistles, known and read of all

men." You know there are men who can not read literature, but they can read you. They have no time for reading, but they have time to read you. They are always taking stock of you, and finding that the assets are not always desirable. It is astonishing. A good many people have no taste for reading this Book; they have a taste for you, marvelous; you are of perennial interest to them. If you give some people a book they put it on the shelf; but they can not put you on the shelf. You are never in the library, you are not; you are in circulation seven days a week. Mind that you are written over with the right characters, living epistles. Show forth the praises of Him who has called you out of darkness into His marvelous light.

And not only let your character be so and your works be so; this world really judges by services to a vast extent. Mind you let them see in your character and in your works the divinity of your creed. You need not be troubled about logical definitions of Christianity if you have only got living apologies for it. A German astronomer has recently declared that he has come to the conclusion that the sun is a bubble, a gigantic bubble. I dare say it is. I could not confute him; but if it is a bubble it is a wonderful bubble. It touches the hills and they shine; it paints the flowers in the summer; it stretches over the landscape the fields of gold; it creates the morning; it is, as Milton says: "Of this great world both eye and soul." Wonderful bubble! And for the rest of my time I shall have greater respect for bubbles than I ever had before. A wonderful bubble!

And men take this book, the Bible, and say it is another bubble; they say it is a myth. All I say is, with all the rational and logical forces on their side of the question, all I content myself with is, it is a wonderful bubble. It never shines into a cottage but it makes it into a palace; it never shines upon a poor wretch in the gutter but he

straightway gets on his feet, "as the wings of a dove covered with silver, and her feathers with yellow gold." It creates civilization; it is a wonderful bubble, and I beg of you to respect it as a marvelous bubble until they can bring some of their solidities to equal its magical virtues.

And so you have got the great Gospel, you have got the supreme Master. You never were so entrenched in your supremacy as you are to-day. You will have no competitors directly; you stand as the sun stands—solitary, unchallenged in your moral truth and power and splendor. So let your light shine before men that, seeing your good works, they may glorify you!—they will never glorify you, never! they know you too well; never! But they will, better than that,—“glorify your Father who is in heaven.”

#### THE ETHICS OF PLEASURE.

BY H. C. SWENTZEL, D.D. [LUTHERAN], BROOKLYN, N. Y.

*The Son of Man is come eating and drinking.*—Luke vii. 34.

OUR topic for this evening introduces us to a problem which is beset with difficulties. It brings us face to face with a most serious proposition. There are those, indeed, to whom it seems to be of small moment; but to every earnest and conscientious soul the legitimate pleasures of life, tho they ought to be determined, are attended, at least sometimes, with much perplexity.

The merely worldly idea of living ought not to be entertained for a single moment. It will not bear examination. It is desperately wicked. It forgets God. It makes no place for the sanctities. It sets at naught the worthier possibilities. It does despite to human nature. It is practical irreligion and atheism.

Nor should the physical ideal be accepted. The dreadful moral heresy that exalts the world above all else is not necessarily carnal and sensual, for the hapless individual who holds it

may be a pitiable miser who carefully guards his money from all sorts of wasteful expenditure. But the devotee of the physical and the material is an epicurean with the dreary philosophy: "Let us eat and drink, for to-morrow we die." According to him, man is only a splendid animal. He dishonors God, he dishonors the world, he dishonors himself, and the outcome of his extravagant luxury is perdition even here and now. That is not only the judgment of religion, but likewise the voice of human experience and the verdict of history, and the piteous wail from every prison cell in the world. Nero is a sorry model.

There is also the error which claims for itself the high sanctions of religion. It condemns pleasure. It presents itself in the flowing sleeves of the Pharisee, the garb of a medieval monk or nun, or in the dress and blue stockings of the Puritan. Various other schools agree with it in the main, in placing under the ban amusements and diversions which others allow as being entirely innocent and really helpful. Even those who are not morose in their sentiments, and who do not forbid every variety of pleasantries, draw the line of lawfulness long before such a line is placed by their neighbors, and they are so decided in their convictions that they hesitate not to judge and severely condemn those who do not and will not live up to the principles which they have adopted for themselves.

Surely everybody will confess that the situation for himself is serious enough, and that it is not an easy undertaking for him to decide on a right course of action. In the first place, the questions presented are hard enough. The conditions are sometimes almost helplessly complicated. And, again, religious doctors are themselves not always agreed. In meeting the problem let us, first of all, be honest. Duty is ever an unspeakably solemn consideration, and we ought to be willing to discover it with the utmost candor. On no account let flippancy be tolerated

in such an impressive matter. No aid comes to one in his endeavor to learn his duty for him to give free scope to his prejudices. Neither will it promote the cause of truth-seeking for him to sneer and jest at ideas of which he disapproves simply because he does not like them, or to say of the people who advocate them that they are old-fashioned, narrow-minded fanatics. Rather let us proceed to deal with our problem as before Almighty God. It deserves our soberest thought and our best conscience.

#### I. CONSIDER SOME ERRORS RESPECTING THE SPHERE OF PLEASURE.

The errors which have been upheld by many religious people respecting the sphere of pleasure do undoubtedly have the practical effect of increasing the difficulties. But those difficulties may well be left to take care of themselves if we will take our place at the Lord's feet. What was His attitude toward the pleasures of life? It might have been supposed that the Son of God would have worn the same mien and followed the same rule as other religious teachers of the Orient. Almost invariably they were ascetics. His forerunner was himself a tenant of the wilderness, and fed on locusts and wild honey—he "came neither eating nor drinking." No such character was the eternal Son of Man; He "came eating and drinking." Altho He was a divine personage, altho He came hither to accomplish the redemption of mankind, altho He was occupied with business unspeakably solemn—He was singularly free from the spirit and the eccentricities of the typical religious sage. He was no Simon Stylites. He was no St. Anthony. He disavowed asceticism. He was a normal man, else He would have no title as the representative Man. "He is come eating and drinking." He dined even in the homes of the opulent. When He was weary and in need of relaxation He went to the borders of Tyre and Sidon, that He might have at least a brief respite from

the unceasing demands which pressed upon Him.

All this is familiar. And yet it should be distinctly stated because it is in many instances not distinctly accepted. Those there are who, from a false reverence for our Lord, would rather not have it discussed, and who be quite disposed to impeach the preacher's discretion in using such a text as the one which you have heard to-night. But nobody is called upon to apologize for Jesus Christ. It is the office of the Church to present His matchless character in all its glorious reality. He does make room for pleasure. "He is come eating and drinking."

In view of this divine example, we can afford to stand by our topic. Let us consider, then, for our own personal sake, "the ethics of pleasure."

#### 1. *Pleasures may be Lawful.*

Of course, pleasure can not be made to be the rule in any noble life. No one believes in his heart that man was placed here for the sole purpose of enjoying himself. Neither was he created to be a drudge to toil at his tasks from morning until night for three hundred and sixty-five days during every year of his existence. He was not intended to be a slave. The fact is, he must have rest betimes, and diversion and entertainment, if he is to attain unto his best self, and if he is to do his best work. Precisely there is the mission of pleasure. Its purpose is to help and renew and stimulate. It has been ordained to clear the brain and cheer the heart and freshen the energies. Its ministry is to bless, not to hurt; to uplift, not to degrade; to ennoble, not to hurl an immortal soul into the bottomless pit; to make us more and more the children of God, and not to make us more and more the children of the devil. The goodness of God has endowed us with capacities for enjoyment, and He therefore allows rightful pleasures, which, if rightly used, will not only delight us, but equip us more richly for the duties and burdens of life.

#### 2. *Pleasures may be Harmful.*

Alas, who has not felt, at least on occasions, that he has been harmed by his diversions? Is it to be wondered at that they have incurred the suspicion and disapproval of so many earnest souls? Those diversions, perhaps, were not sinful in themselves, but were entirely within the bounds of legitimacy. For all that, they did not prove to be quite wholesome. We were conscious afterward that somehow they did us no manner of good. We acknowledged that we were worse off by reason of them. It behooves us, therefore, to look into all this with the utmost gravity.

It must be assumed in this discussion that we are in harmony with God's ideas for ourselves and our lives. He has planned goodly things for us. He contemplates our largest development. He wishes the full limits of human blessedness to be realized. Any who are not in harmony with God's plan may well take themselves in hand. If they care not for God, if they are willing to trample on the dignity and destroy the vast possibilities of their nature, if they are indifferent to the sort of character which they are to carry with them to the eternal world, we can not be expected to deal with them at this moment; tho, if such persons were here, we would remind them of God and immortality and heaven, and we would ask them how, in view of such infallible truths, they can decide to take their place among the brute beasts of the field. They are monstrosities physically, mentally, and morally. They need a physician, a psychologist, and a pastor and teacher.

### II. PRINCIPLES GOVERNING PLEASURES.

For all, certain principles are fully established.

1. We are entitled to pleasure in the midst of labors. During much of the time we are our own masters. The hours outside of the demands of our daily exactions are at our disposal.



We can decide how they shall be used. We have evenings and Sundays and holidays. We are to say how we shall use them. They ought not to be seasons for contracting disease that will make us invalids for the rest of our days. On the contrary, they should make a valuable contribution—they should do something to make life worth living. That is what pleasure is for. It is not a wanton waste of time and energy. It is not something that will require a prolonged period of recuperation. It is not dissipation. It is a rest and refreshment, and it should give momentum to all that is best in us. Enjoyment which does not accomplish this result does not deserve the name.

2. No pleasure should be permitted which is harmful. Everything that maintains God's plan for humanity should be cordially welcomed. Only, let us be absolutely honest in making our moral decisions. We can not afford to trifle with Almighty God, nor will it be wise for us to ignore the day of reckoning. The sphere of pleasure should be recognized. It is not at all necessary for a Christian to go through life with the Bible in one hand and a prayer-book in the other; but he should never part company with his conscience. He is not expected to spend every moment of his time at the shrine of his devotions; but he is expected not to sell himself for a mess of pottage. Pleasure has its own place. A follower of Christ may claim a large liberty, but he will claim no broader platform than that of St. Paul: "All things are lawful for me, but all things are not expedient; all things are lawful for me, but all things edify not." Clearly, all that hurts the soul should be shunned. Whatever makes holy things distasteful or less congenial than they have been, whatever lowers the personal tone, is to be treated as a moral poison.

3. Warning should be sounded also against excess. The law of Christian temperance must wield empire over the whole life—temperance in eating and

drinking, and in all matters and experiences with which we have to do. Duty is the ideal habit. God has not made a "good time" to be the *summum bonum*. Mere pleasure-seekers upset His good plans. Let there be no excesses, and yet let there be pleasure.

4. No indulgence should be allowed which is against one's own conscience. There are certain diversions which in themselves may be said to have no moral quality; but as soon as we come into personal contact with them, they become to us decidedly good or evil. What is right for some people is not inevitably right for everybody. In this connection, certain kinds of games and amusements will be instanced. There is no inherent harm in those games or in those amusements, but they should never be resorted to when they inspire conscientious scruples. It is always a sin to sin against one's conscience, even when the conscience is mistaken. "To him that esteemeth anything to be unclean, to him it is unclean." "Let every man be fully persuaded in his own mind."

5. Any pleasure, however innocent it may be, is sinful if it hurts others. The law of Christian charity should be sovereign. "Take heed lest by any means this liberty of yours become a stumbling-block to them that are weak." "Wherefore if meat maketh my brother to offend, I will eat no flesh while the world standeth."

Recreation, amusement, mirth, and merriment have an important ministry to serve in man's life. When rightly apprehended and conscientiously used, they become means of grace for body, soul, and spirit. God has implanted in human nature the faculties for enjoyment. May we give place to them for His glory, for our good, and for the blessing of others! Be it ours to think and worship, to work and to play as the sons of God!

*Play, but do not play the fool. Be wise in your recreations as in all things else.*  
—Salt-Cellars.

## THE DAYS OF REVIVALS NOT PASSED.\*

BY REV. CHARLES EDWARD LOCKE,  
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*Wilt thou not revive us again that thy people may rejoice in thee?—Psalm lxxxv. 6.*

REVIVALS of religion are consistent with the genius and history of Christianity. When a gentleman some years ago said to me, "I hope you will have a good meeting, but I do not go much on revivals," he revealed his ignorance of Church history and manifested his lack of the "spirit of the corps" which has animated the army of God in the Old and New Testaments.

We do not know the name of the poet who wrote the words of the text. Cyrus had issued his edict and the captive Jews returned to Jerusalem. On account of the hostility of the surrounding nations and the apathy and indolence of the people, twenty years were allowed to pass before the Temple in Jerusalem was rebuilt. It was at this point of inactivity that this Psalm was composed. To-day let us take up the strains of the Sons of Korah, and lift heavenward our prayer-song: "Wilt thou not revive us again, that thy people may rejoice in thee?"

There has been much misapprehension and there have been many unjustifiable and ignorant and malicious assaults upon religious revivals. The day of revivals has not passed; and, if that unfortunate day should ever come, the certain and speedy disappearance of the Christian Church as an active factor in the purification and elevation of men would be the inevitable and disastrous result.

Permit me to give you some reasons why revivals of religion are logical and natural. They are not only consistent with the genius and history of Christianity, but they are consistent with the

history and genius of the ordinary and constitutional relations of men. Revivals are not unique; they are ubiquitous. They are important factors in all the movements of men, and have been the fulcrums upon which men have rested their levers of achievement, and the milestones which mark the path of progress.

Revivals of religion are natural, because religion is a life; it is subject to the vicissitudes and enervation and lethargy and deterioration of all life. Life is most perfect when the environment is most nearly faultless. The husbandman very often reenforces the soil, that increased richness may produce enlarged harvests. The physician advises the salt air of the seaside, or the sprightly altitudes of the mountains, for the recuperation and better health of his patient; and so, in our religious lives, the revival ministers to the spiritual needs, which are often and sometimes regularly forgotten in the hurry and intensity of life.

We become easily engrossed in matters temporal. Tho these bodies are but the vehicles of our souls and are intended to be given a subordinate place, yet life is so persistently bounded by material things that revivals of religion seem to be necessary to arouse and call back and readjust and remind those who are neglecting their spiritual welfare and duty. Health, and poverty, and toil, and ambition, and amusements, and sorrow are often allowed to crowd out of our hearts the most important considerations of living, namely, the loving of God and keeping His commandments.

Again, God has promised to pour out special blessings upon His people. When the Pentecostal power came upon the apostles the critics said, "These men are full of new wine"; but it was, in fact, just what God had promised through His prophet Joel eight hundred years before. God has said that when His people bring tithes into His storehouse, He will pour out a blessing which will overflow their

\*Preached Sabbath, January 5, 1902, in the services of "The Three Joyful Weeks," already outlined in THE HOMILETIC REVIEW.

hearts. Revivals are based upon supernaturalism, and the opposition to them is fierce in some materialistic minds for this reason. But supernaturalism is not any more wonderful than naturalism. All things are supernatural, but we have acquired the habit of calling those things natural which we can partially or entirely explain. This is God's world, and He is in it; and we can not drive Him out by standing upon our little insular knowledge and wildly vociferating against God.

Revivals of religion have many analogies in the realms about us, in which we move. There was a revival in letters, and the Renaissance produced a majestic company of Bacons and Miltons and Shakespeares; there was a revival in art, in which Leonardo and Angelo and Raffael participated; and there have been great culminations in music, as when Haydn and Mozart and Mendelssohn brought heavenly agencies down to earth. No one needs to be reminded that there have been revivals in business, in patriotism, in reforms, in science. Why not, then, in religion? Would it not be remarkable, indeed, if there were not revivals in religion, when these epochs of interest and prosperity are found everywhere else in the circle where men mingle?

But notice, if you are skeptical upon this subject, what revivals have accomplished. Luther and Calvin and Knox brought forth the reformation. Wesley and Whitefield and Edwards wrought so honorably that Methodism was born, and Congregationalism was inspired, and New England and Great Britain were saved from a blighting materialism. In a revival of patriotism the Declaration of Independence was signed, and in another revival of patriotism the Emancipation Proclamation was issued. In the religious revival of 1858 the Young Men's Christian Association was founded in this country. In the temperance revival of 1874, led by the Woman's Crusade, the Woman's Christian Temperance Union was organized. Any man must have an ob-

liquity of vision, the result of prejudice or of wilful ignorance, who attacks the noble and effective work of the Christian temperance women of this nation. And in this connection let me say that, concerning the opening of the saloon on the Sunday, our gallant Governor Odell is showing himself to be a safe leader and a better seer and prophet than some of the clergy of the metropolis, who are exploiting themselves as blind leaders of the blind. When laymen attack the Sabbath we are grieved, but when our clergy do not uncompromisingly defend the Sabbath I am personally filled with shame and humiliation. No man who lays any claim to scholarship and familiarity with history or knowledge of the constitutional requirements and tendencies of mankind will risk his reputation for common sense by declaring that revivals are the result of delirium and frenzy.

Finally, the agency in revivals of religion is the Holy Spirit—the Comforter who Jesus said would come into the world, to reprove the world of sin and righteousness and judgment. This is the power which convicts men of sin, which brings pardon for sin, and which peacefully and gloriously witnesses with our spirit that we are the children of God. On the famous Eddystone lighthouse is the inscription: "To give light and to save life." This is the mission of the Church and the peculiar work of the Christian. The Church of God must do both of these things—it must lighten the world with truth and save the world with love. May God help all Christian people to realize the great duty and honor of His service! Revivals are necessary to bring men face to face with God, that they may be reminded of their duty; they are necessary that God's people may rejoice in Him, and shout and love and lift this world into the everlasting glory.

[The opening sermon in three weeks of services, with an ingathering of fifty converts.—ED.]

**LIGHT.**

BY REV. JOHN MITCHELL, SUTTON,  
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*Let there be light.*—Gen. i. 3.

*Light is come into the world.*—John iii. 19.

LIGHT physical is *from* God, and may we not say light spiritual *is* God? "God is light." He speaks to a dark world, and light appears; to a dark heart, and day dawns.

Light is suggestive of that which is spiritual. It is everywhere, yet invisible. Revealing other objects, it conceals itself. It modestly allows earth and sky to have the credit of a borrowed glory.

Light is further suggestive of:

*I. Spiritual Perception.*

We see and mentally grasp much by daylight. What abstract explanations could scarcely make clear is known in a moment. So the light of truth. "Now we have received, not the spirit of the world, but the spirit which is of God; that we may know the things freely given us of God" (1 Cor. ii. 12). "In thy light shall we see light" (Psalm xxxvi. 9).

*II. Spiritual Enlargement.*

Light is not confined to one center, but seeks to shine everywhere. Narrowness and prejudice contract the soul and exclude much illumination. Increased light comes to those who walk in the light. "I have many things to say unto you, but ye can not bear them now" (John xvi. 12). "Thou shalt enlarge my heart" (Psalm cxix. 32). "Eye hath not seen," etc.

*III. Spiritual Power.*

Consider power of light in physical world. With spiritual light comes spiritual power. Oneness with Christ, who is all-powerful. Grace, strength, power sufficient promised. "I can do all things through Christ who strengtheneth me" (Phil. iv. 18).

*IV. Spiritual Glory.*

There is a grandeur in light beyond our comprehension, and which is pure and lovely. Those who are children of

light are made glorious. "The glory which thou gavest me, I have given them" (John xvii. 22). "Full of glory" (1 Peter i. 11). "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John iii. 2).

**THE TRANSFORMATION OF A LIFE.**

BY REV. GEORGE P. PARDINGTON,  
NYACK, N. Y.

*And Jacob was left alone; and there wrestled a man with him until the breaking of the day, etc.*—Gen. xxxii. 24–32.

THE story of Jacob wrestling with the angel may be presented in three scenes, viz., the crisis, the conflict, and the conquest.

*I. The Crisis.*—At the ford Jabbok, Jacob's nature was changed; a mean and shrewd character was transformed by the grace and power of God. Spiritually Peniel stands for the death of self.

*II. The Conflict.*—The character of the conflict is brought out by three points:

## 1. Jacob was left alone.

The destiny of a nation is decided on the battle-field; that of a soul is fought out alone with God.

## 2. An angel wrestled with Jacob.

This is quite different from Jacob wrestling with an angel. Spiritually, wrestling represents the intensity of the struggle.

3. The wrestling continued till victory was assured.

The breaking of the day, or the turning of the morning, is the time when God helps His people (Psalm xli. 5). It would probably be more accurate to say that Jacob got his blessing when he ceased struggling.

*III. The Conquest.*—The character of the conquest is brought out by three points:

## 1. The change of name.

Proper names in the Bible have a sig-

nificance. Jacob, the Supplanter or Heel-catcher, becomes Israel, the Prince of God, who has power with God and man.

## 2. The change of nature.

This lies back of the change of name and explains it. Peniel is a miracle of grace.

## 3. The shrunken sinew.

Battles leave scars. The shrunken sinew was a scar; a mark alike of weakness and of strength. It was the place where Jacob's life went out and God's life came in. Thereafter in Jacob's life God's strength was made perfect in weakness.

# SERMON SKETCHES FOR EASTER.\*

## LET US KEEP THE FEAST OF EASTER.

BY PASTOR CHR. DIETERICH, KASENDORF, GERMANY.

*Purge out therefore the old leaven, etc.*

—1 Cor. v. 7, 8.

"PRAISE ye the Lord.

Praise ye servants of the Lord,

Praise the name of the Lord.

Blessed be the name of the Lord

From this time forth and forevermore."

These words of thanksgiving and praise, found in the beginning of Psalm cxlii., were regularly used in the celebration of the Paschal festival, the Easter of the Old-Testament covenant. Israel on this occasion recalled to mind the deliverance from the bondage of Egypt, the merciful preservation of the first-born on the night of the Exodus, and the providential guidance during the forty years' sojourn in the desert. In this festival season there were great joy in Israel and deep gratitude to Jehovah.

In a higher and deeper sense this Magnificat should resound on the Easter of the New Testament, the festival we celebrate this day. We have still more glorious deeds of God to celebrate than Israel had. Christ is arisen. An eternal redemption, deliverance, salvation has been prepared for us. Should not, then, the two leading thoughts that this day fill our hearts and souls be those of intense joy and deepest gratitude?

Let this, then, be our theme: *Let us keep the feast of Easter.*

\* From the German.

## I. As a Feast of Joy.

## II. As a Feast of Gratitude.

I. Our celebration is marked by intense joy in the Lord; and certainly we have reason for this (Psalm cxviii. 24).

(a) In the primitive Church Easter was the greatest and grandest festival of the Christian year. During the entire Easter night Christians were accustomed to observe a vigil. "Fires were kept burning on the hill-tops and other conspicuous places, as is wont to be done in seasons of national rejoicing. As soon as the first dawn of day appeared, Christians everywhere greeted each other with the words, 'The Lord is risen,' and the reply came in each case: 'He is risen indeed!' The festival was observed by public services throughout a whole week, and Gregory Nazianzen calls Easter 'the feast of feasts,' as much more beautiful than other Church festivals as the sun is more glorious than all the stars." The ground of this joy we have in ver. 7 of our text. But how small comparatively is the Easter joy in our days! Our times are too worldly, too materialistic; and they can scarcely appreciate the blessings of spiritual gifts. May the truth of our text cause us, too, to reflect and enable us to enjoy Easter in its true significance.

(b) Ver. 7. Indeed our feast is entirely different and unspeakably more glorious than any which Israel could celebrate. We have the fulfilment of the Old-Testament types. Christ has been crucified on Golgotha; but He has risen again, and the dark shadows of

Good Friday have given way to the rise of the Easter sun of righteousness. The grave is open and empty. "He is not here." And at Christ's open sepulcher we can enjoy and understand the sentiment of ver. 7. Death has been swallowed up in victory (1 Cor. xv. 55).

1. In the Jewish passover the offering had to be blameless. This is true in the deepest sense of Christ (1 Peter ii. 22; John viii. 46; 2 Cor. v. 21; Isa. liii. 9; Heb. vii. 26, 27).

2. The Jews were delivered from temporal destruction only on the night of the exodus through the blood of the lamb (Exod. xii.); and this secured for them atonement and deliverance from the judgment of the wrath of God. Christ's blood delivers from eternal destruction and offers an everlasting atonement (1 John i. 7; Matt. i. 21; John iii. 16).

3. Each year Israel had to offer a Paschal lamb. Christ, however, was sacrificed but once, and this is sufficient for all mankind and all ages (Heb. x. 12, 14).

4. The Paschal lamb was forced to the altar. But Christ of His own free will gave up His life as a sacrifice (Matt. xvi. 21; 1 Peter ii. 23; Heb. x. 7).

5. The Paschal lamb continued in death. Christ did not continue in death, but overcame death. Through His resurrection He has secured from the Father the acceptance of His sacrificial death; and by this resurrection the Son's work was completed and crowned (2 Tim. i. 10), and furnishes us the guaranty of our own resurrection and eternal life (1 Peter i. 3, 4).

6. The Paschal lamb for Israel meant only the deliverance of Israel from Egypt and a new strength for the journey to the Land of Promise. Our Easter Lamb, however, actually does bring us into this land, spiritually, by delivering us from death and destruction.

Thus, then, Christ is another, a higher, a more glorious, a more salutary Easter Lamb. This is the ground for our joy. Let us, then, rejoice in true joy!

II. But Easter is also a feast of gratitude and thanksgiving. For this our text gives us sufficient reasons. It is this gratitude only that gives the festival its real spiritual flavor (1 Cor. xv. 57).

This gratitude, however, finds its expression not only in hymns and psalms of praise, but still more in action of heart and life. This is what the apostle means in ver. 8.

(a) The Jewish Paschal feast was one of unleavened bread: this in remembrance of the unleavened bread used on the occasion of the Exodus (Exod. xii. 8); and as a sign of moral purification all leavened bread was ordered to be removed from the houses (Exod. xii. 15).

(b) In the picture given by Paul in ver. 8 we see the Easter purification of the Christian:

1. Away with all unleavened bread. This is a picture of the moral decay and decrepitude in the Christian's soul; "malice and wickedness," as he says in ver. 8. Much of this is found in every individual and every congregation. Even the smallest sin is a leaven, and if allowed to develop may corrupt the whole man. Think of the cases of Judas and of Absalom. This is the reason why the apostle warns as he does in this place (*cf.* Rom. vi. 2; 1 Peter ii. 24).

2. Become a new leaven, *i.e.*, new men and women (Rom. vi. 4). Arise again with Christ to a higher and holier life. Live in righteousness and holiness. This is the Christian ideal of a grateful appreciation of Christ's Easter glory.

3. In this spirit let us celebrate the feast to-day; but not only to-day, but at all times, growing daily in grace and knowledge of Christ's glorious victory over death. In this way we show our gratitude to Him for His abounding mercies.

#### SERMON THOUGHTS FOR EASTER.

*Easter as a Season of Joy in the Lord*  
(Psalm cxviii. 15-24).

1. Easter Victory.
2. Easter Gratitude.

*I Know that my Redeemer Liveth* (Job xix. 25).

1. Blessed he who can say this.
2. Strive that this may be the faith of your heart also.

*Emmaus* (Luke xxiv. 18-35).

1. How do we journey thither?
2. How can we successfully arrive there?

3. How are we to leave it again?

*Christ's Resurrection the Testimony to His Personal Work.*

Christ's Resurrection demonstrates:

1. That He is the Son of God.
2. That He is the Lamb of God.
3. That He is the Servant of Jehovah (cf. Isa. xl.-lxvi.).

*The Easter Lord the Lord of the Church* (Luke xxiv. 36-40).

1. When does He come to the Church?
2. What does He bring the Church?
3. How is He glorified through the Church?

*The Fourfold Easter* (Exod. xii. 1-11).

1. The Easter in the Old Testament.
2. The Easter in the New Testament.
3. The Easter in the Church.
4. The Easter in Eternity.

*Why the Resurrection of Christ is So Highly Significant* (Acts x. 34-41).

1. Because it shows that Christ's mission has been successful.

2. Because it greatly encouraged the disciples.

3. Because it is a source of certainty of salvation for us.

*Easter Joy and Growth in Christian Life Go Together* (1 Cor. v. 6-8).

1. Easter truth urges us to serve Him as our Lord.

2. Easter truth fills our hearts with gratitude to Him as our Benefactor.

3. Easter truth makes us fear Him as our Judge.

*The Resurrection of the Lord an Arousing of Those Who are His Own* (Mark xvi. 1-8).

1. To rejoice in the victory of their Lord.

2. To testify to the glory of their Lord.

3. To grow in the faith of their Lord.

4. To walk in the footsteps of their Lord.

5. To hope for the appearance of their Lord.

*The Intercourse of the Risen Lord with His Disciples* (Luke xxiv. 13-35).

1. He joins them when they are sad.

2. He comforts them in their distress.

3. He helps them in their needs.

4. He brings them from the darkness into the light.

## SKETCHES OF SERMONS ON SPRING.

### Lessons of Spring.

*The flowers appear on the earth; the time of the singing of birds is come.*—Song of Solomon ii. 12.

EARTH and sky, with beauty and song, fill our eyes and ears with the loveliness of the new season. The flowers look upward; the birds exult as they lift themselves toward heaven; and the glad sights and sounds tell of the silent and unseen movement in the loosening soil, the reviving rootlets,

the swelling brown leaf-buds, all preparing to greet the soft murmuring winds in new garments of tender green.

What are the lessons of the spring?

1. Hope, in sympathy with the universal forward-looking of the time.

2. Activity, in keeping with the new stir of all nature.

3. A more just thought about wintry and dark times of depression, which have their uses in preparing for renewed life later.

4. The onward movement of life for-

ever. Even the great deliverance and victory over deathlike winter only looks forward to the fuller and larger growth of summer.

5. The power of life to overcome all cold and darkness and death. The least living germ is stronger than any dull imprisoning matter.

6. The persistent indwelling in us of God, as in all His creation, insuring the triumph of all efforts of spiritual life and the coming of holy joy.

### God Revealed in the Spring.

*Thou renewest the face of the earth.*—  
Psalm civ. 30.

As the heavens declare the glory of God, so, no less, does the earth declare His power and praise, the changing seasons revealing Him each in its own way.

1. The spring shows His creative power. The visible changes of nature are so great and abounding that it is folly not to see in them the creative power of God. We are not concerned about possibilities of growth. We ask, What makes them grow? As at the beginning at the voice of God the earth brought "forth grass, the herb yielding seed, and the fruit-tree yielding fruit," so we see it every spring. Nothing but the voice of God could do it. And we see that whatever good and beautiful thing God sees fit to bring out on the earth, He can do it. No winter of man's sorrow is so cold and dark that He can not follow it up with a spring of new beauty and glory.

2. The spring shows how God creates: gradually, by the development of germs already implanted; gently, so that nature is not upset even by so great a change. What we wish God to do for us, He may not do suddenly. His usual method is gentle and gradual.

3. The spring shows that God creates by implanting and developing a principle of life, which will fall into alliance with His waking and multiply its fulfilling of His will. So we see that He plants in us the principle of a liv-

ing thought and purpose, which joins with His thought and purpose and grows continually more in sympathy with His holy love.

### The Lesson of the Flowers.

*Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.*—Matt. vi. 28, 29.

1. Our Lord's most obvious lesson here is that God will surely give His children what they need in food and raiment. He who is so bountiful to the unthinking, unworking flowers will not neglect those who are working thoughtfully and conscientiously.

2. His thought leads on to a confidence that God, who gave us the instinct of beauty, so that we wish to appear well to one another, has Himself a care for beauty. He shows it in the royal robes of the lilies, and He will not wish us to be put to shame for the lack of becoming dress.

3. As we consider the lilies, we see that the greatest beauty is not in costly splendor. Our Lord gives us a lesson in good taste, showing us the highest adornment of the most perfect beauty in that which is perfectly natural, apart from any anxious care for appearances.

4. The contemplation of flowers, with their matchless grace of form and color and their sweet fragrance, leads us to think of the higher beauty of character, shown in the expression more than in the features, and evidently the real beauty and eternal of which visible beauty is only the suggestion.

### Seed-Time.

*Hear ye therefore the parable of the sower.*—Matt. xiii. 18.

There are many suggestive lessons of springtime. It is the end of winter, the beginning of new life, the time of hope; but the greatest thing about the



spring is that it is *seed-time*: "Hear ye therefore the parable of the sower."

1. The word of the kingdom is a living seed; it has its own peculiar life, which we can not change if we would. It will grow, if it has a chance, according to its own nature, bearing good fruit. There is nothing we can substitute for it. All we can do is to supply conditions of natural growth.

2. The word has a natural adaptation to man's heart, as seed has to good ground, and the main thing for us to do is to let the seed get into the ground, that its natural adaptation may be developed. There are stony places and thorns and wayside carelessness that we may get out of the way. If we do this we can trust the seed to grow, for the heart of man is its native soil.

3. The natural result of sowing is manifold multiplication. All efforts at spiritual sowing may be trusted to multiply themselves in the growth that follows.

4. Seed-time is soon past. What we do for the kingdom of God we should do quickly. We hope for a summer of joyful increase. We should fear a bare season from our neglect.

#### Sowing in Good Ground.

*But other fell into good ground, and brought forth fruit, some an hundred-fold, some sixtyfold, some thirtyfold.*  
—Matt. xiii. 8.

In the parable the seed is lost by the wayside, in stony places, and among thorns—in three ways; and it is saved only in one way—in the good ground. But probably there is more good ground than bad where the sower goes; and even if not, the sowing would be in hope from the wonderful multiplying of the well-sown grain.

1. The hope of the human race through all its generations has been in this multiplying power of nature. The farmer has been sure of nature's co-operation, and with it he has been the most stable element in the population of every land.

2. The variations of the different crops, some lighter and some heavier, have been a constant stimulus and admonition to industry. No mother rewards and punishes her children with more justice and kindness than does mother earth those who depend upon her.

3. As the moral seed-time and harvest are more important, it is fitting that the sowing should be more thoughtfully careful, as the reaping will be more vitally enriching or impoverishing. We ought to be as careful of the hearts of children and men as of our seed-beds.

4. It is not away from the natural analogy if we look for infinite and eternal results of a short season's planting.

#### God's Promise in Nature.

*For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth: so the Lord God will cause righteousness and praise to spring forth before all nations.*—Isa. lxi. 11.

1. It is the same power seen in leaf and flower and fruit that moves in the planting and growth of righteousness, and carries them on to the ripe fruitage of triumphant happiness and success.

2. We may count upon a like working of His power:

(a) In careful planting.

(b) In patient waiting for slow natural processes of development.

(c) In large, widespread results, the manifest fruit corresponding to the unseen movement.

3. God has a right to expect in us an early and careful work corresponding to a gardener's work in spring.

4. He has a right to our fullest confidence that we shall not find any failure of connection between spiritual sowing and reaping.

#### New Creation.

*Behold I create new heavens and a new earth.*—Isa. lxv. 17.

This phrase in Revelation describes

the final consummation, and Peter uses it to describe what shall be after the present world is destroyed by fire. But Paul says: "If any man be in Christ he is a new creature: old things have passed away; behold, all things are become new." And Isaiah seems to have foreseen a new creation by the growth of righteousness.

To us every spring, showing us what God can do for the earth, shows what He can do for mankind, what He can do for us.

1. The renewal of nature is only the gilding of the frame; the true picture, the character of man, which the fresher

frame sets forth better, will surely be renewed also. He will not neglect the main thing.

2. The renewal of the season actually begins our renewal. We can not come into spring without feeling new hopes and aspirations. This is the secret of our love for spring. It may be no more lovely than other seasons, but it is full of promise and hope, and men wake to new enterprise and generous effort.

3. Naturally we connect the spring revival with the revival of character by the power of Christ. Probably half those who make a new Christian start make it in the spring.

## SKETCHES OF SERMONS TO YOUNG MEN.

### A Manly, Clean Soul.

*Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word.*—Psalm cxix. 9.

IN the Hebrew this verse gives no intimation of an impure mind that needs cleansing, but rather the reverse. There are many things likely to defile a young man's soul, and the question is how to keep them out and maintain the pure-minded integrity of early youth.

1. As idleness invites in all unclean sins, so an earnest purpose keeps them out. Leisure is opportunity to evil; a busy man can keep clean.

2. Earnest study of his life's true meaning will show its great objects. High aims will become clear, as the stars come out while we look at the sky; and noble purposes will shame away baser ones.

3. God's Word furnishes pictures to hang round the "chambers of imagery," and leave no place for enervating imaginations.

4. God's Word writes noble sentences round the temple of memory, and sets up the table of the law near its altar.

5. The young man who knows the Bible is furnished with right principles

in his mind and right sentiments in his heart, and his good intentions are strengthened by the assurances of Christ.

### A Young Man Belongs to God.

*The first-born of thy sons shall thou give unto me.*—Exod. xxii. 29.

The first-born is representative of the rest; all belong to God, but he especially, for himself and his brothers. Ancient usage, resting on this principle, devoted the first-fruits of field and flock to sacrifice; and a heathen perversion of the principle led to the sacrifice of children. This perversion God expressly forbids in Exod. xiii. 13, 15; but the principle He reaffirms, viz., that a young man belongs, not to himself, but to God, and preeminently as he is preeminent in strength or talents or influence.

1. God arranges that each generation shall inherit advantages from the generations before, and He claims the service of the new generation in carrying on this inheritance to those following.

2. God gives each generation a new start. The feeling of the young, that they are not to tread again exactly in the footsteps of their fathers, is just. There is a new course for them; but it

is given them by God, who is as alert to the new time as they, and calls them into it.

3. God gives a young man the culminating vigor and full blood of his manhood. It is God that pulsates in his throbbing veins, and he must not ignore this gift which is his for use and not for waste or abuse.

4. God gives a young man his high ideals and new hopes and ardent courage. These are eminently inspired, and the Lord Jesus shows in His own lofty manliness what these mean.

#### How to be Strong.

*They that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint.—Isa. xl. 31.*

Strength, like other kinds of force, can be kept only by renewing it. It perishes except as it is continually restored by the source of strength. It is renewed in three forms:

1. The strength that soars above common difficulties, as an eagle. God renews this form of strength, by showing us aims and motives which lift us heavenward—love, principle, helpfulness. Such thoughts are suggested by the Bible, and waken in us in prayer.

2. The strength that keeps up a high pace of effort; like a good horse that speeds on without slackening for hours. An earnest business man will work with unflagging devotion; an Oriental runner will run before his prince's chariot as steadily as if his muscles were of steel. This courage of high resolution may be given from different sources, but the best source is in the conscious presence of God.

3. The patient camel plods on over the desert without water, where the path is marked by skeletons of horses that have dropped by the way. By him some sinewy child of the desert walks on with equal endurance, unfainting tho ready to drop. The patient courage to plod on, tho the wear-

ness and weakness are like death itself, comes from God's leading and the sense of His presence even when heart and flesh fail.

#### The Eagerness of Youth.

*There came one running.—Mark x. 17.*

1. The eagerness of youth, if it is only the exuberance of young strength, is apt to react into corresponding despondency; as the young man who came running went away sorrowful.

2. The eagerness of youth is meant to give effective help to sound judgment and just principles. These without this natural help are apt to fail in some of the trials of life.

3. The eagerness of youth naturally seeks a kindred quality in others, and with this encouragement is capable almost beyond measure, and often wins some of the greatest victories of war and of peace.

4. The eagerness of youth finds an adequate opportunity only in the kingdom of God. This alone will never disappoint.

#### The Sins of Youth.

*His bones are full of the sins of his youth, which shall lie down in the dust with him.—Job xx. 11.*

1. There are some kinds of sin which, once fixed strongly upon one, will not let go till he is dead. Even tho he may repent and God may forgive him, his body has to pay the penalty of early death.

2. Sins of one's growing youth bring one into the swift and irresistible course of natural retribution. "When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death"—an awful chain of three fatal links.

3. The sins of youth allure by the promise of pleasure, but they are punished with the most awful physical pains. Every city has many young men who are one awful living ache.

4. Sins of shame not seldom make a shameful wreck of personal beauty,

even destroying the shape of the features, and always taking away the clearness of manly winsomeness.

5. Sins of youth often begin in thoughtlessness, but go on in great presumptuousness, as one uses his strength for base enjoyment. They are an unworthy perversion of one's gracious and attractive qualities.

6. The young man who begins with mere selfish indulgence is apt soon to make himself old in evil influence, and incurs the baseness of dragging others into evil and death with him.

### Immortal Youth.

*Thy youth is renewed like the eagle's.*—  
Psalm ciii. 5.

The allusion may be to a fabled renewal, like that of the Phoenix, said to rise from its ashes; but the fable illustrates the fact as to a man who trusts in God.

1. Every recovery from sickness re-

stores one from old looks and feelings to the look and feeling of fresh young life. It is as true of heart-sickness. We grow young and light-hearted again.

2. The best thing in youth is its high ideals; toward these hope and brave purpose look up. Worldliness clouds these over and makes them seem impracticable, but godliness clears them up and shows them practicable.

3. The Bible idea of heaven is not a Buddhist Nirvana, but a vision of lofty thought and burning emotion, where high ideals are justified in attainment, and the noblest thoughts of the most ecstatic moments become unfailing.

4. The Lord Jesus was always a young man, never showing the slightest lowering of His ideals or weakening of His purpose; and in immortal youth He calls us to follow Him; recalling whatever good thoughts spring up freshly in us, and sharing His highest hope and courage.

## SUGGESTIVE THEMES AND TEXTS.

### Texts and Themes of Recent Sermons.

1. Blind and a Beggar: The Case of Every Sinner. "Be of good cheer; rise, heareth thee."—Matt. x. 49. By Rev. John E. White, Atlanta, Ga.
2. Raising Our Ebenezer. "Then Samuel took a stone and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto the Lord hath helped us."—1 Sam. vii. 12. By A. R. Holderby, D.D., Atlanta, Ga.
3. What Shall We Do with the Children? "Train up a child in the way he should go, and when he is old he will not depart from it."—Prov. xii. 6. By Rev. J. C. Solomon, Atlanta, Ga.
4. Conditions of Success in Building the Walls. "So built we the wall; and all the wall was joined together unto the half thereof; for the people had a mind to work."—Neh. iv. 6. By William J. Holtzclaw, D.D., Atlanta, Ga.
5. How We Can Become Eternal. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John xvii. 3. By Charles H. Parkhurst, D.D., New York City.
6. Why Go to Church? "Not forsaking the assembling of ourselves together."—Heb. x. 25. By Herbert R. Mott, D.D., St. Louis, Mo.
7. Is Reform in New York to be Fact or
8. Fake? "The voice is Jacob's voice, but the hands are the hands of Esau."—Gen. xxvii. 22. By Herbert E. Foss, D.D., Philadelphia, Pa.
9. Menacing Social Problems. "And he went forth unto the spring of the waters and cast salt in there, and said, Thus, saith the Lord, I have healed these waters, there shall not be from thence any more death or barren land."—2 Kings ii. 21. By George D. Baker, D.D., Philadelphia, Pa.
10. The House of Man's Soul, and the Stranger at the Door. "Behold, I stand at the door and knock."—Rev. iii. 20. By Newell Dwight Hillis, D.D., Brooklyn, N. Y.
11. Fifty Precious Years: A Jubilee Sermon. "I know thy works: Behold, I have set before thee an open door and no man can shut it; for thou hast a little strength, and hast kept my word and hast not denied my name."—Rev. iii. 8. By Rev. Robert MacDonald, Brooklyn, N. Y.
12. The Church's One Foundation. "Upon this rock I will build my church."—Matt. xvi. 18. By Rev. Herbert L. Willett, Chicago, Ill.
13. Revelations of Sin. "And be sure your sin will find you out."—Num. xxxii. 23. By O. F. Bartholow, D.D., Brooklyn, N. Y.
14. The Definite in Religion. "For we know in part and we prophecy in part; but

when that which is perfect is come, then that which is in part shall be done away."—1 Cor. xiii. 9, 10. By Rev. J. M. Cromer, Kansas City, Mo.

14. The Up-to-Date Church: In Practice, Service, and Such Progressive; in Doctrine Unchangeable. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship," etc.—Acts ii. 41-47.—By Rev. R. H. Fife, Kansas City, Mo.

#### Themes for Pulpit Treatment.

1. The Divine Hand in Human Prosperity. ("For it was little which thou hadst before I came, and it is now increased unto a multitude; and the Lord hath blessed thee since my coming."—Gen. xxx. 30.)
2. Unappreciated Resources. ("And the Lord said unto him, What is that in thine hand? And he said, A rod."—Exod. iv. 2.)
3. God's Providence an Argument for Consecration. ("For I am the Lord that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy."—Lev. xi. 44.)
4. The Voice from the Mercy-Seat. ("And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy-seat that was upon the ark of testimony, from between the two cherubims: and he spake unto him."—Num. vii. 89.)
5. The Fearlessness of Faith. "Ye shall not fear them: for the Lord your God he shall fight for you."—Deut. iiii. 23.)

6. Straightforwardness. ("And it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat. So that the people went up into the city. Every man straight before him, and they took the city."—Josh. vi. 20.)

7. Divinely Permitted Temptation in the Development of Character. "And they were to prove Israel by them, to know whether they would harken unto the commandments of the Lord, which he commanded their fathers by the hand of Moses."—Judges iiii. 4.)

8. Misinterpretations of Affliction. ("And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me, . . . the Lord hath testified against me."—Ruth i, 20, 21.)

9. The Fear of Man vs. the Fear of God. ("And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the Lord, and thy words: because I feared the people and obeyed their voice."—1 Sam. xv. 24.)

10. A True Man's Value to a Nation. ("And when Saul's son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled."—2 Sam. iv. 1.)

11. Forgotten Privileges. ("And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice."—1 Kings xi. 9.)

12. The Province of Pain. ("And Jehoahaz besought the Lord, and the Lord harkened unto him: for he saw the oppression of Israel, because the King of Syria oppressed them."—2 Kings xiii. 4.)

## HELPS AND HINTS SECTION.

### THE BIBLE AND SHEPHERD LIFE IN THE ORIENT.

By J. T. GRACEY, D.D., ROCHESTER, N. Y., ASSOCIATE EDITOR OF "THE MISSIONARY REVIEW OF THE WORLD."

THERE could scarcely be any symbol selected to illustrate the tenderness and watch-care of the divine Providence that would appeal to the great bulk of the population of the world as does that of the occupation of the shepherd. In those portions of the world where sheep-raising is carried on on a great scale, much of the imagery of the more primitive and simple society is lost from the parabolic teaching of the Sacred Scriptures, tho the sheep nature is the same through all the centuries and in every land, and no improvement of the stock modifies it. As to the helplessness and artlessness of the sheep, it ex-

hibits the same need of supervising watch-care to-day that it is described as needing in the most primitive times. Six thousand years have not taught it any new means of self-defense; it has acquired no new cunning.

Some personal experiences with Oriental shepherding have been very singular to me. I do not understand them, tho I closely studied the conditions through several years, and was as intimate with my shepherd as anybody else with his. The shepherd seemed always as much a problem to me as the sheep were.

Take as an illustration the following

case. I owned at one time seventy sheep, which the shepherd led out in the morning for grazing over the mountains, and brought back every night. This was a simple process. The parable says when the shepherd leads his sheep, "he goeth before them," and that is all there is to it. There were other flocks of sheep in the neighborhood and other shepherds, and when they returned in the evening they came up the roadway all indiscriminately bunched together as one great flock, but as each shepherd reached the path leading to his sheepfold he walked into it and "his" sheep followed him. I could see each night that there were seventy sheep in my fold, but as I was feeding my sheep extra quantity of grain for fattening them, I wished to know that I was having the same sheep all the while. I told the shepherd to get a pot of red paint and mark my sheep. When he learned what I wanted he was indignant, and said: "Do you suppose a shepherd does not know his own sheep?" I made him get the paint and mark the flock, and then stood, the succeeding nights, to watch the result. The sheep, hundreds of them huddled together, running in and out among each other, came up the road, and their several shepherds walked together ahead of the great united, mixed flock. When my shepherd reached the little bypath leading up the mountain to my sheepcote, he merely turned into it and walked toward the premises, calling no sheep, giving no signal, not so much as looking behind him to see what his sheep were doing. I observed that my sheep were not all together, but out of the big flock came these red-daubed ones following the shepherd, and I scarcely knew whether to be gratified with my assurance or chagrined that I had made the test of the fidelity of the shepherd and the strange instincts of the sheep nature. The sheep were "led," but that was synonymous with "he goeth before them." But "a stranger would they not follow."

Another thing that puzzled me was

how a shepherd could invent names enough for the individual sheep and remember to which they belonged. I remember very distinctly, riding one day on horseback, coming suddenly on a great flock of sheep in the road, when they took alarm and flew like the wind over the plain. I was distressed for the poor shepherd, but, turning to him to apologize, I observed that he was quiet and unruffled. In a few minutes he elevated his voice into a carrying gentle tone, and the sheep that was farthest away turned and came bounding back, with all the rest at its heels. Inquiry revealed that he had called the most distant sheep "by name." Here I was puzzled again. How could his eye detect at that distance the farthest sheep, and how could he know its name, and how could the sheep know it, and what gave the confidence to bring it into the same danger from which it had just now rushed in such mad haste? Anybody else might have called the name of that sheep, but it would not have come; it was the "voice" that it recognized, as well as the name. God's children are not sheep in an uncounted fold, nor are they just a big flock, nor are they without identity and individuality; He knows them "by name."

It may seem that there are too many of us for that; but if that springs doubt we may think of an instance, well authenticated, of a traveler in Greece who met three shepherds with their flocks, in one of which were six hundred and fifty sheep, in the second seven hundred, and in the third seven hundred and fifty—in all twenty-one hundred sheep. These flocks were put together, but each sheep would at any time answer to the name given to it, but would not so answer if called by any one else but its own shepherd, nor to him either except when he called it by the name given to it. Here were two thousand individual sheep, each having an identity and recognizing that individuality by a separate name, and each knowing the voice of its own

shepherd. Surely if even this human shepherd can keep the individuality of hundreds of his flock, we need have no great stretch of faith to accept the sweet consciousness that the Shepherd of us all knows His sheep and "callet them all by name." Jewish writers tell us that in the shearing season sheep will come at the call of the shepherd and stoop to be sheared.

Sometimes the lamb is taken and brought up in the house like a dog. The shepherd is often seen carrying the "lambs in his bosom," that is, in the folds of the great flowing robes which he wears. Many of these lambs are born far away from the sheepcote, while the flock is grazing on distant plains or on mountains. I have seen the shepherd with them tucked about in various parts of his robes, and, besides, with one on his shoulders or carried under his arm or in his two arms hugged close to his bosom. The tenderness of the shepherd is often greatly appreciated by the mother sheep, who never seems to have any care of the lambs when once the care of the shepherd is extended over them. There is no bleating nor sign of distress at the shepherd's handling of their young. Often the shepherd utilizes the mother-instinct to lead the sheep to follow him when from any unusual cause they are afraid to do so.

A writer in *The Jewish Herald* gives an instance of this on the plains of Damascus. A flock of sheep which were quietly following their leader all at once became disorderly, and some went before him and some hastened to get close up to him. They had come in sight of a running stream of Lebanon, and by instinct they were afraid they had to cross it. It was very shallow, but sheep dislike crossing water at all. The shepherd crossed, but, looking behind him, he observed that many of the flock had been afraid to follow. The writer says he was curious to see what would be the next move. The shepherd called several times and the sheep looked wistfully, but still were timid.

He then recrossed the stream, when they all at once surrounded him. Slowly he entered the stream again, when many followed him. But they were not all over. Three times he did the same thing. Still there were some that were too fearful to put a foot into the stream. The dog was sent after them, but they were only frightened in every direction. The last expedient must be resorted to. Taking a lamb on his shoulder and one under his arm, he tenderly carried them over the stream, when their confidence seemed to be inspired and the rest followed and all were over safely.

This appeal to the tenderest emotions of the follower of Christ is not unknown or inapplicable in our lives. The Good Shepherd sometimes leads His followers by taking the children through some experience which induces closer and bolder following on our part.

Shepherds are a class by themselves. They may or may not be the owners of the sheep they tend. Often it occurs that they are "hired" for a set wage just to care for the flock. Often they are paid in the lambs which are folded, and thus they become owners of parts of the flock they care for, being allowed to put their own sheep with those of their employer. They become interested pecuniarily thus in the good care of the flock, and are not mere "hirelings," but part owners. It often occurs, too, that the sons and daughters of the owner tend the flocks and are employed in pasturing and folding them. Often when out on the dangerous precipices, or in the wild jungle where they are liable to be caught in great thorn bushes and held helpless, exposed to attacks by prowling beasts always lurking near a flock, the shepherd is called upon to attempt perilous tasks to succor them, and the "hireling" is not as apt to risk his life or limbs or sacrifice his comfort as the owner of the flock might be; but the parable represents that Jesus has the tender interest in His followers which comes from the fact that they are "His," and the

"Good Shepherd" lays down His life for His sheep.

Dr. Thompson, in "The Land and the Book," reminds us that sheep are of varied disposition, some delighting in keeping close by the shepherd and becoming his special favorites, while some others are always discontented and in danger of getting lost, and of straying into pastures which are forbidden or into bypaths where the wild beasts are lying in wait for them. He says he frequently saw a silly goat or sheep running hither and thither, and bleating piteously after the flock, only to call forth from their dens the beasts of prey or to bring on the lurking thief who quickly quiets its cries in death. Some run from bush to bush, jump into everybody's field, climb into bushes or leaning trees, whence they often fall and break their limbs, when the shepherd has to bind their wounds.

The writer has repeatedly met shepherds out in the mountains tenderly caring for a sheep apart from the flock, when they would say, "This is a sick one."

There are persons to whom all this imagery of the Twenty-third Psalm and the tenth of John do not appeal, but to the bulk of the followers of Christ it must come as most helpful poetry at least. We are in danger of being so overwhelmed with the infinite that we are apt to miss the reminder that the divine care particularizes and descends to the minutest incidents of our lives; that Jesus Christ bends over each soul with a deep and abiding tenderness, "watching each doubt, each fear, each trial, each temptation, each fall, each rising again, each conflict, each victory, each defeat—as if it were on it that His loving heart were exclusively set."

#### ILLUSTRATION: FROM A PROFESSOR'S NOTE-BOOK.

BY T. HARWOOD PATTISON, D.D., THEOLOGICAL SEMINARY, ROCHESTER, N. Y.

##### How Jesus Illustrated.

If you will take a copy of the Gospels and underscore every illustration which Jesus used in His discourses, you will be struck, first, by the amazing number of pictures which He drew for His hearers. Then you may, further, be impressed with their suitability. He gathered His illustrations in fields familiar to the people. The old prophets, it has been said, "accommodated themselves to the capacities of those to whom they spoke. They talked of fishes to the Egyptians, and droves of cattle to the Arabians, and trade and traffic to the Syrians." And so our Lord spoke to the business and bosoms of His hearers, and He traveled no further than the length of their lives for His figures. He borrowed their brass, and returned it to them transmuted into fine gold. This is true of all popular speakers; it was preeminently true of Jesus. And you will

notice that while He used a vast number of illustrations, all of them intelligible to His audiences, His mind also kindled quickly. "The old Asiatic style, so highly figurative," of which Bishop Warburton speaks, was so largely because it was near to nature's heart. And Jesus was in such close touch with nature, and was so intensely concerned for the human heart, that alike the one and the other of those fertile fields of illustration quickened His sensibilities. We shall best understand how numerous, suitable, and various were the illustrations which Jesus used by taking in our hands the underscored copy of the Gospels to which reference has been made, and throwing into some sort of order the results of our study of it.

The teaching of Jesus was very dramatic. Gesture and action we can not recover. But we can understand the force of the lesson which He taught from the little child whom He first set



in the midst of His disciples and then lifted into His own arms. The band of His followers in the supper-room never forgot how to enjoin this same grace of humility. He took the towel and girded Himself and washed their feet.

Words were pictorial as He used them. Simon becomes Peter, "the rock," and James and John are discovered to themselves as "sons of thunder." The Sermon on the Mount is rich in pictorial words. He who goes to the roots of them will find in the poor in spirit, in they which do hunger and thirst after righteousness, in the pure in heart who see God, not abstractions of qualities, but living words—as Martin Luther puts it, with hands and feet.

The antitheses in the sermons of Jesus are often very vivid. The treasure and the heart, the pearls and the swine, the fish and the serpent, the egg and the scorpion, occur to us readily as cases in point. We remember the encouragement to pray because it is cast in this form: asking and receiving, seeking and finding, knocking and having the door opened. How rich the teachings of Jesus are in the use of simile His parables will reveal to us, while of the metaphor (which is so much more forcible than the simile) He made powerful use. Some of His metaphors can be traced back to the prophets, especially those clustering about the occupation of the shepherd. But oftener they are directly His own. John the Baptist is a reed shaken by the wind; the fishermen of Galilee following their Master will become fishers of men; the Pharisees are a brood of vipers; the key of knowledge the lawyers have taken away; He Himself is the bread of life; for Him there is at hand a cup of suffering to be drunk. Herod is not vulpine, but he is the thing itself: "Go, tell that fox."

How largely Jesus used the proverbs current at that hour! The prophet without honor in his own country, the physician who fails to heal himself, the truth that no man can serve two mas-

ters, the blind leading the blind, the stone which whether it falls on you or you on it is bound to do you an injury—these are examples of His habit of quoting the sentences in which the wit of one man has expressed the wisdom of many. The most solemn and impressive use to which a proverb has ever been put was when, turning to the women of Jerusalem, as He passed on to Calvary, He said: "If they do these things in a green tree, what shall be done in the dry?"

Our study of the illustrations used by our Lord has thus far been only preliminary to the broad field which we enter now. To what sources did He go for His concrete teachings? We might rather inquire to what sources He did not turn. All available treasure-houses He laid under contribution. In His memorable sermon at Nazareth He turned to the prophet Isaiah for His text, and to the histories of the widow of Sarepta and Naaman the Syrian leper for nails with which to drive home the unpalatable truth of God's free love for all men, irrespective of race and nation. It was the old law of retribution, "an eye for an eye, a tooth for a tooth," with which He contrasted the truth, all the more eloquent on His lips because it was so illustrious in His life: "As ye would that men should do to you, do ye also to them likewise."

Hebrew history was to Him a fertile field for illustrations. Moses and the brazen serpent, David the fugitive eating the shewbread, Jonah buried in the whale, the flood of Noah prefiguring the coming of the Son of Man, the Tower of Siloam crushing eighteen persons in its fall, the blood of martyred saints from Abel to Zacharias—are illustrations drawn from history; while of the troubled condition of the land, for so many centuries trodden by hostile troops, we are reminded by the parable of the treasure hidden in the field.

The Jewish hierarchy bulked largely then in the national life. So we have

the priests in the Temple profaning the Sabbath, the hypocrite sounding the trumpet when he prays, the outward religiosity which puts on a sad face in fasting, the lawyers loading the people with burdens which they themselves will not touch with their fingers, and the contrasted figures of the Pharisee and the publican as they go up to the Temple to pray.

Of the Roman rule we learn little from the lips of Jesus, altho to it we trace the kingdom divided against itself, the king making war with a neighboring monarch, the unjust judge, and the nobleman traveling to a far country to receive for himself a kingdom.

The city lives forever in His little picture of it, white on the hilltop and not to be hidden; and so does the house in the most graphic contrast between the man who built on the shifting sand and the man who built on the solid rock. The noble roads which Rome laid down furnish illustrations of the very stones crying out, and of the narrow way or the broad, in one or other of which all are making the journey of life; while the mountain pass from Jerusalem to Jericho, infested by robbers still, is immortalized in the parable of the Good Samaritan.

The homes of the time in which He taught are perpetuated in the two women grinding at the mill, in the new cloth sewn on to the old garment, in the salt, the lamp and its stand, the hoarded treasure rusting, the measure and the leaven, the one dish which alone Martha cumbered with much serving needed to prepare for His entertainment, the lost piece of money which in the windowless cottage could only be found by candle light and broom, and in the matchless series of pictures in the parable of the Prodigal Son.

Outside, buying and selling go on as they do with us. The merchantman seeks for lustrous pearls; the servants give account of the money committed to their care; the unfaithful steward is accused of wasting his Lord's mon-

ey; and he to whom, in his bankruptcy, his master, pitying, forgives the debt, clutches his fellow servant by the throat and demands of him (debtor only for a hundred pence): "Pay me that thou owest."

The land of Palestine was fertile then and its people largely occupied with agriculture. So we have the parable of the rich farmer who would pull down his barns and build greater, neglectful of his soul's salvation; the seed in all its processes of germination and growth; the wheat and the tares; the harvest home; the watch-tower overlooking the field; the hand on the plow; the ox or the ass led to the watering; and in one of the most solemn of all the utterances of Jesus, Satan desiring to have Peter that he may sift him as wheat.

We have said that in what Charles Kingsley called "the great green book, whose pen is the finger of God, whose covers are the fire kingdoms and the star kingdoms, and its leaves the heather bell and the polyps of the sea and the gnat above the summer stream," Jesus was at home. "All things were made by him," and so all things brought their treasures and laid them at His feet. The wind blowing illustrated that great mystery, being born of the Spirit; and the forecasts of the weather, then as now the commonest subjects of conversation, suggested the wilful blindness of the people to the ominous signs of coming storm in the life of the nation. The fruitless tree, hewn down and cast into the fire, carries home the truth that it is character which determines destiny; and the deep-rooted sycamore-tree, plucked up by the faith which is but as a grain of mustard-seed, emphasizes the value of the mighty grace which "laughs at impossibilities, and says, It shall be done."

We can gather the fruits of the land at that time from the teachings of Jesus—the figs which will not grow from thorns, the grapes which can not be picked from a bramble-bush, the barren fig-tree, the vine, the vineyard, and

the winepress; we see the laborers toiling amid the low clustering grapes, or waiting in the market-place to be hired, as the sun, slowly westering to its setting, changes hope to despair; and Himself as the Living Vine seems to be His chosen figure:

"The everlasting, ever-quickening Vine,  
That gives the heat and passion of the world,  
Through its own life-blood, still renewed  
and shed."

You ask how Jesus used the flowers, and He bids you consider the lilies how they grow; how the plants, and the mustard-seed, symbol of the spread of His kingdom, is the answer; how the insects, and the proverb of to-day perpetuate the blind guides who strain out the gnat while they swallow the camel; how the fish in the lake of Galilee, and the toilers of the sea draw their net to the shore and sit down and gather the good into vessels, but cast the bad away; how the birds and the fowls of the air or the despised sparrow preach trust in the heavenly Father, and the vulture swoops on her prey, prophetic of the tragedy of the fall of Jerusalem; while the lamentation of a rejected Messiah sees in the hen gathering her chickens under her wings His longing for the people whom He loved; and then the cock crowing in the morning recalls Peter to his better self and sounds the signal of his return to his Savior.

Time allows us to do no more than recall the use which Jesus made of the two necessities of life—bread and water; or the one thing which most aptly described His coming and His purpose—light; and for the same reason we only suggest the frequent references to the body—the eye single and full of light, the hand to be sacrificed rather than to be allowed to imperil salvation, the mote in the neighbor's eye which is so evident to the fault-finding spirit regardless of the beam which distorts its own vision, and the loins girded and braced for the coming of the Lord.

This human life of ours was constantly laid under contribution by Je-

sus: the children sitting in the market-place; the heavy-laden bidden to come to Him and rest; the anxious temper which is so over-careful as to what shall be eaten or worn; our ultimate destiny, in such contrast with the daily life as the feasting of the rich man is in contrast with the hunger of Lazarus; the wedding-feast, or the waiting virgins; the warning against the graves which appear not; the imperative call to give up every other claim so that the voice which bids us follow Jesus be heard and heeded, "Let the dead bury their dead"; and the sum and substance of it all, the burden of His teaching to the great throngs which surged about His feet: "A man's life consisteth not in the things which he possesseth. Be rich toward God. Labor not for the food which perishes, but for that which endures unto everlasting life."

I have done no more in this study than point the student to the most fruitful as well as the most inspiring sources for pulpit illustration. The illustrations of Jesus are not mere pictures. That His teachings were not obscured or lost under this richly dyed clothing is because the illustrations were themselves the truths which they lighted up. The lantern was itself the light. As He Himself said: "It is the spirit that giveth life; the words that I have spoken unto you are spirit and are life."

THEN consider what an eye He had for the suggestiveness of the material world. A sparrow falling to the ground, a lily growing, a ship sailing, the fields whitening into the harvest, the sky lowering, red at night, red in the morning—all things helped Him to make His ministry clearer, fuller, stronger. The whole heaven and earth became to Him a great gallery of illustration; every star was a teacher, every flower had in it a power of suggesting to Him deeper and ever deeper truth. Lift up thine eyes and behold!—JOSEPH PARKER.

## GREAT PREACHERS AS ILLUSTRATORS.

BY LOUIS ALBERT BANKS, D.D., NEW YORK CITY.

**T. De Witt Talmage as an Illustrative Preacher.**

No man who has lived and preached during the last forty years has been so widely read in his sermons as Dr. Talmage. The only rival he could possibly have in the race would be Mr. Spurgeon; but when we take into account the fact that for many years Dr. Talmage's sermons have been printed every week in a great syndicate of newspapers, covering all English-speaking lands and reaching millions of subscribers, it is easy to show that even Mr. Spurgeon would be a poor second in the race in the question of circulation. It is certainly interesting to study the illustrative quality of a preacher who has reached the common people in such an extraordinary way.

It is peculiarly interesting in Dr. Talmage's case, from the fact that the illustrative characteristics are perhaps the most striking feature of his sermons. He is a master in the art of illustration. It is also true that no man in the last forty years has had greater influence in revolutionizing preaching in respect to its being made entertaining and interesting than he. I think it is safe to say that in an overwhelming majority of the churches of the country it is no longer considered a crime for a sermon to be interesting, and that a reputation for ponderous dulness is becoming a less winning characteristic in a preacher every year. Both the pulpit and the pew have great reason to thank Dr. Talmage for his influence in this direction.

Of course one might make an encyclopedia from Dr. Talmage's sermonic illustrations. It has occurred to me that for the purpose of this article I might be of more service if I confined myself to a single class of illustrations, and I have chosen a class in which all must agree that Dr. Talmage is peculiarly happy: that is, the illustrations

which serve as the open door to his sermons. He has a happy faculty of using an illustration at the very beginning of a sermon, which not only catches the attention of everybody, but also really illustrates. That is a great thing to do, and in that he may teach all of us. Take, for example, his sermon on "The Ivory Palaces." The text is: "All thy garments smell of myrrh and aloes and cassia, out of the ivory palaces." And here is the introduction:

"Among the grand adornments of the city of Paris is the Church of *Nôtre Dame*, with its great towers, and elaborate rose-windows, and sculpturing of the Last Judgment, with the trumpeting angels and rising dead; its battlements of *quatre-foi*; its sacristy, with ribbed ceiling and statues of saints. But there was nothing in all that building which more vividly appealed to my plain republican tastes than the costly vestments which lay in oaken presses—robes that had been embroidered with gold, and been worn by popes and archbishops on great occasions. There was a robe that had been worn by *Pius VII.* at the crowning of the first Napoleon. There was also a vestment that had been worn at the baptism of Napoleon II. As our guide opened the oaken presses, and brought out these vestments of fabulous cost, and lifted them up, the fragrance of the pungent aromatics in which they had been preserved filled the place with a sweetness that was almost oppressive. Nothing that had been done in stone more vividly impressed me than these things that had been done in cloth and embroidery and perfume. But to-day I open the draw of this text, and I look upon the kingly robes of Christ, and as I lift them, flashing with eternal jewels, the whole house is filled with the aroma of these garments, which 'smell of myrrh, and aloes, and cassia, out of the ivory palaces.'"

Again he is preaching on, "I have finished the work which thou gavest me to do," and this is the illustration with which he opens:

"Alexander the Great was wounded, and the doctors could not medicate his wounds, and he seemed to be dying, and in his dream the sick man saw a plant with a peculiar flower, and he dreamed that that plant was put upon his wound and that immediately it was cured. And Alexander, waking from

his dream, told this to the physician; and the physician wandered out until he found just the kind of plant which the sick man had described, brought it to him, and the wound was healed. Well, the human race had been hurt with the ghastliest of all wounds, that of sin. It was the business of Christ to bring a balm for that wound—the balm of divine restoration.”

Opening a sermon on the wickedness of licensing the liquor traffic from this text, “It is not lawful for to put them into the treasury, because it is the price of blood,” Talmage utters these striking sentences:

“For sixteen dollars and ninety-six cents Judas Iscariot had sold Christ. Under a thrust of conscience or in disgust that he had not made a more lucrative thing out of it, he pitches the rattling shekels on the pavement. What to do with the conscience money is the question. Some say, ‘Put it into the treasury.’ Others say ‘It is not right to do that, because we have always had an understanding that blood money, or a revenue obtained by the sale of human life, must not be used for governmental or religious purposes.’ So they decide to take the money and purchase a place to bury the paupers; picking out a rough and useless piece of ground, all covered over with the broken ware of an adjoining pottery, they set apart the first Pottery field. So you see the relation of my text when it says, ‘It is not lawful for to put them into the treasury, because it is the price of blood.’”

Take this case in a sermon on “The Fast Young Man,” the text being taken from the story of the Prodigal: “The younger son gathered all together, and took his journey into a far country.” Here is the opening paragraph:

“Do you remember the sermon on the Father’s Kiss?” said a man as he thrust his arm into the carriage window at the close of one of my meetings in England. “Do you remember that sermon on the Father’s Kiss?” I said: “Yes, I remember it.” Said he: “That sermon saved my soul. God bless you. Good by.” I thought then, as I think now, that a man might preach a hundred sermons on the parable of the Prodigal Son, never repeat himself, and have conversions under every sermon, and yet not exhaust the theme.”

Here is another striking opening of a sermon on “The College Student,” in which the opening of the story of Daniel forms the text. How surely this paragraph would catch attention:

“My text opens the door of a college in Babylon and introduces you to a young student seventeen years of age, Daniel by name. Be not surprised if in the college you find many hilarities. Put a hundred young men together and they are sure to have a good time. There is no harm in that. God does not write out the trees and the grass and the blossoms in dull prose. The old robin does not sit moping in the nest because of the chirpings and the lively adventures of the fledglings that have just begun to fly. Do not come into an orchard looking for winter apples on a May morning.”

What grim and awful interest would be aroused at the very beginning of this sermon on “The Drunkard’s Wo.” The text is from a story in 2 Kings: “Who slew all these?” And this is the way the sermon begins:

“I see a long row of baskets coming up toward the palace of King Jehu. I am somewhat inquisitive to find out what is in the baskets. I look in, and I find the gory heads of seventy slain princes. As the baskets arrive at the gate of the palace, the heads are thrown into two heaps, one on each side the gate. In the morning the King comes out, and he looks upon the bleeding, ghastly heads of the massacred princes. Looking on each side of the gate, he cried out with ringing emphasis, ‘Who slew all these?’”

No preacher needs that I should call his attention to the perfect adaptation of this introduction to the subject in hand.

I have only space for one more illustration of these happy openings to striking sermons, tho it would be easy to make a volume of them, they are so abundant. In a sermon on “What were you made for?” the text being, “To this end was I born,” Dr. Talmage begins as follows:

“After Pilate had suicided, tradition says that his body was thrown into the Tiber, and such storms ensued on and about that river that his body was taken out and thrown into the Rhone, and similar disturbances swept that river and its banks. Then the body was taken out and removed to Lausanne, and put into a deeper pool, which immediately became the center of similar atmospheric and aqueous disturbances. Tho these are fanciful and false traditions, they show the execration with which the world looked upon Pilate. It was before this man when he was in full life and power that

Christ was arraigned as in a Court of Oyer and Terminer. Pilate said to his prisoner: 'Art thou a king, then?' And Jesus answered: 'To this end was I born.' Sure enough, altho all earth and hell arose to

keep Him down, He is to-day emplaced, enthroned, and coronated King of earth, and King of heaven. 'To this end was I born.' That is what He came for, and that is what He accomplished."

## SEED-THOUGHTS AND GOLD NUGGETS FOR PUBLIC SPEAKERS.

BY ARTHUR T. PIERSON, D.D.

### Seed-Thoughts for Sermons.

FAITH, as studied in the light of the progressive and successive lessons taught in Scripture.

The word *believe* is first found in Gen. xv. 6, when it is said literally that "Abram *amened Jehovah*, and it was imputed unto him for righteousness."

The verb "*amen*" does not mean, let it be so, but *it shall be so*. Abram simply responded to Jehovah's word, "it shall be as the Lord hath spoken." Hence James adds, "and he was called the friend of God," for it is a sign of friendship that another's word be confirmed by us when affirmed by him.

This first lesson on faith is followed by a second, twelve hundred years after—Hab. ii. 4, "The just shall live by his faith."

The importance of these will appear as soon as we consider that these two passages of Scripture are each *thrice* repeated in the New Testament, and when they occur they mark critical points in the argument and are key-notes of the epistles.

Gen. xv. 6 is repeated in Rom. iv. 3; Gal. iii. 6; James ii. 23.

Hab. ii. 4 is repeated in Rom. i. 17; Gal. iii. 11; Heb. x. 38.

For twelve hundred years God was teaching His people that first lesson before He gave them another. The word faith is found but once before it is found in Habakkuk—Deut. xxxii. 20, "Children in whom is no faith," where it means *faithfulness*, i.e., they neither have faith in me nor keep faith with me.

The word *believe* seldom occurs with relation to God in all this interval.

Isa. xxviii. 16 is one of the excep-

tions: "He that believeth shall not make haste." Another is found in Dan. vi. 23: "No manner of hurt was found on him, because he believed in his God."

If, however, these two, which are the main passages from Genesis and Habakkuk, be followed in the New Testament, it will be seen that they are at the critical points of the argument in every case; and by the emphasizing of one word the peculiar relation to the particular context will appear. Thus, in Rom. iv. 3 it is the word *counted*; in Gal. iii. 6 it is the word *believed*; and in James ii. 23 it is *righteousness*. Again, in quoting Habakkuk, in Rom. i. 17, the emphatic word is the word *just*, as tho answering the question, Who is the just or righteous man? In Galatians the emphatic word is *faith*, as tho the question were, How does the just live? And in Heb. x. 38 the emphatic word is *live*, as tho the question were, What is it that the just does by his faith? He lives, i.e., he is both *made* alive and *kept* alive by faith.

It is, then, most essential to trace the meaning of *believe* or *faith*. The English word *believe* means primarily to be *willing*, and *faith* is from *fido*, I trust—both conveying the notion of a voluntary and restful confidence in another's word.

To take the simple, literal meaning of the word *amen*, as originally used in Gen. xv. 6—*it shall be so*—will give as much light on the subject as any one thing. In several conspicuous instances of faith this *very form* of words is used, as also in rebukes of unbelief. A few examples suffice:

Luke i. 20, where twice we find the *shall be* which is in such contrast to

Zacharias's doubting frame, and in connection with which unbelief is seen to be an instant paralysis of testimony. And in verses 37 and 45 we have the two statements that with God nothing shall be impossible, and that she "that believed that there shall be a performance of those things which were told her of the Lord" shall be blessed (see marginal reading).

Acts xxvii. 25. Paul says to the shipwrecked company, "I believe God that *it shall be* even as it was told me," as the Gen. xv. 6 were in mind (compare 2 Cor. i. 20).

Between these two lessons in Luke i. and Acts xxvii. lie all the sixty years of Gospel history, one incident being before the birth of John the Baptist and the other after Christ's ascension and within a short time of the destruction of Jerusalem. Innumerable are the lessons in the interval, all emphasizing what the angel taught Zacharias and the Spirit taught Mary in the first chapter of Luke. We are to say '*it shall be*' to all promises of God, and act as tho we believed.

Take one example of *restfulness* in such faith (John iv. 46-54). The man believed the word of Jesus and went his way, so restful that he appears not to have gone home until the next day.

Also, as an example of *power* from faith, Mark xi. 22-24. Verse 22 might be rendered "*Reckon on God's good faith.*"

And in such faith lies the power of a *fat*: it shall be—as in the very word *fat* we have the letters of the word *fat* (compare Matt. xvii. 20; Luke xvii. 6).

Two other lessons in the Old Testament cluster about the word *trust* (Psalm ix. 10; Isa. xxvi. 3, 4), which is close of kin to believe.

#### THE LORD'S ORDER IN TAKING HIS OWN.

Some one says, referring to Gen. xlvii., from verse 18, where Joseph is represented as taking up first the mon-

ey, then the cattle, then the land, and finally the people, in exchange for the breadstuffs dealt out to the famine-stricken people, that the Lord says correspondingly of Himself: (1) The silver and the gold are *mine*; (2) "*mine* are the cattle upon a thousand hills; (3) the land is *mine*; (4) all souls are *mine*. So that no redeemed person should ever doubt where his supplies are to come from, nor to whom he should seek in times of straitness."

#### SUCCESS IN FAILURE.

General Beaver eloquently raised his crutch, exclaiming: "*I won that at Chancellorsville.*" And so we may glory in even our disasters if they are due to our faithfulness to our Lord. Even our maiming is a beauty, if it is the trophy of our loyalty to Him. Failure is success if the failure is His appointment.

#### Nuggets of Gold from Many Mines.

He who waits to do a great deal of good at once will never do any.—*Dr. Samuel Johnson.*

God respects not the arithmetic of our prayers, how many they are; nor their rhetoric, how neat; nor their geometry, how long; nor their music, how melodious; nor their logic, how methodical; but their divinity, how heart-sprung they are.—"*The Royal Path of Life*," p. 558.

Tradition was to Scripture first a vassal, then a consort, and finally a sovereign usurper.—*Anon.*

"My own knowledge, however limited, can not be set aside by another's ignorance, however extensive."—*Dr. Leonard W. Bacon.*

Dr. H. H. Jessup described his father in his dying days "as disintegrated quartz falling away from the gold."

John Wanamaker in response to a recent letter of inquiry as to which of his golden opportunities were most useful to him, replied:

"Thinking, trying, tolling, trusting in God is all of my biography."

James Johnston tells a story of a valuable horse that would never go in blinders.

St. Ambrose and the Duke of Tuscany went into a house to lodge, and found there was no prayer or Bible acknowledged there; and he said to the Duke, "Let us flee out of this house, for God is not here."

"Neptune, you may sink me  
Or you may save me;  
But I'll hold my rudder true."  
—*Seneca's Pilot.*

A fairy who lacked the power of loving, in despair carves an alabaster heart and hangs it by her bed of moss, saying in sorrow that her heart could not love till that white stone should turn to ruby red. An angel came and touched the weeping eyes as they shut in troubled sleep and bade her do every day some deed of kindness. Every new ministry traced on the stone heart turned to red its cold white till the stone was changed to a ruby.—*Edward Rowland Sill's poem of "The Ruby Heart."*

Italian patriots, at the crisis of conflict with multiform oppression—the yoke of despot yet on necks—contrived to display their darling tricolor by seemingly accidental arrangement of red, white, and green among the vegetables exhibited in market or borne to their homes.—*Arnott on Parables, 274.*

The hen has a general call, a special call (to food), a brooding call, and a warning call (Matt. xxiii.).—*Bunyan.*

"A profane swearer bites the devil's bare hook, and goes to hell a fool."—*Bishop Griswold.*

"Man has an appetite for immortality."—*Bishop Thompson.*

"Nothing impossible at Bunker Hill."—*Daniel Webster.*

A frozen snake was mistaken by my brother for a walking-stick until the fire in the house thawed it out.—*Rev. Dr. Blackburn.*

Philip II. vowed that if St. Lawrence would give victory in war over the French in the battle of St. Quentin, in 1557, he would build him the most magnificent monastery in the world.

St. Lawrence suffered martyrdom on the gridiron, and the ground-plan of the Escorial is a gridiron with handle and bars complete.

Dr. Phillips Brooks wrote to Dr. Bartol: "You are a moth-eaten angel."

Dr. Bartol replied: "You are a magnificent animal in a semicircular pen."

"Every misery missed is a new mercy enjoyed."—*Isaac Walton.*

"In preaching do not construct ornament, but ornament construction."—*Rev. Dr. W. M. Taylor.*

*Aristotle* reduced all laws of thinking to ten processes; Kant, to eighteen; Cousin, to two; the Old Testament, to two: Right and Love—and Christ to one, Love, which fulfils all law.

"According to the materialist, *In beginning*, an imperial quart of oxygen created heavens and earth."—*Rev. W. West, D.D.*

Dr. F. L. Patton says an old colored woman down in Bermuda, in the West Indies, objected to his preaching as "Too academized and mathematicated."

"If you want to grow, bury yourself in the gospels."—*Rev. George Bowen.*

"Ense petit placidam  
Sub libertate quietem."

—*Inscription on Boston Old Court-House.*

"Original sin must be aversion to work."—*Moses Stuart.*

The dying Emperor Frederick William of Germany asked the chaplain not to have prayers offered for his Majesty the Emperor, but for *thy servant*. To his daughter on her birthday he handed a paper: "Remain as good and noble as you have been in the past, and so fulfil the wish of your dying father."

"When the crozier became golden the bishop became wooden."—*Anon.*

"Tempora labuntur, facillique Senescimus annis, et fugiunt freno non remorante dies."—*Latin maxims.*

The entire world is but a gallery of objects so contrived that each and all shall set forth by its own likeness some spiritual truth.—*Swedenborg.*

## EXEGETICAL AND EXPOSITORY SECTION.

### A LETTER WITH SOME COMMON PROBLEMS.

BY REV. WILLIS J. BEECHER, D.D.,  
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THE enclosed letter, submitted to me by the editors of THE HOMILETIC REVIEW, seemed to me so good a text that

I have written a little commentary on it. For the rest, the incident falls in with the line of articles that I have already promised for THE REVIEW, of which I hope to send copy soon.

What about the deluge? Our modern historians, accepting the conclusions of the archeologist, ethnologist, and philologist, trace the history of our race to a very remote age—far beyond the Hebrew date for



the origin of the race. It seems that the Biblical account of the deluge is practically discredited. It is the plain teaching of the Bible that the whole human race perished by the flood save Noah's family, numbering eight souls (Gen. vi. 13; vii. 21). Now historians, basing their teachings upon the revelations of the excavator's pick, lead us back to countless ages, in continuous line, without a break such as was effected by the "deluge."

How to reconcile the product of modern discoveries with the Bible is a question that deeply concerns and perplexes us. For instance, we find in Gen. xi. 10-26 a complete and unbroken genealogy of Shem, from the deluge to the birth of Abraham, with exact dates. According to the Hebrew record, and that of Josephus, Abraham was born 292 years after the deluge. But Egyptologists and Assyriologists mention a number of successive dynasties prior to the birth of Abraham. Pharaoh, the oppressor of Israel, is said to belong to the nineteenth dynasty. Duruy tells us that before the Persians conquered Egypt (527 B.C.) it had been ruled by twenty-six dynasties (Duruy's "General History of the World," p. 24). He also affirms that the history of Egypt "covers seventy centuries." Where does the deluge come in? He further tells us that the Egyptians belong to a race personified in Genesis under the name "Ham." These Cushites founded small states, which doubtless existed for long centuries before the powerful chief Menes founded, at least *five thousand years* before our era, the first royal race (or dynasty). He asserts that the first three dynasties continued for "eight hundred years." He dates the invasion of the Hyksos or Shepherds, 2300 B.C. "They founded the seventeenth dynasty." Is it possible to reconcile the above with the Hebrew, Samaritan, or Septuagint chronology?

Again, ethnologists and philologists group the human race into three distinct classes: viz., white, yellow, and black. The white includes the Arian and Semitic races; descendants of Shem and Japheth. The black, descendants of Ham. Whence springs the yellow race we are not told. The race seems to be distinct and differentiated in shape, color, language, and custom to a point of time far beyond the deluge. The question therefore is, Have they all a common origin in Noah? Did the diversity of language and characteristics begin in Babel?

Duruy, in speaking of the antiquity of the Mongols, affirms that Emperor Chun reigned in 2300 B.C. "At that time," he continues, "the empire was divided into provinces, districts and cities, with great tributaries, peoples, and vassal princes." This indicates a teeming population in China as early as 2300 B.C. How could they have descended from Noah? Did the flood reach China?

Will the editors of *THE HOMILETIC REVIEW* lead us out of the muddle? Turn on the x-rays, please.

W. R. EVANS.

GALLIA, OHIO.

I think that this letter has a representative character. Christendom is full of persons who are in good faith asking just such questions. Christian teachers are under obligation to give them respectful and satisfactory answers.

To begin with, the writer of the letter should remember that the present conclusions of modern investigators are not in all instances final. The evidence is not all in yet, and the inferences from it change from year to year. For instance, some of the statements he cites from Duruy would be quite generally rejected by other scholars. If one find a statement in a book, he should not be too hasty in concluding that the statement is correct and that it disproves some Biblical assertion with which it disagrees. Antecedent to investigation, the Biblical statement is at least as likely as the other to be correct.

It is true, however, that the pre-Abrahamic history in Genesis, from the times of Josephus until now, has been understood to mean something which is quite in conflict with the conclusions reached by most modern scholars. I for one am convinced that some of these conclusions of modern scholars are correct. It does not follow that I must say that the Biblical accounts are untrue. I am under obligation, first, to inquire whether the Biblical accounts have been correctly understood.

Are these accounts history or fiction? It will simplify our study of the matter if at the outset we treat this as an open question. Not that we are to surrender any opinion we have on the subject, but that we are to refuse to use our opinion as a part of the premises from which we argue. The stories in Gen. i.-xi. are expressions of great religious and ethical ideas. Their value for us consists mainly in the fact that they express these religious and ethical teachings. If they are fictions, they

express these ideas; and equally they express them if they are accounts of events that actually occurred. In every study of them we shall understand them best if we first inquire what they say, and settle the question of their relations to fact afterward.

The writer of the letter finds a difficulty in what seems to him to be the statement of the book of Genesis that the deluge was universal, only eight persons escaping of the whole human race. Does the account in Genesis say that? Or is that a bit of marvel which Josephus and his successors have interpreted into the account?

If one is convinced that the Biblical account says that all but eight of the entire human race perished in the deluge, and is also convinced that such was not the case, it is open to him to regard the account as a splendid religious fiction, and to learn sacred lessons from it just as he learns them from the parables of Jesus. I have no hesitation in saying that one had better do this than to remain in a befuddled condition of mind over the question whether the Biblical statements of fact are true or false.

But do either Genesis or 1 Peter (iii. 20) say that only eight human beings escaped? Certainly they had in mind Noah and his sons and their wives, and they mention no others either as assisting in the building of the ark or as taking advantage of it. Presumably, however, they understood and expected their readers to understand that Noah had many dependants who shared both his labors and his fate. We recognize this in all the pictures we form of the building of the ark, and why not in our pictures of the sailing of the ark?

However this may be, does the account say that the flood was universal? The strongest expression for this is the phrase "under the whole heaven" (Gen. vii. 19). But the account is evidently written from the point of view of one on the deck of the ark. And from that point of view "under the whole heaven" means simply within

the whole horizon. Similar considerations would apply to all the other terms that have been supposed to express universality. These chapters of Genesis speak of the human race dwelling in a certain region. They speak of a deluge which was not a mere local inundation, but a tremendous cosmical catastrophe, extending over an enormous area. They leave to inference the question whether there were other human beings living outside that area.

I have spoken of the possibility of regarding the flood story as wholly a fiction, valuable only for its religious teachings. As a matter of fact, I think that no one so regards it. The traditions of it are too universal and too marked to have originated in anything else than a stupendous fact. Geological research may some time succeed in defining its limits and its course. The late Professor Prestwich, a leading British geologist, and Professor George Frederic Wright, of Oberlin, the well-known American geologist and editor of *The Bibliotheca Sacra*, have been long engaged on this very problem of the universality of the Noachic deluge. If ever the flood limits are defined, we may supposably find that the Biblical account is a highly picturesque but strictly correct narrative of what actually occurred. That it is not so is an affirmation which no one is now qualified to make.

The writer of the letter, however, is especially troubled about the Biblical chronology for the flood and the other early events in human history. This is not surprising. The margins of our Bibles date the flood B.C. 2349, and the creation of man B.C. 4004, while most scholars believe that we have authentic accounts of both Babylonian and Egyptian events much earlier than either of these dates. This raises the question of the nature of the tables in Gen. v. and xi. 10-26. If these are tables of personal biography, as on the face of them they seem to be, they give dates not unlike those in the margins of our Bibles. The numerical differences

found in the Septuagint and elsewhere might change these dates by a few hundred years, but not enough to affect the question in hand. If one accepts the views of Egyptian and Babylonian chronology now commonly held, he must either count these tables as false in their facts or regard them as other than tables of personal biography.

What else than personal biography can they be? More hypotheses than one are possible, but it is sufficient to mention one. Suppose them to be tables of historical movements, cast, for mnemonic purposes, in biographical form. This hypothesis would account for the numerals, so much larger than those that properly belong to human lives. It fits the fact that some of the proper names are affiliated with known historical names of peoples. On this hypothesis we simply do not at present know the events tabulated, tho archeological discovery may some time bring them to our knowledge; but presumably a knowledge of the events would both interpret and vindicate the Biblical tables. At all events no one is qualified to deny that the tables may be precise and true statements of historical facts, just as the tenth chapter of Genesis is a presentation of an important body of facts in historical geography.

In these, as in many other questions, we have no need of the hypothesis that the Biblical account is mistaken nor even that it is fiction. But we need to remember that a history written on a scale of forty or fifty verses to a millennium necessarily omits all but a few of the events. We need to observe how the literary form affects the meaning. And, above all, we need to discriminate between what the text actually says and what it has commonly been supposed to mean.

Not only does the Bible grapple with the greatest subjects; . . . it so discloses its subjects as to demand the interest of all nations through all time.  
JOSEPH PARKER.

## THE HOMILETICAL VALUE OF THE APOCALYPSE.

By REV. G. S. ROLLINS, DAVENPORT, IOWA.

Has the Apocalypse a message for the Church of to-day? This question is negatively answered by the majority of ministers. When it is said that they answer in the negative, it is meant that most of them answer by their neglect of the book, rather than by a specific reply based upon personal study of its contents. The all but universal disuse of the Revelation is not surprising, in view of the difficulties of its interpretation and the ridiculous exploitation of its symbolism by crass literalists. While this strange writing presents problems which baffle the exegete, nevertheless the difficulties of interpretation may be overcome to such a degree as to illumine its hitherto dark pages with a most inspiring message.

It is generally known that interpreters of this book are divided into three schools: the *preterists*, who maintain that the book was meant for the writer's age only, and therefore has no particular message for us; the *futurists*, who hold that it is chiefly prophecy still awaiting fulfilment; and the *continual* school, which sees in it the portrayal of the whole Christian dispensation from the author's time until the end. Perhaps the last-named group includes fewer adherents among the clergy than either of the others, and yet the writer believes that it is the explanation of the Apocalypse most intelligible, and the one which makes the book valuable for the Church of our day or any other period of Christian history.

It is acknowledged by all that the perplexities of interpretation are due mainly to the mysterious figures and symbols in which the author shrouds his meaning. Yet it is plain that he expects his readers will understand him, for in beginning and in closing he pronounces a blessing upon all who shall receive his revelation. "Seal it

not up" is the command given to him, for the things in it must "shortly come to pass." If we can discover the key to this symbolism, we shall have the means by which to unlock many of the secrets of the book. This key we find in the Apocalyptic language of the Old Testament and in a large body of similar literature which had its rise in the strenuous times of the Maccabees. All this John had before him, and it was familiar to Jewish Christians. Such books of visions appeared in seasons of distress from war, famine, or pestilence. Their visions always contained foregleams of future deliverance. Their mysterious symbolism veils from enemies the prophecies of their downfall. This is quite important, since, for example in John's day, plain predictions of the ultimate victory of God's people would have increased the fury of their foes.

This Apocalyptic language, then, furnished the author of Revelation with a convenient medium by which to convey to the Church throughout the age the comfort and encouragement she needs in seasons of trouble and disaster. While in most cases there is in John's symbolism a primary reference to events going on around him, or others soon to occur, nevertheless there is a universal character about the figures which forbids the application of their meaning to any particular age or event.

The dominant thought of the book is the *parousia*. Toward this one great event "the whole creation moves." In most of the scenes the victorious figure of Christ is present, as the assurance of delivery for His Church. The book is epistolary in form, symbolical in language, poetic in thought, dramatic in movement, and epical in seriousness. In structure it is highly artificial, consisting of an introduction, a series of twelve visions, and a conclusion. The visions are progressive, but their connection is moral rather than chronological. Any attempt to find a chronology in the book, or to derive one from it,

is doomed to failure. All literal interpretations meet the same fate. The reason is found in the symbolic character of the book throughout. Chilistic interpretations of Revelation, which explain some portions figuratively and others literally, are not only inconsistent, but involve needless perplexities, not to say ridiculous absurdities. Many such schemes have been put forth, but are always disappointing and fail of general acceptance. They remind one of the little girl's remark in an essay upon the Arctic Ocean: "It is used chiefly for purposes of exploration."

From what has been said, it is plain that some acquaintance with Jewish Apocalyptic literature, especially such portions as are found in the Old Testament, notably in the prophecies of Daniel, Ezekiel, Isaiah, and Zechariah, is an essential preliminary to an intelligent and profitable use of the Revelation of St. John in the pulpit. Assuming this knowledge and granting the theory of interpretation advocated above, the *Vision of the New Jerusalem* may be selected as particularly rich in homiletical material. The scene is found in xxi. 9-xxii. 5.

A. We have here an Idealistic Picture of the Church of the Present Age. The indications that the Church of the present rather than that of the future is meant are found:

*First, in the passage itself:*

(1) In xx. 9 we read of the "beloved city"; in xxi. 2, 9, 10, the same city is referred to and also called the "Lamb's wife." Turning back to xix. 8, 9, we find that the Lamb's wife means God's people, or, as Paul puts it, using the same figure, the Church.

(2) We read in xxi. 24: "The nations shall walk in the light of it" (the holy city). If this vision refers to heaven or to the future age, what nations can then be left to walk in the light of the future city? If, however, the Church of this age is meant, the meaning is plain.

(3) Of similar bearing is the state-

ment in the same verse that "the kings of the earth do bring their glory into it." What kings are referred to? This is inexplicable if the future age is meant. Then there will be no kings left outside to come in.

(4) In ver. 27 we read: "There shall in no wise enter into it anything unclean." This is an intimation that good and bad people are existing continuously with the holy city.

(5) "The leaves of the tree were for the healing of the nations." Of what significance would this be when the healing time is past?

(6) In xii. 10 the angelic being says: "The time is at hand." What time? Not the consummation, if the scene before us is the Church after judgment.

*Second*, that the present Church is meant is evident from other considerations:

(1) The symbolical character of the book, nowhere more apparent than in the highly wrought imagery before us.

(2) This ideal view of the Church is common in apostolic writing. The relations of believers to Christ are set forth under striking imagery in order to teach the spiritual intimacy between them. Believers are said to "reign with Christ" and to possess "all things in him."

(3) This glorious state of the Church is a reflection of Old-Testament prophecy, which describes such a period of prosperity under the Messiah. The golden age of the prophets is our age. They foretold the *first* advent of Christ, but not the *second*. This was left to the prophets of the New Testament. We have before us, then, the symbols of a people, not of a place; a picture, not of the future, but of the present, Church. This is the view which gives this vision a message for us.

B. This Message for the Present Day is suggested by some of the features of the picture:

I. A suggestion of her *heavenly character* (ver. 11).

1. Her *source*: "Out of heaven from God." This harmonizes with the

New-Testament conception of the kingdom of heaven.

2. Her *character*: "Having the glory of God." Despite her human defects, the Church evinces to the world her divine stamp.

II. A suggestion of her *light* (ver. 11).

This is Christ (*cf.* ver. 28 and Trench, N. T., syn. xlv.).

The Church reflects His light, and so becomes the "light of the world" (*cf.* Matt. v. 14; Phil. ii. 15).

The Church is the light of the world by her Gospel, her ministries, her example, and her influence. She is the patron of learning, the propagator of liberty, and the conservator of religion.

III. A suggestion from her *gates* (ver. 12).

1. A *universal mission*. Three gates on each side. In the Bible the expressions "four corners," "four winds," and here four sides, denote universality. The Church is open to all nations.

Twelve is one of the sacred symbolic numbers of the Apocalypse and here is suggested by the number of the tribes of Israel.

These gates are "never shut" (ver. 25).

An "angel" (herald) stands at each gate.

2. Mark the *beauty* of the gates. Each a "pearl" (ver. 21).

The "honor and glory of the nations" are brought in (ver. 26). India, Japan, China, Africa, and the islands of the sea shall come in. Their riches and strength shall be given to the Church and to the spread of her blessings.

IV. The suggestion of her *stability*.

1. "Twelve *foundations*." Suggested by the twelve apostles. This, coupled with the twelve gates (tribes), is one of the evidences of the universal scope of the book. These foundations are twelve courses of stones. The gates and the foundations represent the old and new dispensations united. Peter speaks of "apostles and prophets" as the "foundation." These apostles and prophets stand for the complete

redemptive revelation, which came through them. Upon this body of revealed truth the Church firmly rests.

Persecutions in Rome, Armenia, or China do not overturn or destroy the Church. Archeologists found in the ruins of Pompeii this inscription: "*Igni gaude Christiani*"; "Christians rejoice in the flames." She shall "reign for ever and ever" (xxii. 5).

2. Her *proportions*. Cubical in shape; the same size every way. She can not be overthrown. The cube denotes immovableness and strength. The great size, three hundred miles to each dimension, is in keeping with the majesty and splendor of the picture, but such proportions would be ridiculous if the vision were literally interpreted.

V. A suggestion of the *beauty* and *precious value* of the Church.

1. The "city (buildings) of pure gold" (ver. 18).

2. The "street (square) of pure gold" (ver. 21).

Transparent like "pure glass" emphasizes its supernatural beauty.

3. The foundations of the most precious stones.

4. Gates of pearl.

All these denote the attractions of the Church.

VI. The descriptions of her *blessings*.

1. Gospel of *eternal life* symbolized by the "river of life proceeding out of the throne of God." The "tree of life." Water and food support life. In the Apocalypse eating and drinking signify the believer's appropriation of eternal life.

2. *Healing*. "The leaves of the tree for the healing of the nations." A most comprehensive term, suggesting the liberating, uplifting influence of the Gospel as well as the actual healing of the body and other temporal ministries of the Church. Egypt built obelisks and tombs; Christianity erects hospitals, asylums, orphanages, colleges, and libraries, and develops great charities (cf. vol. ii., Dennis's

"Christian Missions and Social Progress").

3. "No *curse*." Deliverance from the bondage and consequences of sin.

4. "No *night*." No darkness of doubt or despair in the believer's heart. No despondency, because of the eternal hope.

VII. Her *Inspiration*. The divine presence. "The throne of God and the Lamb shall be therein."

"God is in the midst of her."

In chap. i. Christ is represented as in the midst of the Church to defend, discipline, lead, and inspire His people.

In conclusion, such is the Church in the world: of heavenly origin, shining with divine light, bearing a universal mission, immovable, beautiful, beneficent, and divinely guided. Justice Field, when asked if the British empire would stand, replied that it would if it obeyed the principles of truth and justice. The Church is the palladium of these principles. The reverse of the great seal of the United States bears this motto, *Novus ordo seculorum*: "a new order of the ages." For this the Church stands and works. Christianity is "behind the age," as the wind is behind the ship and the engine behind the mill.

The above is but a suggested outline. It comprehends more material than is needed for a single discourse. It is all presented in order to justify the claim that the Apocalypse is rich in homiletical material and inspiration. To discover the method and purpose of the book, and the wise use of it in the pulpit, requires diligent study and careful interpretation. Not every detail of a vision has significance, because some particulars are added to complete the picture or heighten an impression. There is not a chapter or paragraph in the whole book which will not prove stimulating, suggestive, and rich in spiritual teaching. Painsstaking study will be well rewarded, and the results used in the pulpit will prove helpful and inspiring to the Church, as experience has demonstrated.

## A LEARNED ORIENTALIST ON THE UNITY OF ISAIAH.

By E. H. DEWART, D.D., TORONTO,  
CANADA.

IN view of the dogmatic positiveness with which it is asserted that all Hebrew scholars accept the modern critical dissection of the Old Testament, a good deal of interest attaches to the conservative position and arguments of so eminent an Oriental scholar as Professor Margoliouth, in his recent book, "Lines of Defense of the Biblical Revelation." The author is professor of Arabic in the University of Oxford. He deals mainly with linguistic facts that show the pre-exilic date of books that have been assigned to post-exilic times by the advanced critics. Nothing has been more confidently asserted, as proved beyond all question, than the composite character of the "Book of the Prophet Isaiah." Yet, with a full knowledge of all that can be said for the dissection theories, the learned professor boldly maintains the unity of the book. At the close of his full discussion of the question, he thus summarizes what he regards as "scientific grounds for believing in the unity of Isaiah":

1. "The external evidence, so far as it can be traced, is unanimously in favor of it; and since the second part of Isaiah has enjoyed

exceptional popularity, it is improbable that the name of the author would have been forgotten within two hundred years of the time when he wrote, and his work merged in that of a writer of a few scraps of one hundred and fifty years before."

2. "The theory which bisects Isaiah leads by a logical necessity to further and further dissection, and so to results that are absurd."

3. "The geography of chaps. xl.-lxvi. is earlier than the geography of Jeremiah and Ezekiel, and a geographical notice in the last chapter of Isaiah was mistaken by Jeremiah."

4. "The idolatrous practises rebuked by the 'second Isaiah' are pre-exilic rites, such as we can not, without anachronism, attribute to the Israelites either during or after the exile. They can only be explained as relics of a very primitive fetich-worship connected with particular localities."

5. "Other crimes rebuked by the 'second Isaiah' are identical with crimes rebuked by the first Isaiah, and are of a sort which imply the existence of an independent community long established on the soil."

6. "The 'second Isaiah' gives us some personal details, which enable us to identify him with the prophet of chap. vi., and, what is more important, tells us the name borne by the prophet before he took the name of Isaiah."

7. "The 'second Isaiah' employs words only known otherwise to the first Isaiah, of which the meaning was lost by Jeremiah's time."

8. "The 'second Isaiah' shows himself otherwise possessed of a scientific and technical vocabulary which the first Isaiah only shares with him."

"Is there then nothing in the splitting theories? To my mind, nothing at all."

## PASTORAL SECTION.

### THE PRAYER-MEETING SERVICE.

By WAYLAND HOYT, D.D., PHILADELPHIA, PA.

APRIL 6-12.—THE FUTURE LIFE IN  
THE LIGHT OF THE RESURRECTION.

*But it is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.*—2 Tim. i. 10.

TAKE extremes of age. Here is a bit of a poem by James Whitcomb Riley, entitled "The Little Coat":

Here's his ragged "roundabout,"  
Turn the pockets inside out:  
See; his penknife, lost to use,  
Rusted shut with apple-juice;  
Here, with marbles, top, and string,  
Is his deadly "devil-sling,"  
With its rubber limp at last  
As the sparrows of the past!  
Beeswax—buckles—leather straps—  
Bullets, and a box of caps—  
Not a thing at all, I guess,  
But betrays some waywardness—  
E'en these tickets, blue and red,

For the Bible-verses said—  
Such as this his mem'ry kept—  
"Jesus wept."

Here's a fishing hook-and-line,  
Tangled up with wire and twine,  
And dead angle worms, and some  
Slugs of lead and chewing-gum.

Here's some powder in a quill,  
Corked up with a liver pill;  
And a spongy little chunk  
Of punk.

Here's the little coat—but oh,  
Where is he we've censured so!  
Don't you hear us calling, dear?  
Back! come back, and never fear.  
You may wander where you will,  
Over orchard, field, and hill;  
You may kill the birds, or do  
Anything that pleases you!  
Ah, this empty coat of his!  
Every tatter worth a kiss;  
Every stain as pure instead  
As the white stars overhead;  
And the pockets—homes were they  
Of the little hands that play  
Now no more—but, absent, thus  
Beckon us.

Ah me! He of whose little coat Mr.  
Riley sang so pathetically died in early  
boyhood.

He was eighty-four when he died.  
They say London never saw such a  
funeral as that of the great philanthro-  
pist—the Earl of Shaftesbury. The  
vast Westminster Abbey was never  
more densely filled. Royalty laid its  
wreaths upon the coffin; but close be-  
side them lay another wreath, which  
bore the legend, "Loving Tribute from  
the Flower Girls of London." And  
the poorest of the poor were in the  
throng, each managing to wear some  
snatch of mourning on coat, sleeve, or  
bonnet. As a man with tattered gar-  
ments, but with a piece of crape sewed  
on his sleeve, said, with choking voice:  
"Our Earl's gone! God A'mighty  
knows he loved us and we loved him;  
we sha'n't see his likes again." So  
the life, aged and beneficent, passed  
from earth.

The two extremes of age! The lit-  
tle boy, the full-of-years veteran—both  
gone.

What shall you say of them? That  
the little fellow, slipping out of his lit-

tle coat, has slipped into non-existence;  
that all the beneficent activities of the  
Earl of Shaftesbury are utterly ended,  
never to be energized anywhere else in  
the wide universe?

"No," you say; "both the little boy  
and the great, good man have gone into  
the future life."

How do you know? What reason  
have you for believing in a future  
life?

Perhaps you make answers like these  
—as men, working at the vast, fascina-  
ting problem have made answers:

I. You say: I believe in the future  
life because in this life there is not  
*sufficient range for full development*.  
There was not for the little boy, nor  
was there for the great good man.  
There surely must be some place and  
sphere in which development shall not  
be cut off, in which it can go on illimit-  
ably. I think your reason is a good  
one, but it does not amount to cer-  
tainty.

II. You say: I believe in the future  
life because of the *nature of the soul*.  
The soul is an entity; it persists  
through all the startling changes from  
infanthood to agehood. Surely this  
soul will go on persisting through the  
change of death. I think your reason  
a good one, but it does not amount to  
certainty.

III. You say: I believe in the fu-  
ture life because of the *instinctive*  
*feeling* of the fact of it, which all men  
have. I think your reason a good one,  
but it only carries strong probability,  
not certainty.

IV. What does give us certainty of  
the future life? The Resurrection of  
our Lord. So, as our Scripture says,  
Christ brought life and immortality to  
light. From the Resurrection streams  
certainty.

APRIL 18-19.—THE VISION WHICH  
WON ST. PAUL.

*And as he journeyed he came near  
Damascus: and suddenly there shined  
round about him a light from heaven:*



*And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.—Acts ix. 3-8.*

What a revolutionizing change took place in Saul, who became St. Paul. As another has analyzed it:

I. It was a change of *will*—heretofore he had wrought according to his own will; now his will is to do the will of Christ.

II. It was a change of *creed*—from believing that he ought to do many things against Jesus he becomes a worshiper of Jesus.

III. It was a change of *moral purpose*—from being a persecutor of Christ he becomes His missionary.

IV. It was a change of *spirit*—from being exceeding mad against the followers of Christ he becomes their most loving, patient, long-suffering brother.

What wrought the total, surprising change? That vision on that journey to Damascus of which our Scripture tells.

Let us behold the vision and learn the great and helpful lessons a careful sight of it can teach us.

I. This vision which won St. Paul was a vision of the *living* Christ. Said Christ to Saul, "*I am Jesus whom thou persecutest.*" You see, it was the voice of the *living* Christ, of Him who, tho He had passed through death, could say "*I am.*" Compare with Socrates,

Confucius, the Buddha. These have gone into death—and never a whisper from them since.

(a) So you have a living Christ to pray to; not one who has been, but who is.

(b) So you have utmost proof of the truth of what Christ said; for He staked the validity of His whole mission on the test that He would be more masterful than death.

(c) So, trusting Him, death may be shorn of terrors since Christ has mastered it.

II. This vision which won St. Paul was a vision of Christ *glorified*. Think of the light which smote Saul. That light is the symbol of your Christ's glory. And Christ's is not a glory which He keeps, but which He shares. If you are His, you are heir of His glory. No wonder this Saul, become St. Paul, speaks of the "exceeding weight of glory" into which those who love this Christ shall be lifted. Get an idea of your splendid heritage!

III. This vision which won St. Paul was a vision of this living Christ, and, tho thus glorified, *still in our human nature*. He is still your brother. "I am Jesus," He said. And Jesus was the name of His humanity.

IV. This vision which won St. Paul was a vision of Christ *in utter identification with His followers*. "I am Jesus whom thou persecutest." The poorest saint on whom Saul would lay smiting hand was so one with this Christ that it was as tho this Saul were smiting Christ Himself. "Inasmuch as ye have done it unto one of these, my brethren, even the least, ye have done it unto me." This fact ought to make Christians very careful how they treat each other. I think it must have been this vision which made St. Paul so careful and thoughtful of individuals. See the personal salutations closing his epistles.

V. This vision which won St. Paul was a vision of the *forgiving* Christ.

VI. This vision which won St. Paul was a vision of the *authoritative* Christ.

At once Saul obeyed what Christ commanded about Damascus.

And the glory and triumph of St. Paul's wonderful life was that he did, and because he did, so hold himself in constant contact with this living, glorified, still human, utterly identified with those who trust Him, forgiving, authoritative Christ.

If you would live the true life, this must be the purpose and method of your life as well.

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**APRIL 20-26.—HOW A LIFE WAS CHANGED.**

*For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*—Rom. i. 16.

This was something like the wonderful story, as I heard the Rev. W. F. Wilson, of Hamilton, Ontario, tell it on the platform of a Christian Endeavor meeting in Portland, Me.

She was one hundred and six years old. She was living in a little, mean house in Hamilton, with her boy Abe, going on seventy. Her little room was a cheerless place. It was parlor, kitchen, bedroom combined. A dish of sour milk stood on the table, to which the flies were gathering—it was August. She was so poor she could get only a pint of milk every other day. But Mr. Wilson saw that the King's Daughters and the Junior Christian Endeavorers brought her thereafter each day sweet milk and enough of it. And the next time he visited her he found her very comfortable and contented; for the kind ones had not only brought her milk but had done washing and mending for her, and had otherwise variously ministered to her needs.

"Them's nice little girls you sent to see me; they are so kind and good," the old lady said to Mr. Wilson. "Yes, granny," Mr. Wilson replied, "those little girls are your friends, and are going to look after your comfort as long as you live."

Tears came into the aged eyes as she asked tremulously: "And why will they do this for me?" "Because they love Jesus, and for His sake they have learned to love you," Mr. Wilson replied. With real emotion she made answer: "I never belonged to any church and know very little about 'em." "Never mind that, granny," answered Mr. Wilson. "Jesus loves you and wants you to be His child." "Does He want me?" queried Granny. "Yes, granny, He wants you," said Mr. Wilson; "don't you think you could trust Him and take Him as your Savior?" "She waited a moment," Mr. Wilson said, telling the story on that platform, "and as a morning flower opens to the warm breath of the summer sun, so granny's heart opened to the tender influence of Christ's saving power, and with rapture she exclaimed: 'Yes, my Lord, I will, I will.'"

At the age of one hundred and eight Mr. Wilson welcomed her to church-membership. Whether she is living still I know not. But I know that a new, beautiful, trustful life bloomed for her—the old-young disciple. Some time since she said she was getting tired, and now and then felt lonely, and that if it were God's will she would like to go to Jesus and her heavenly home, where the sorrows and separations of this world shall be unknown. Perhaps ere this her Lord has taken her.

But what commentary this instance is on our Scripture—"For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." Utmost age and the fixed habits of such a life even, can not baffle. How was its power brought to bear on a case apparently so hopeless? The answer to the question is well worth thinking of and is most suggestive.

I. On *other's* side, the power of this salvation was brought to bear:

(a) By kindness;

(b) By the proclamation of the Word.

II. On *her* side the power of this salvation was brought to bear by the acceptance of Jesus as Savior.

III. On *Christ's* side there was instant and saving reception.

IV. The proof of the genuineness of it all was:

(a) Public confession.

(b) A changed life; rest and peace in Jesus.

The lessons for us:

(a) We ought never to despair of any one.

(b) We ought to do helpful and winning service.

(c) We ought constantly to preach the word of this great salvation.

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APRIL 27-30—MAY 1-8.—THE THRONE-ROOM OF THE SOUL.

*And the Spirit and the bride say, Come.*

*And let him that heareth say, Come.*

*And let him that is athirst come. And whosoever will, let him take the water of life freely.*—Rev. xxii. 19.

Our Scripture makes appeal to that which sits within the throne-room of the soul—the will.

One, telling how the critical and deciding thing in the battle of Waterloo was the Château Hugomont, says: "Similarly in every human being there is one element about which the battle of life is fought. It is the will. If good secures that will, good conquers; if evil secures that will, evil conquers. The whole contest of good and evil over our humanity is as to the control of the will. As goes the will, so goes the man for time and eternity."

We talk much of character. What is character? Its tap-root is the will. After all, character is but the sum total of our choices.

I. Consider the power of the will. William H. Prescott and Francis Parkman, pushing through great and famous historical enterprises notwithstanding a semi-blindness; Phillips Brooks, so vanquishing a natural impediment of speech that the world gladly listened when he spoke; Abra-

ham Lincoln, whose vast achievement was wrung from the severest tussle with all sorts of obstacles and disadvantages—are instances of what a will set on accomplishing can accomplish. If any one wants a specimen of what the will can do when it wills, let him read the autobiography of Booker T. Washington—as thrilling and stimulating a narrative as one can come on.

Somebody asks:

"But when is a young man strong? Is he strong when he is held and shaken like a reed in the clutch of some base appetite? Is he strong when he is scourged and driven at the hand of some lust like a slave, and like a slave submits without shame or resistance? Is he strong when a low-bred sneer, a stinging taunt, or a silly banter can sheer him from a noble purpose? Is he strong when the breath of a woman, expressed in an invitation to taste the wine-cup, can blow his resolution and pledge into the air, and whirl them, as the wind whirls a feather, out of sight and thought? Is he strong when he is too cowardly to stand by his convictions of loyalty to Christ and virtue?"

"The thing that makes young men strong is moral courage—high, undaunted courage; or, to put it in a single sinewy Saxon word—grit."

And "grit" is but another name for will.

That is a beautiful and suggestive legend I read somewhere—how when birds were first made they had no wings; how God made wings and put them down before the birds, saying: "Come, let us take up these burdens and bear them"; how the birds, obedient to their Maker, took up the wings in their beaks and laid them on their shoulders to bear them; and how the wings, rapidly growing to their shoulders, lifted them into joyful flight, and so weights were changed to wings. It is the will to which is given such power of transmutation.

II. But strong as the will is, there are some things which baffle it:

(a) The *results* of our choice baffle it. I am king in the realm of choice; I am slave in the realm of the results of choice.

(b) Habit baffles the will. Mark the

distinction between certainty and necessity. I shall never reach a point where, through successive evil choices, it shall be *necessary* that I go on in evil; I may, however, reach a point, through successive evil choices, where it will be *certain* I continue in evil.

(c) Death baffles the will. No strongest will can forever prevent death.

Listen, then, to our Scripture, and,

before the bad results of bad willing have come to their full bloom; before evil habit has set its doom of certainty upon the will; before death introduces to the untried scenes of the Beyond—put your will upon the safe and glorious side of Christ and righteousness. A will thrall'd by the right is the highest and noblest liberty. So *what ought to be* is sovereign in the throne-room of the soul.

## PREACHERS EXCHANGING VIEWS.

Conference, Not Criticism—Not a Review Section—Not Discussion, but Experience and Suggestions.

### Sermons on the "Ten Commandments."

I SEND you a series of sermons on "The Ten Commandments," preached on alternate Sunday evenings, which has aroused great interest in my people, and may prove fruitful in suggestion to others:

September 16. I. Whom to Worship—The Living God versus Gods of To-Day—Some American Gods.

September 30. II. (1) How to Worship—Ritualism and Image Worship—A Plea for Spiritual Worship. (2) *Heredity*—The Voice of Science and the Voice of God—A Man's Legacy to Prosperity.

October 14. III. Profanity and Perjury—The Idle Word—Is the Spirit of Reverence on the Wane?

October 28. IV. The Sabbath—The Seventh Day, or the First?—Sunday Travelling and Trading—the Sunday Newspaper and Post-Office—A Holy Day or a Holiday?

November 11. V. Young America and his Parents—His Attitude toward Them a Divine Condition of Long Life and Prosperity—What has Become of Parental Authority?

November 25. VI. Murder and Suicide—Lynching and Lawlessness—Death in the Heart.

December 9. VII. Personal Purity—Marriage and its Sacredness—Divorce and its Dangers—The Social Sin of the Nations—The Chambers of Death.

December 23. VIII. Stealing—Various Names and Various Kinds—The Duty of Restitution.

January 6. IX. Lying—What is a Lie?—Black and White Lies—The Gossip-Monger—The Father of Lies and his Burning Lake.

January 20. X. Covetousness, which is Idolatry—The "Respectable Vice"—Excludes from Heaven—The Greedy Man's Epitaph.

HENRY ALFORD PORTER.

CEDAR RAPIDS, IOWA.

### Every Christian a Soul-Winner.

I HAVE read with interest an editorial in the December HOMILETIC on the duty of the last member in the church becoming a worker, and a preacher's duty to see that such a state of things shall become a reality. I formed the plan which is shown by the enclosed "report" and envelope:

#### MONTHLY REPORT FOR FEBRUARY TO THE WIN-ONE BAND COVENANT.

1. I will earnestly strive, by persistent personal work, to lead some souls to Christ.
2. To this end I will give.....minutes a week.
3. Monthly, on blanks furnished by the secretary, I will report to the pastor for whom I am laboring (except in confidential cases) and the methods employed.

1st week	2d week	3d week	4th week
Name.....			

The following was printed on the envelope:

For M.....

N.B.—Please fill out report, enclose, seal, and return.

### MONTHLY REPORT

WIN-ONE BAND

COVENANT.

3. Monthly, on blanks furnished by the secretary, I will report to the pastor for whom I am laboring (except in confidential cases) and the methods employed.

Each month I fill in the amount of time I can get the members to agree to give in personal work, and ask them to report work done to me thereon. It is hard to make it work successfully. Is there something wrong with the fundamentals of the plan? Am I justified in pressing, good-naturedly and persistently, this plan *until* it works?

If this plan is wrong, perhaps some one in THE HOMILETIC could give a more successful one.

G. S. W. PHILLIPS.

NORTH CLARENDON, PA.

### Not Necessarily a Proof of Plagiarism.

VERY often, when a writer expresses a thought which some one has expressed before, he is said to have copied it from him. It does not necessarily follow that he has. The same thought may occur to the later writer, tho he may not have the slightest knowledge of the writings of the earlier. In proof of this I shall mention two cases from my own personal experience—not in the way of boasting, but simply for the purpose mentioned.

1. I once sent to *The Ram's Horn* a short article which appeared there, in which I spoke to the following effect: "The Bible says that as the tree falls, so it shall lie. But it is as true that as the tree leans, so it shall fall." I had never before seen this thought expressed by any one. A good while after I met with a paragraph in a magazine, in which some minister, whose name I have forgotten, expressed the same thought which I had done. Neither of us copied, the one from the other.

2. I once wrote out a sermon, the divisions of which were very different from those of any on the same subject which I had before seen. In the course of it I also expressed certain thoughts which I had not seen expressed in any other. A good while after, I met with a sermon by another minister, the divisions of which were the very same as those of mine, and several of the thoughts in it were the same as those in mine of which I have spoken.

The foregoing facts from my own personal experience I have stated, as I have before said, merely to show that a writer may be unjustly charged with plagiarism. Why may not the same thought come into the minds of different persons without one being in the least indebted to another for it? Sometimes two persons make the same discovery or invent the same instrument, tho the one knows nothing whatever of the other.

T. FENWICK.

WOODBIDGE, ONTARIO.

## SOCIAL SECTION.

### RELIGIOUS AND SOCIAL THOUGHT AND MOVEMENT.

By J. H. W. STUCKENBERG, D.D., LL.D.

#### I. RELIGIOUS THOUGHT AND MOVEMENT.

##### More Heart in the Pulpit.

A PAMPHLET discussing the way of reaching the masses and satisfying their yearnings makes "More heart for the

people" its title and the essence of its appeal. On the pulpit the demand is made for more heart for the Gospel as well as for the people, and that heart be more prominent in the substance of the sermon. Didactic, dry, and juiceless preaching can not reach the whole

personality or touch the deepest sources of faith and action. Is the preacher afraid of revealing and arousing emotion, lest his dignity and respectability, as well as those of the pulpit and congregation, be lowered? It is a profitable inquiry whether our notions of dignity and respectability are not the product of worldly culture rather than of the Gospel.

Feeling is apt to be depreciated in an age which glories in its science, which boasts of vast intellectual achievements as the result of its labors, which finds criticism and rationalism and agnosticism among its marked characteristics, and in which poetry and literature in general are threatened with decline. A reaction has, however, set in, which the pulpit ought to heed. The heart asserts its needs and insists on recognition. To this all the human sciences bear witness. Man can live by bread alone more easily than on an unfeeling intellectualism.

Specialists in education complain that a neglect of the emotional nature dulls the intellect, weakens the motive and impulse to energy, and fails to train the whole individual. From ethical teachers we learn that morality is reduced to mere moralism or legality through the neglect of the moral feelings. Jesus teaches a morality instinct with life, never abstract, but adapted to men with hearts, and therefore popular.

The lesson for the pulpit is evident. It must have soul-depth to be effective. To touch and fill the heart it need not make an appeal to the emotions its essence, or become sentimental. Whoever plays with the emotions without laying a solid foundation can neither establish faith nor build up character. Preaching ought not to be less intellectual than it is, but the intellect should have heart and conscience. There is no reason, except in a defective nature or a false training, why the same man and the same sermon should not be great equally in intellect and emotion. Speech can not be eloquent unless it stirs the feeling.

An eminent church historian declared that it is the heart which makes the theologian, and this applies especially to the theologian in the pulpit. A no less eminent teacher made the way to the head, in spiritual matters, through the heart. You must move the soul, he held, to overcome intellectual skepticism.

Some of these points can be illustrated by a reference to Canon H. P. Liddon, one of the most intellectual of English preachers in recent times. It has been said of him that—

"He possesses a very fervent and eloquent style. It requires but a slight acquaintance with his preaching to receive this view of his power. He has the skill and grace of an orator. It would seem that he occasionally dispenses in part with his manuscript—perhaps altogether; but as a rule he relies upon it. There is too much impetuosity and fire in his eloquence to allow of the extempore expression of his thoughts in a manner which would benefit the perfect need of his tasteful and cultured mind. He is an undoubted rhetorician in the best sense. He adopts a style which possesses the charm of imparting enthusiasm to his hearers."

#### Is There Decadence in the Ministry?

Changes in the ministry have been rapid within a generation. They are seen in the studies of preachers, their relation to public questions, their general bearing, and in the matter, style, and delivery of the sermons. But these changes do not imply decadence. The sharp criticisms to which the pew and the press have subjected the pulpit have led preachers to self-examination. They are giving unwonted attention to the age, the congregations, the needs of men and the most effective method of meeting them; and the fruit is seen in the sermons preached.

Perhaps the ministry of reconciliation never encountered greater difficulties. Did any ancient prophet arise when men's hearts were harder, when worldliness was more overwhelming, when pleasure seemed more a passion, and when the divine message met with less spiritual appreciation, at least on the part of men of the world? The

serious inquirers, the devout believers, and the consecrated workers are not wanting; but they move amid strong materialistic influences, great distractions, and skeptical tendencies. Every criticism of the ministry is unfair unless it takes into account the actual difficulties of the entire situation.

How far the following quotation applies to the United States can not be discussed here. It is the statement of an English preacher of wide acquaintance with men and literature, the editor of *Great Thoughts*. He says:

"The average ministry of Christendom is to-day of good quality, but the giants, whether as preachers or administrators, grow fewer. We have no desire to exalt the past to the disparagement of the present, yet we still hold that our fathers were men of superior caliber to ourselves. . . . The reasons for this are manifold, but perhaps the chief reason is that the great evangelical revival of the last [eighteenth] century is largely a spent force. No longer a strong, impouring sea, plunging its league-long rollers on the rocks, it is rather an exhausted wave playing languidly amid the pools and shallows of the shore. The kindled and kindling enthusiasm of that time has grown weaker, and some of the great beliefs which lent to it the energy of a magnificent if somber conviction, have been so modified by modern inquiry and modern thought that they have lost their grip and power. They do not stir men as once they did. They do not seem so important and momentous as a message to men that the selectest spirit of the race are eager to stand aside from all meaner tasks to give them forceful utterance."

## II. SOCIAL THOUGHT AND MOVEMENT.

### Dean Farrar on the Church and the Working Classes.

Dr. Farrar is Dean of Canterbury. The prominence of his position and his intimate relation with the Archbishop of Canterbury, the Primate of England, add significance to the strong advocacy of the cause of working men by this eminent scholar. He sees special reasons why the Church should devote more attention to the working classes: they constitute the vast majority in the nation; much smoldering discontent lurks among them; and they are not

touched as they should be by the life of the Church.

Apart from the danger of revolution, the sad condition of these classes makes the most urgent appeal to Christians for sympathy and helpfulness. What impulses Scripture gives to go out after these neglected and needy ones! These impulses come to the earnest Christian layman as well as to the preacher. But "until the heart of the multitude of sincere believers is touched by the spirit of unselfishness, which should lead us all to subordinate our individual interests to those of the community, it is clear that we have very imperfectly realized the meaning of the lessons of which the Scriptures are full."

The serious problem must be faced that the Church seems to be losing all hold on the working classes. "It is a fact terrible to think of that not five per cent. of this class attend the religious services in our churches, and scarcely more than one per cent. ever kneel at the table of the Lord." He thinks the Prayer-Book does not meet the needs of these classes, and regards a change in the direction of simplicity "absolutely necessary." Its language is not that spoken by the people, nor is it understood by them. Drinking and gambling are preferred by many to divine services. Then the questions most insisted on in ecclesiastical discussions repel them. Compared with the welfare of the great mass of mankind, the insistence on forms and ceremonies and minute distinctions of antiquated views are insignificant and trivial. "The Holy Sacrament, which ought to be the closest bond of union between all Christians as incorporate in the mystical body of Christ, is made the battle-ground for the support or prohibition of any number of small ceremonies intended to inculcate scholastic nullities or the aberrations of ages of ignorance."

How shall we seize the wonderful opportunities presented to the Church by the demands now made by the work-

ing classes? It is refreshing, in these days of socialistic movements, to have the initiative of individuals so fully recognized. "When we look at the whole range of religious history, we are deeply struck by the fact that almost every reform in religion or common life has been due to the work of single men." He instances the grand work of such individuals as St. Francis of Assisi, Savonarola, John Howard, Elizabeth Fry, and Lord Shaftesbury. Two Non-Conformists of our day receive special mention—Dr. Barnardo and Rev. Benjamin Waugh, founder of the Society for the Prevention of Cruelty to Children. Of the former he says: "Dr. Barnardo, by his heroic and continuous effort, has reached and elevated thousands of destitute and neglected children whom he has turned into useful and respectable members of society, of which otherwise they would have been a deadly scourge. Owing to his initiative, hundreds of young men and women are now living worthy and happy lives in our colonies, who would otherwise have been members of our criminal classes."

The lesson taught by these examples is weighty:

"The Church should aim at producing a larger number of such strenuous individual workers and giving its whole efforts to promote their work, whereas at present, as in the case of philanthropists whom I have named, such men are too often left to struggle on amid endless sneers, vituperation, and indifference."

Much more in Dean Farrar's article deserves to be quoted, but there is room only for his closing words:

"We should say, then, that the chief essentials in the duties of the Church toward the working classes lie in greater reality, a more systematic self-sacrifice, and a more ardent enthusiasm. The reality should show itself in not mistaking trivialities for essentials, and in translating the mere formula of benevolence into strenuous action. The self-sacrifice should be manifested in the overthrow of that greed of gain which is the canker of our national life. The enthusiasm would both call out a greater number of individual prophets and philanthropists and would lead to their being welcomed as the real regenerators of modern society."

### Professor A. Fick, an Apostle of Scientific Temperance in Germany.

Professor Fick, M.D., died August 21, 1901, at the age of seventy-two. For thirty-one years he had been professor of physiology in Würzburg, and his eminence in scientific attainments and as a teacher helped to make that university one of the great centers of medical science. He was the first, and for a long time the only, university professor of Germany who became a strenuous advocate of total abstinence. His study of physiology and medicine and his investigations of social conditions convinced him that the hope of individuals and nations is not in moderate drinking, but in the rejection of all alcoholic beverages.

His total abstinence met with no appreciation at first. Students gloried in their freedom and idealism, and then reveled in drunken orgies. Dr. Fick labored hard and long to teach them the evil effects of alcohol from the scientific and practical standpoint. Beside students, he tried to interest professors and physicians in the temperance movement. His enthusiasm in the cause is evident from a statement made by him some years ago: "*I believe the temperance movement in North America the most important movement which is at this time taking place in the world.*" This moral reform he regarded as more important than the politics and wars of nations. In his eyes the greatest of achievements would consist in delivering a people from the indescribable curse of alcoholism.

He was anxious to organize scientists so as to cooperate in a body against this evil. Especially was he intent on a united declaration of scientists against the food value of alcohol. The press was on the side of the drinkers; but he hoped that such a declaration would lead to a discussion of the subject and the enlightenment of the people.

To a friend who was prejudiced against total abstinence and advocated moderation, Dr. Fick said: "First of



all, study seriously the alcohol question and test by personal experience the value of abstinence." The friend, Dr. Bonne, took this advice and became a total abstainer. With enthusiasm he now speaks of his debt of gratitude to his scientific friend and moral adviser.

The eminent professor lived to see a strong organization of German scientists for the promotion of temperance. Physiologists, physicians, teachers, and students have united to fight the deadliest foe of nations, on the basis of the most approved principles of science. Professors like Bunge, Kraepelin, Gaule, and Forel; doctors like Moeblus, Delbrueck, and Albert Smith; and many teachers and others in learned callings are determined to wage a war of extermination against alcoholic drinks.

The growth of labor organizations in some parts of the United States is phenomenal. In the State of New York there were 927 in 1897, with 142,570 members; now they number 1,635, with 245,381 members, in 135 cities and towns. New York City has 502 organizations, with 154,504 members, or more than the whole State had four years ago. The growth has been specially rapid in Buffalo, Rochester, and Albany.

The total abstinence association of Vienna, Austria, issues a monthly, called *Der Abstinenz*, which aims especially to work for the promotion of temperance among organized laborers. It seeks to instruct them respecting the dangers of all alcoholic drinks, and to fight the drinking customs of the working men by means of total abstinence organizations.

The urgency of the practical social demands is leading to an increased attention to social studies. In a number of institutions efforts are made to pass from the phenomena of society to their causes, and to establish a social science as the basis on which to work for social

reform. The first place in social instruction belongs to Belgium, where courses are not only taught in the universities, but also in schools established especially for that purpose. France comes next, where social studies have received special attention in Paris. In social education prominence belongs to economics, politics, sociology, and the general social condition and the methods of reform.

England's merchant marine in 1863 had a capacity of less than three million tons; now it has a capacity of over thirteen millions, or more than one-half of that of the whole earth.

Professor Cohn, of Göttingen, who makes this statement, also states that Germany is rapidly developing its industrial system and thus following in the footsteps of England, while France is remaining more fully an agricultural country. In Germany 36.19 per cent. of the population are agricultural, 36.14 industrial, and 10.21 commercial; in France 47.8 are agricultural, 25 industrial, and 14 commercial.

#### QUESTIONS.\*

**Is Socialism on the Increase in the United States?**

Yes, rapidly, if socialism is intended in the sense used when the word was coined in 1835, as opposed to individualism. The claims of societies and communities as against individual monopoly and aggrandizement receive more stress; public control, if not ownership, of public interests is also growing in favor. The initiative and referendum are increasing in popularity, in the hope that through them the public may secure more direct control of legislation.

Even extreme socialistic views are said to be gaining, especially among laborers, tho among others also. Not a few are despairing of the present

\* Address questions for this department to J. H. W. Stuckenberg, 17 Arlington Street, North Cambridge, Mass.

social condition, with the vast accumulations on the one hand, and incessant toil amid deprivations on the other. Their hope is in the public control of all the industries. Revolutionary socialism, however, has not gained anything like the power among laborers in Europe, particularly in Germany and Belgium.

### **Is Not the Honorableness of Labor an Empty Theory?**

In itself labor, whether of brain or brawn, is unquestionably honorable. It is to labor that the world's progress is due. Idleness is not productive, and in a state of health and ability is always a disgrace, while a life devoted to pleasure is not a producer but a consumer of values. In reality, therefore, the highest honor belongs to labor on account of the great benefits it confers on man.

On the other hand, it is by no means always esteemed by men as honorable. Often it is looked on as a mark of degradation. A woman who does nothing useful, spends her life in vanities, and lives in luxury, is called a "lady" and moves in what is pronounced the "best" society; but the servant-girl who does the most useful work is nothing but a "menial"—a term sometimes applied to dogs and also used for what is servile, low, and mean. The teacher, whose work is of the highest order for human welfare, often ranks below the idiot of fashion; and men obliged to work for their living are regarded as inferior to men who would be abject paupers if dependent on their own earnings. These things are sometimes worse in republican America than in monarchical Europe. The problems involved are vital and difficult. The treatment of labor is a remarkable index of the prevailing civilization. How far laborers are to blame is another matter.

### **What Can the Church Do to Improve the Political Situation?**

Too great a question to be answered briefly. Happily the time is past when

the Church was thought to have nothing to do with politics. Many political problems are ethical and vitally concern the Church. Every one knows that much of our political life is a disgrace and a direct argument against the Christianity of our civilization. Many city governments and even legislatures cause a patriotic citizen to blush; and much in Congress is far from being an honor to our land. These things are felt in our churches, and in that fact there is hope that Christians may be awakened to their duty. Let more Christians and more Christianity be introduced into political life, especially the primaries and the nominations of candidates. Ambitious and often worthless men push themselves forward, and the "good citizens" let the worst elements secure their nomination and election. The political situation would be completely transformed if Christians did their political duty.

Mr. Henry Faxon has well said: "We can never get the saloon out of politics so long as we get our politics out of the saloon." Is it not time to try to get more of our politics out of religion and the Church? Or does the separation of Church and state mean the divorce of religion and ethics from political life?

### **Is the Saying of Our Lord, "Ye Have the Poor Always with You," a Prophecy which Implies that Poverty can Not be Abolished?**

No. The passage applies to the disciples from whom Christ was about to be taken by death. It simply states the fact that, while He was to be removed, they always had the poor with them. Evidently no revelation respecting the entire future is intended. The quotation, therefore, has nothing to do with the question whether poverty is an inevitable factor in social conditions.

This saying of Jesus, like so many others, has been perverted to a mischievous sense. Some have looked on poverty as a social necessity, and in

proof have quoted the passage. The effort to get rid of poverty by a removal of its causes seems to them Utopian, and is pronounced in conflict with Christ's statement: "Ye have the poor always with you." The fact, however, is that the spirit and teaching of Christ impel to the utmost efforts for the removal of poverty, and without this removal the triumph of the Gospel

can not be conceived as complete. In proportion as the kingdom of God is established will the efficiency of the individual believer be increased, the love of the brotherhood become effective, and the social conditions be made equitable. The realization of the Christian ideal of society furnishes the best hope for the removal of poverty.

## LIVING ISSUES FOR PULPIT TREATMENT.

### The Divorce Problem.

*What therefore God hath joined together let not man put asunder.—Matt. xix. 6.*

THE recent failure of the Protestant Episcopal Church to take action upon the question of refusing remarriage to divorced persons is deeply regretted by many of that communion. For centuries the Church of Rome has set her face like flint against divorce for any cause, even the breaking of the seventh commandment. The great Methodist Church, too, has taken high position on this question.

The National League for the Protection of the Family has issued its report for the year 1901. There are some grounds for encouragement in this report, but much to cause concern. One serious drawback is the lack of uniformity in divorce laws. Here, however, public sense is asserting itself, and there is a growing and strong tendency toward uniformity. From the "omnibus" provisions of certain Western States of unenviable notoriety, to the absolute refusal of some Southern States to grant a severing of the marriage tie for any cause, is a long reach.

Florida stands alone in backward legislation for the year, by making insanity a ground for divorce. Those who live in that State know the reason for such legislation in the determined search of a powerful railroad magnate for a means of separating himself from a wife long in the insane asylum. Now

that his end is accomplished and another wife has been wed, many believe that Florida will wipe the disgrace from her statutes.

According to the National League for the Protection of the Family, Connecticut, once regarded as the worst of Eastern States in the ease of granting divorce, has been making improvements in recent years. Her ratio of divorces to marriages contracted is now 1 to 15.8, whereas some years ago the ratio was as high as 1 to 9. In Rhode Island, on the other hand, the proportion of divorces to marriages is increasing. More than 400 divorces are granted in the State every year, and the ratio is 1 to 8.2 marriages. Divorces are also increasing in Massachusetts, tho the ratio is still relatively low, being 1 to 20.2 marriages.

In Oklahoma the number of divorces granted has increased from 2,270 in 1889 to 3,217 in 1899. The ratio is now 1 to 10.9 marriages. There were 2,418 divorces in Michigan in 1900, or 1 to 9.6 marriages. About two-thirds of the applications are granted in this State. In some States three-fourths of the suits are successful. Nearly all the divorces in Michigan are granted to residents of the State.

Indiana has gone from bad to worse. Almost a generation ago her record was so notorious that the people were aroused to make improvements in the divorce laws. Her divorce rate in consequence became no higher than that of some States in the East. But of

late Indiana has been going back to the old notoriety. No less than 4,031 divorces were granted in the State in 1899, and the number was increased to 4,699 in the year following. Indiana now grants 1 divorce to every 5.7 marriages contracted.

The divorce question is peculiarly a Church problem. So long as ministers can be found to give their sanction to remarriage of divorced people however trivial the reasons for separation, so long as churches continue to fellowship those so remarried, these people can justly claim the sanction of the Church upon their readjusted marriage relations. Jesus Christ recognized only one adequate ground for divorce. The modern representative of Jesus, with a liberality that will scarcely bear the light of New-Testament teaching, puts his sanction upon divorces granted for many lesser reasons. How can the Church expect legislators to take a more exalted view than herself on this question that affects the most sacred relations of family life?

#### A Year of Benevolences.

*The silver is mine, and the gold is mine.*  
—Haggai ii. 8.

AMERICAN men and women of wealth are recognizing as never before the claims of the public upon their money. A careful list of benefactions or bequests shows that during the year 1901 not less than \$107,360,000 was given in the United States for educational, philanthropic, or other public purposes. This list includes no benefactions under \$5,000. Were the smaller gifts also included, the aggregate would doubtless be swelled by some millions more. The highest previous year's total was smaller by nearly \$45,000,000, being \$62,750,000.

The list excludes all ordinary denominational contributions for educational or benevolent purposes, and all national, state, or municipal appropriations to institutions or for the relief of distress. At the head of the list stands Andrew

Carnegie, with more than \$31,000,000, of which \$14,000,000 is for libraries. Next to him stands Mrs. Leland Stanford, who has completed her long-cherished plans of adding \$30,400,000 to the endowment of Leland Stanford, Jr., University, making that the wealthiest university in the world. Among other large givers are John D. Rockefeller, J. Pierpont Morgan, Miss Helen M. Gould, Mrs. Emmons Blaine, and Dr. Daniel K. Pearsons.

It is worthy of note that by far the largest part of this enormous aggregate has been given during the lifetime of the donors. Thus they may see some of the results of their benefactions. *The World Almanac*, recently published, contains the names of 3,546 men and women who, by popular understanding, constitute America's millionaires. Ten years ago it was estimated that the millionaire class owned \$12,000,000,000, or about twenty per cent. of all the nation's wealth. Not improbably the holdings of this class have kept pace, or better, with the growth of the riches of the country. That to-day the millionaires may own one dollar of property in every five may be a menace to the nation or it may be the opposite. All depends upon the attitude of these owners. Held selfishly, their wealth may breed dissatisfaction and danger; held as a trust for the public good, it should bring only blessing. The Church must reiterate, as never before, the duty of stewardship in these rapidly increasing riches.

#### Life Growing Longer.

*With long life will I satisfy him.*—Psalms xci. 16.

Purer and more healthful living is beginning to cause increased length of life. Census reports from 271 cities of the United States show that the death-rate in 1900 was 18.6 per 1,000, as compared with 23.1 ten years earlier. The average age at death has increased over four years—from 81.1 years in 1890 to 85.2 in 1900. Reasons for this improve-

ment are better sanitary conditions and improved treatment of disease. Taking 100,000 deaths as the basis, the following table will show the falling off in deaths from various causes:

	1890.	1900.
Consumption .....	245.4	190.5
Debility and atrophy.....	88.6	45.5
Diphtheria.....	70.1	35.4
Cholera infantum .....	79.7	47.8
Diarrheal diseases.....	104.1	85.1
Typhoid.....	46.8	33.8

Out of 191,667 deaths in 1900, 43,688 were under one year and 65,748, or over a third of all the deaths, were under five years. On the other hand, the remarkable number of 21,981, or 11.5 per cent., lived to be over eighty. Longer life means longer opportunity and so larger responsibility.

#### Philanthropists as Saloon-Keepers.

*Wo unto him that giveth his neighbor drink.*—Hab. ii. 15.

FIGHTING fire with fire is the British up-to-date method of dealing with the saloon. Alarmed by the growing evils of drink, Christian and philanthropic

people have organized the People's Refreshment House Association, which is aiming to supplant the public house with institutions of its own. A clean, attractive place is provided for the man of thirst, where he can get coffee, tea, cocoa, and non-alcoholic drinks, and at the same time a supply of cheap but wholesome food. If his thirst still lingers and he shows no evidences of inebriety, the Association will furnish him with beer and even with stronger liquors. These, however, are kept in the background and supplied only on special request. Here is an organization headed by dukes, earls, lords, bishops, and cardinals. Among these are some of the best-known philanthropists of the kingdom. The benevolent capitalist puts in his money and draws out his annual five per cent., the poor man gets his beer or his whisky, and all are satisfied. The association has been at work four years, and nearly twenty saloons are being conducted in London and other leading cities. But does making the Church a saloon-keeper solve the problem?

## MISCELLANEOUS SECTION.

### FAILURES THO PREACHING THE TRUTH—WHY?

By D. S. GREGORY, D.D., LL.D.

IT is not to be wondered at that preachers fail to see any adequate results from their preaching when they neglect or ignore the Gospel in their messages. The case is then a simple one under the law of cause and effect: absence of cause is followed by absence of effect. But when one apparently holds firmly to all the great truths of the Gospel and proclaims them faithfully, there seems to be something perplexing about it. Has not God said of His Word: "It shall not return unto me void, but shall accomplish that which I please, and it shall prosper in the thing whereto I sent it"?

The man in the pulpit has the Bible, and his message is the Gospel salvation. His function is—with the aid of the Holy Spirit—to secure the embodiment of that message with its salvation in the lives of his hearers, as a transforming agency to save them from sin and from sinning, to bring them into subjection to Christ and righteousness, and to direct their energies in the work of extending and establishing the kingdom of God over the world. In order to this result the message must be so presented as to *reach* men and to *grip* them. Assuming that the preacher has "the root of the matter in him," these two words—*reach* and *grip*—suggest the two fundamental conditions, or laws, of effectiveness in preaching. If the message fails to *reach*, of course it can not *grip*;

and if it fails to *grip* the man, that is uttermost failure.

Observation has convinced the writer that the ministry of many a man, the matter of whose message was orthodox, the drift of whose purpose was right, and whose tone and manner were indicative of much earnestness, has come to grief, and he himself to agony of soul, by reason of unwitting, but nevertheless fatal, transgression of these two laws of effectiveness. The present purpose is to illustrate these two laws, and if may be to help some one, who is failing through breaking them, back to success through the keeping of them.

I. Success in the pulpit demands, humanly speaking, that *the preacher shall put his message into the mind of every hearer with the clearness, if possible, with which it lies in his own mind.*

This should be an overwhelming conviction with the man in the pulpit. He is there, not to exhibit profundity, not to minister to literary or esthetic culture, not for lecturing on abstruse themes to students or professors of theology or philosophy or literature or art, but to carry home a message from God to a sinful soul that needs salvation. The word "every" is used designedly in the statement at the outset; for his commission calls upon him, not to level up to the highest intellect before him, nor to aim at the average man merely, but to reach with the Gospel the last and lowest lost man to whom he is sent to offer the choice of life and death and for whom God holds him accountable.

That last and lowest man, who is essential to complete the "every" for whom the preacher is responsible, must be made the objective; and then comes the common-sense adaptation of the means to the end of *reaching him* with the message. What does that require?

It goes with the saying that it requires that the preacher should himself master the themes and truths that he presents; that he should have in his own mind clear, distinct, and adequate conceptions of them from his own point of view; and that he should be able to

state them with absolute clearness to himself. Now the fatal error of many a profound scholar and thinker is that, when in the seclusion of the study he has gone so far, he proceeds to write out into a sermon what he has thought out *for himself merely*. It may show him to be a master of theological and philosophic literature and phraseology, but in the average congregation it *reaches* no one.

True, if there be in the audience two or three of the elect according to culture, they may prick up their ears and profess to be mightily pleased at the preacher's complimentary appeal to their high intelligence; but, the word of a careful observer for it, such a message rarely reaches even these elect ones. We never knew Herbert Spencer's famous definition of evolution as the structural principle and explanation of the universe, "Evolution is a change," etc., to be fired at an audience by a lecturer that every mother's son and daughter of them did not prick up their ears and look wise and pleased, altho manifestly every word in it was a "word without an intellectual equivalent." The majority in almost any audience certainly have little receptivity for such a sermon; and as for that lost sinner, it has no Gospel—it only darkens counsel—for him.

We have in mind a goodly number of preachers—able, honest, measurably earnest, scholarly above their fellows—of whom the picture just given is too accurate to be charged with exaggeration. We could point to men of just this description in our commercial metropolis who have no message that can reach the churches, and who, like Paul's "castaway," have become absolutely stranded before reaching middle life in the ministry.

If the preacher would reach men he must master the character, the needs, the point of view, the thinking, and the language of the average man and of that last man in his audience, and in the light of these adapt his message to his hearer, and then drive it home.

The preacher's own modes of thought and customary technical forms of expression are "all Greek" to the ordinary hearer; but there is a good, large, and strong Anglo-Saxon vocabulary with which the plain man is familiar, and which the preacher ought to have in common with him, that is capable of expressing clearly all the truth that is necessary to salvation. The master-minds—the Shakespeares in the drama and the Spurgeons in the pulpit—have always been able to handle that simple language so as to reach the mind of universal humanity.

So, in a sense, the preacher is called upon to preach to every man "in his own tongue." How the thoughtful and able man is to get down—or rather up—onto this common platform of humanity, so that he can translate his high thinking into the language of the ordinary people whom he is sent to seek and to save, there is scarcely space here to indicate. Suffice it to say that possibly it may require a radical change in the preparation of his sermons and in his notions of thinking and of the aim of preaching, and a practical study on bended knees of plain living in humble cottages or even in squalid hovels.

But in order to reach men the preacher must go further than the mastery of the forms of plain and common speech. He must quicken his clear statements, already so far adapted to the needs of the ordinary hearer, by every art of illustration and enforcement, until they mean, if possible, to that average and last man all that they mean to the messenger himself.

In dealing with the masses of men, there is probably little danger of over-doing—the much danger of wrong or perverse doing—in the matter of illustration;—provided there be first a thread of connected and vital discourse. Possibly the wrong doing comes commonly from some superficial soul that, perceiving the futility of the learned and philosophical sermon of Dr. Dryasdust, tries the rôle of the old woman who went up on her broom to sweep the

cobwebs from the sky: he mounts some illustration that illustrates nothing and goes soaring away—nowhither. Unfortunately, his procedure often discredits a priceless and matchless art in the view of men of larger stature and better brain. One of the worst of the perverse forms of illustrating is perhaps that practised by men who want to be thought at home in the classics or in literature or art, and so draw their so-called illustrations from quarters of which practically the entire audience are profoundly ignorant. The average man, for example, knows just as much about Minerva and Tantalus, Launcelot and the Brothers Cheeryble, the genius of Titian and the artistic qualities of the various Madonnas, as he knows of the sixth sense, or the fourth dimension, or the possible world in which two and two may make five.

The Great Teacher is in this respect—as in so many others—the one safe and perfect model for those He has sent to teach men the way of life. He did not *make* illustrations—*made* illustrations are the poorest manufactured articles the world ever sees; He used the things of common life and observation and knowledge as His illustrations, pictures, enforcers of truths, thereby reading out for common men the lessons God had put into these material symbols for all mankind. He saw His truth adumbrated or embodied in these material and human forms and scenes, and so left His lessons in a common language intelligible to all men in every age. The great illustrators in the pulpit—Beecher, Spurgeon, Robertson, Drummond, and their fellows—have caught the spirit of the Master—their power in this respect lying in their becoming *seers* rather than *makers*; and the preacher who would *reach* men with his truth will do well to study profoundly and constantly the Master's method in this essential art.

And in order to reach his last man and make his message as clear to that man as it is to himself, he will need to add every honest art and device of man-

ner and speech—compass of tone, variety of emphasis, sweep of gesture—that can be made subsidiary to his divine aim.

This failure to reach men is undoubtedly the first and most common cause of the early passing of the dead-line by so many able and honest and earnest men in the ministry.

II. But supreme success in the pulpit demands that the preacher shall not only reach his hearers with his message, planting the vital truth in the mind, but also that he shall *grip them with that truth by fastening it to the controlling practical ideas in the man.*

Truth planted in the mind is not enough to transform a sinner and to start him on his mission in the service of the King. It might be sufficient if man were wholly right-thinking and absolutely righteous; but he is neither—indeed, farthest possible from being either. It is failure here that is uttermost failure, and irremediable as well. Says Theremin, on this point: \*

"The highest law of Eloquence is this: the particular *Idea* which the orator wishes to realize, is to be carried back to the necessary *Ideas* of the hearer. . . .

"In a word every man wills [*ideally*, not actually] to fulfil his duty, wills to form himself to virtue, wills to promote his own happiness. These are the necessary practical *Ideas* which are to be met with in every man."

This is enough to suggest the scope of the second task of the preacher, that now under consideration. He is to get a grip on men by attaching his message to the fundamental and practical ideas in man.

Is it asked: What are these ideas? They are such as desire for truth, perfection, or completeness of manhood, for advantage, happiness, or blessedness, for righteousness and virtue; and aversion to their opposites. Truth, duty, perfection, happiness—Theremin names these as the ultimate grounds of appeal in man. Perverted by sin they indeed may be, so that there is a mighty

grip only through conscience and blessedness, yet they may all be quickened by the Spirit of God; and in any event they are the only ways in which the preacher can grip his truths to men.

In their Biblical and Christian forms these practical ideas, as they present themselves for the preacher's use, are all summed up in Christ as the Divine Savior. The supreme thing is loyalty to Christ, leading the lost and helpless soul to implicit trust in Him as Jesus and to absolute obedience to Him as Lord; transforming the life into service to Him for the lost world; and leading to joyous anticipation of endless glory and blessedness with Him.

It is easy to see why many a thoughtful and scholarly preacher gets no spiritual grip upon his hearers. He takes some concrete Scripture teaching and, leaving out the central figure of the Cross, he acutely and ably draws from it an abstract proposition as his theme. Perhaps all his people understood the simple Scripture itself; but the abstract theme is unintelligible to nine-tenths of them. Then perhaps he proceeds to draw from his theme three or more propositions, possibly still more abstract, with which to "enforce" it; and before the end the remaining tenth are in the fog or suspended in midair or mentally, if not literally, asleep. Possibly some poor soul may be in the mood of that hearer who, after his minister had delivered an elaborate argument of this character in proof of the existence of God, was constrained to say: "Pastor, notwithstanding all you have said, I still believe there is a God!" And a faithful few inquire with wonder: "Why do not the men go to church to hear such able preaching?"

The able preacher—as well as the one not reputed so able—has got to get out of that kind of so-called preaching, if he is ever to reach and grip men. He needs to keep to the Cross and to the concrete, if his message is to lay mighty hold upon his hearers. Beyond this, he is to present all the great saving teach-

\* Theremin, "Eloquence a Virtue." Translated by W. G. T. Shedd. Now out of print.



ings of the Scriptures in their relations to Christ and the Cross, and with the one aim of bringing those who hear him into the obedience and service of Christ.

In preaching on sin, he is not to dwell upon it in the abstract, nor to puzzle his auditors over its origin, nor to inveigh against it as crime or vice, nor to denounce it as godlessness simply, but to press it home as supremely the personal unbelief of the man just before him in Christ, in whom is summed up all the grace and glory of God.

In preaching salvation, he is not to dwell upon it chiefly as a marvelous theory or scheme, nor simply as rescue from present wretchedness or from future woe; but as the justifying, regenerating grace of God in Christ, transforming the sinner and saving him from sinning through bringing him to living obedience to the Christ who died for him.

Faith is to be exhibited, not simply as belief in religious generalities and abstractions, nor merely as belief *in* a historic Christ and the truths connected with Him; but as belief *on* Him as Jesus and Lord, personal resting of a lost soul on Him, the crucified One, as the only hope and help—so revolutionizing the attitude of the soul and of the man toward Christ and God.

So the Christian life is to be set forth, not as a six-days' worldly and selfish affair with the slightest seventh-day touch of religiousness; but as an all-the-week, whole, and whole-hearted service of Christ, in the one only enterprise in which it is worth an immortal soul's while to engage—the winning of lost men for present usefulness for Christ and for eternal glory with Him.

In attaining to such grip of truth on men—always by the aid of the Holy Spirit—it is our firm conviction that the preacher's best—if not only—success is to be won. Men must be reached with the message in such a way that it shall be clearly theirs; but that is not enough. The Gospel message of life and death must be fastened to the life-and-death practical ideas in man before

it can exercise a saving and transforming power over man. Until that is arrived at all preaching is comparatively a failure.

The points made suggest the price at which some of the ablest men in the pulpit may save their ministry from wreck, and put away Paul's dread of becoming "castasides," the dread of the ministerial dead-line. We have in mind a man of good abilities who started as a brilliant rhetorical and literary preacher, but was providentially led to see the futility of his aims and the foolishness of his ambitions. By the grace of God he crucified his ambitions, his sermons, and himself, and through that crucifixion became one of the best-known and most popular of the distinctively Gospel preachers of the nation. He thinks the price paid a paltry one for the vantage-ground attained and the permanent power gained. May not others follow his example?

#### POETRY AND HYMNS IN THE CAREER OF NEWMAN HALL.

By REV. JAMES H. ROSS, M.A., 10 CONGREGATIONAL HOUSE, BOSTON, MASS.

THE late Rev. Newman Hall, D.D. (1816-1902), was a poet, a hymnist, and a lover of poetry and hymns. He regarded versification as one of his recreations. He began versifying when a mere child, with a love-song to his mother. He wrote sacred rimes which were collected in 1857 into a small volume, entitled "Bolton Abbey Hymns," so called after the place where some of them were composed. He dedicated them to his mother in a sonnet, the opening lines of which were as follows:

"Mother! to thee, of right, this book belongs;  
For, seated on thy knee, an infant weak,  
With lisping tongue, I learned from thee to  
speak  
'In psalms, and hymns, and spiritual  
songs.'"

It was customary in his early home for the family to sit in a circle after tea, on Sundays, and repeat hymns, and his father used to lead off with "Oh, for a

heart to praise my God," or "Guide me, O Thou great Jehovah," or "How sweet the name of Jesus sounds"; and then, beginning at his left hand, each in turn followed. Newman said it was always an interesting task to learn some new hymn. The youngest was encouraged to repeat something; it was always regarded as one of the great delights of the week. Each listened to the hymns of the others and noticed any new ones. His mother knew about one hundred, and his father fifty. Newman knew at one time forty or fifty, and could repeat them accurately. His mother, only a few months before her departure, recited with great beauty of expression the whole of Thomson's hymn of "The Seasons."

The favorite hymn of his father, John Vine Hall, often repeated, closes with lines remarkably verified in the father's departure:

"Till then I would Thy love proclaim  
With every fleeting breath;  
And may the music of Thy name  
Refresh my soul in death."

On November 28, 1870, about two weeks before the mother died, she repeated with perfect accuracy and much emotion a favorite hymn:

"There is a house not made with hands,  
Eternal and on high,  
And here my spirit waiting stands  
Till God shall bid it fly.

"Shortly this prison of my clay  
Must be dissolved and fall;  
Then, O my soul! with joy obey  
Thy heavenly Father's call."

Newman inherited his taste and talent for poetry from both of his parents. He was sent to a Non-conformist school, where each morning and evening the scholars were required to assemble for a service, including the singing of a hymn. He regarded it as a great mistake to turn hymns into a means of torture to the memory or the feelings. He was a student at Highbury College from 1837 to 1841, and his chief college friend was Edward Gilbert Cecil, a relative of the sisters Ann and Jane Taylor, authors of

"Hymns for Infant Minda." He was with Cecil when Cecil died, and sang with him snatches of favorite hymns, including Cowper's hymn,

"There is a fountain filled with blood."

He was ordained in 1842. Early in his career as a preacher he began open-air preaching. One day he invited his verger to hold a service in the slums. They began with a hymn duet. A young surgeon of his acquaintance drove past and smiled at the scene, but the clergyman and his clerk also smiled and sang on. To one such open-air meeting was due the writing of his famous tract: "Come to Jesus." After the annual missionary meetings of the London Missionary Society, a dinner was given by a wealthy merchant to the "deputation" and local clergy. On walking away, they went through a very poor district, and proposed that, as they had been at a missionary dinner, it would be suitable to have a missionary dessert. So Mr. Hall borrowed a wooden chair and began a hymn, which attracted a number of children, whose attention was soon won by the story of Jesus. Women who had been listening from their windows gathered, curious to know what he was saying to the little ones. Some men joined the group, and Mr. Hall proposed to sing a sacred ditty, well known to the primitive Methodists, the chief workers among the poor:

"Come to Jesus, just now!  
Come to Jesus, He is willing  
Come to Jesus—Halleluiahs,"

and so on. His address was suggested by the hymn. The people listened intently. As he came away he said: "That shall be my subject next Sunday evening—'Come unto Me.'" It was received with attention. Soon after he had a severe illness. When convalescent, he realized that if he had died he would have left in print tracts on temperance and Christian union alone. He resolved to write a gospel tract of invitation to the Savior after the method of his father's "Sinner's Friend." An edition of two thousand

was published by his brother, Warren Hall. It was not advertised nor reviewed in the press. Suddenly a London publisher ordered ten thousand copies. It was translated into all Continental languages without any act of his own. Then foreign missionaries translated it. It was read in the royal nursery by direction of Queen Victoria. During the Civil War of 1861-65 in this country, it was carried in the breast-pocket by a hundred thousand soldiers, who often perused it in the pauses of battle or by their watch-fires. About four million copies have been sold, in more than forty languages. It is selling still.

"The Sinner's Friend," a prose work written by his father, led him to write a hymn expressing his father's own feelings as expressed in that tract. It consists of three stanzas, the first of which expresses the sentiment of the others:

"Friend of sinners, Lord of glory!  
Lowly, Mighty!—Brother, King!  
Musing o'er Thy wondrous story,  
Grateful we Thy praises sing:  
Friend to help us, comfort, save us,  
In whom power and pity blend—  
Praise we must the grace which gave us  
Jesus Christ, the sinner's Friend."

It is in common use in this country.

He told of a little boy in the infant school of his church at Hull, who, sick unto death and somewhat delirious, asked his father to pray. The father had never prayed. He asked his mother to pray, but in vain. He put his own hands together and said:

"Gentle Jesus, meek and mild,  
Look upon a little child;  
In the Kingdom of Thy grace,  
Grant a little child a place."

"There," said the child, "that'll do." The result was the conversion of the mother.

Being appointed to preach the annual sermon for the London Missionary Society, Dr. Hall took for his text: "We preach Christ crucified." The sermon occupied an hour and a half in the delivery, but a hymn in the middle

gave opportunity of leaving to those unable to remain.

When he became pastor of Surrey Chapel, a veteran clerk, John Bun Benn, had a desk at the left of the preacher, sacred to himself. Mr. Benn led the liturgical responses with an emphasis peculiar to himself, gave out the notices, and then, in a perfectly different and very solemn tone, announced the number of the hymn and of the tune. "I can not forget," said Dr. Hall, "the gravity with which, at a Sunday service, as if pronouncing the fatal sentence, he exclaimed: 'Hymn one hundred! Tune—Die John!' (Dijon). One day Dr. Hall's mother offered special prayer for his church, partly in the following terms: 'Oh, bless dear old Benn, who has so often given out hymns of praise to Thee. Bless him in his declining days.' When he died, the coffin was taken from the hearse at the entrance to the cemetery, that his friends with their own hands might carry it to the grave. Mr. Hall and the assistant pastor, Mr. Granger, led the funeral procession, followed by others, two and two, holding the ends of pocket-handkerchiefs, singing favorite hymns of Mr. Benn's, until they reached the grave.

At Athens, on Good Friday, Dr. Hall preached in the morning at the American Episcopal Church and in the afternoon on Mars Hill. About thirty Englishmen and twenty Greeks were present. "All hail the power of Jesus's name" was sung. On leaving Athens he wrote a sonnet in which he apostrophized Paul as the greatest glory of Athens by virtue of his sermon "on Mars Hill."

He came to this country in 1867, because of threatened war between England and the United States. In New York he was taken into the Stock-brokers' Hall, Wall Street. In the midst of business the president rapped with his hammer for silence, and announced that the Rev. Newman Hall, of London, would speak. When his three-minutes' speech ended, some one started

Britain's national anthem, a verse of which was enthusiastically sung, and then the shouting of prices of stock began again. In Boston he was given a public reception on Bunker Hill. The commodore of the navy was present with the government band, which played "God Save the Queen" alternately with "Yankee Doodle."

He was a firm advocate of the essential unity of Christians. He was welcomed to the pulpits of Presbyterians, Baptists, Wesleyans, Primitive Methodists, and others; and would have preached for Episcopalians if invited. He expressed his belief in a hymn which his congregation often sang at the communion:

"How sweet the fellowship of Christian love,  
Communion of saints afar and near;  
With those on earth, and those in heaven  
above,  
There is a cord that binds us, close and  
dear.

"Beloved ones, passed a little on before,  
Ye still are near us, let our anthems  
blend:  
To Him in whom we're one forevermore,  
Be honor, praise, and glory without end."

After the manner of his two predecessors in his London pastorate, Rowland Hill (1744-1833) and James Sherman, he compiled a hymnal for the use of his own people, which was published in 1857 and in 1876. It was entitled "Christ Church Hymnal." The later edition contained eighty-two of his own hymns. They are all signed "N. H."

He had cherished an ambition many years that some of his hymns might be considered worthy of a place in Christian hymnals and be used in public worship. This was realized in collections of various churches, including the Episcopal; yet not one was adopted by the Congregational compilers, except by himself. He confessed that this was a disappointment to him. The late Rev. Charles Robinson, D.D., said that his hymns have been very acceptable among Non-Conformists in Britain. Spurgeon used some of them in

his compilation entitled "Our Own Hymn-Book."

In his autobiography Mr. Hall republished six of his hymns, but they are not the hymns which have had a place, albeit a minor place, in the history of hymnology. Ten of his hymns were enumerated in Julian's "Dictionary of Hymnology," 1892, and three were named as the most popular. Their first lines are:

"Accepting, Lord, Thy gracious call";  
"Friend of sinners, Lord of glory";  
"Hallelulah, joyful raise."

The subjects of the remaining seven are "Advent," "Morning," "Lent," "National," "Providence," "Missions," and "Thanksgiving."

In his tract entitled "Come to Jesus," Dr. Hall published the hymn:

"Accepting now Thy gracious call."

In his hymnal of 1876, it was included as:

"Lord! we obey Thy kind command."

Several stanzas were rewritten. In some other hymnals it was abbreviated.

"Hallelulah, joyful raise,"

was dated Surrey Chapel, November 19, 1857. It consisted of two four-line stanzas. Its popularity in Great Britain has extended to this country.

When he was in his seventies, he gathered all his poetry into a volume entitled "Lyrics of a Long Life." The publication of such a volume by a septuagenarian clergyman has few parallels. It is out of print. He proposed to republish most of the contents in two small books, one containing devotional "hymns," at a low price, and the other short "poems." We are not aware that he carried out his plan.

Whatever the merits or demerits of his hymns for adults—if they are lacking, as they have been said to be, in distinctiveness and originality—he wrote a hymn for children, which came into his mind as he was walking down Hampstead Hill, that of itself is a sufficient reward for his efforts and an adequate gift to the Christian Church.

It is given by the Rev. W. G. Horden in his volume entitled "The Hymn-Lover," the best compendium on hymnology in the English language.

Dr. Hall was once called to confer with a widow who was a devout seeker after salvation, and to help in directing her to a clearer apprehension of the "truth as it is in Jesus." With this view he wrote a hymn, which she valued as explaining her difficulties and strengthening her faith. She had several times asked that it be read to her, and at her request the copy he wrote for her was fastened to her shroud in the coffin. It had given her much comfort. He made it so plain, she said, without being tedious—one of the most pleasing tributes to his verse that he ever received. The theme of the hymn was "Seeking the Savior."

On February 16, 1875, Mr. Gladstone and Dr. Hall were together. Mr. Gladstone asked that, as on a former occasion, they might unite in the singing of a hymn. They sang four verses of Keble's

"Sun of my soul, Thou Savior dear."

In 1876 Dr. Hall wrote to Mr. Gladstone, suggesting that Gladstone should write a hymn which might identify him with the worship of all the churches. Gladstone replied that the request was kind and acceptable, but his answer was *nil*. The gift, he said, is a high and peculiar one and was not in his possession. June 2, 1878, Whitsunday, Mr. Gladstone quite unexpectedly entered Christ Church, with the general congregation, unrecognized. Dr. Hall noticed that he took vocal part in all the responses and hymns.

Dr. Hall said that too much prominence has sometimes been given in children's hymns to early death. He demurred to the hymn beginning "I want to be an angel," and as a protest wrote "A Boy's Hymn," which expressed a longing to be good and useful, and to go to Jesus after years of service in ripe old age. The writer is disposed to utter a rejoinder against a group of critics whom in this particular Dr.

Hall represented. The criticisms are based upon a misunderstanding. They assume that the wish expressed in the hymn is for immediate translation, for escape from life, its duties and trials. The hymn is poetry, not prose. It is imaginative and ideal. It is nothing but a wish to be with Christ, after death. Children have understood it; many adults have not. Dr. Hall's "Boy's Hymn" has not been used, whereas the hymn criticized is an almost universal favorite with children. It is in common use by English-speaking Sabbath-school children, and has been translated into several languages. The critics have undertaken to mend, but have tinkered it. In some hymnals it is given with a change that has been somewhat popular:

"I would like to be an angel."

Again the opening line has been altered to read:

"I want to be *with* Jesus."

The origin of the hymn ought to have checked the critics. It was written by Miss Sidney P. Gill, in Philadelphia, about 1854, when she, a *very* young lady, taught the infant Sunday-school in Dr. Joel Parker's church, of which she was a member. She had been teaching a lesson on angels, when a winsome little girl exclaimed: "Oh, I want to be an angel!" The child died within a few days, and her teacher then wrote the hymn and it was sung in the Sabbath-school of which its author and her scholar were members. Its author's family soon found it in a Dayton, Ohio, newspaper. The writer was a member of a Sabbath-school in which, when he was about six years of age, it was often sung. He has no more wholesome recollections of his childhood than the singing of the much-abused hymn.

On December 4, 1891, Dr. Hall and his wife went to Woodsford to visit an old servant, then the wife of a small farmer. A special service was held, at which his wife gave a personal testimony about the love of Christ, alluding

to several of the little company she used to know when she paid long visits to the rector, her uncle, Rev. Wenham Knipe, and used to lead the singing. She then sang a hymn as a solo, and Dr. Hall preached to the rustic congregation.

It will be seen that Dr. Newman Hall was one of a family of hymn-lovers. His hymnal spirit was contagious. He was an example in this particular to Christians, churches, and ministers, of

many of whom it is often said with truth that they are not interested in hymns. Hence they do not read them, do not join in the singing of them, know little and care less of their origin and history. Next to the devotional use of the Bible and engagement in prayer, the Christian has no higher spiritual obligation, nor greater spiritual privilege, than to use hymns, at their intrinsic valuation, for the praise of God and the promotion of spiritual life.

## EDITORIAL SECTION.

### EDITORIAL NOTES.

#### "Every Christian a Soul-Winner."

UNDER "Preachers Exchanging Views," p. 864, is given a practical plan—formed by a Pennsylvania minister, suggested by a recent article in *THE HOMILETIC REVIEW*—to which we desire to draw attention. A glance at the plan will make its main features plain to any one. Its author seems to be a little disheartened because he finds it "hard to make it work successfully." He asks whether there is something wrong about the scheme itself, and whether he is justified in pressing it, good-naturedly and persistently, until it works.

Some of our readers to whom he appeals for advice will doubtless be ready to give him the benefit of their experience. In the mean time we offer two or three suggestions:

1st. To the average church-member such personal work for lost men is so new that he scarcely knows what to make of it. He has done little of it, has heard little about it from the pulpit, has no pressure of powerful motive from within toward doing it. There will be need of much patience and perseverance in the work of enlightenment from the pulpit and through personal conference; of much earnestness in pressing home duty and responsibility. In short, the preacher will have to make an all-pervasive atmosphere in his

church in favor of soul-winning before he can expect large efforts and corresponding results.

2d. The distribution of helpful literature on this duty will be of great service. Christians can not be expected to do what they do not understand, or perhaps know nothing about. The light must be let in.

3d. The demon of sluggishness in soul-seeking is, like that one at the foot of the Mount of Transfiguration, to be cast out only by aid of "prayer." The brother will do well to pray with his volunteer workers individually, and to gather them, or induce them to gather, in little circles to pray together for impulse and grace and guidance and persistence in this all-important work. Prayer in such cases always proves a mighty moving power.

#### The Social Vice in the Philippines.

THESE words suggest a burning question just now before the American nation, in which every Christian, and especially every Christian minister, should take an active and living interest. The awful fate that befell the original inhabitants of the Sandwich Islands is threatening—not to say already overtaking—the millions of dwellers in the Philippine Islands. What can be done to save them?

Evidently the state of things must

first be understood. There has been most persistent misrepresentation and even denial of the plain facts in the case.

Here is Governor Taft's statement, just made before the House Insular Commission at Washington:

"No official recognition has been given to disorderly business. Manila is quite as orderly and moral as any city in this country."

What we have to say of this utterance is that at the best it is a miserable quibble, unworthy of any man representing a Christian nation. It may be that Manila may be quite as orderly as any of our American cities; so much the worse then for these cities; but the social evil is certainly not officially recognized in these cities with the consent of the decent people.

That it is "officially recognized" in the Philippines there is proof positive.

1. There is before us the facsimile of the first four pages of a pass-book issued by the "Department of Inspection of Manila" to a young Filipino girl, with her photograph and autograph and the signature of a "medical inspector." When an American "inspector" makes weekly examinations and over his signature declares this girl to be "free from venereal disease," and engrosses his report in a book that has on its first page, "This Book is the Property of the Department of Inspection of Manila"—we would like to know how much that falls short of being "official recognition"?

2. Official reports bear out our contention.

The Surgeon-General of the United States Army, in his Report for the year ending June 30, 1901, p. 171, says:

"The Board of Health of Manila has instituted measures for the control of these infections among the women of the town, including the segregation of prostitutes in a certain part of the city, and a careful system of superintendence over them."

Surgeon-General Sternberg further says, p. 172:

"The examinations have not appeared to lessen the evil. Unless something is done immediately, from twenty to forty per cent. of troops stationed in provincial towns are liable to become incapacitated for military duty, more or less from this cause."

There is on record the following reply to a cablegram of inquiry sent by Secretary Root to the Philippine Commission:

"In order to maintain effectiveness of army, to subject known loose women to certified examination and confinement of diseased in special hospital, expense of which paid from *fund in custody of army officers*, solely from fees charged for examination of 50 cents to \$2.00, according to place of examination."

We would like to have Governor Taft, or any other intelligent man who understands English, read the italicized portions in these paragraphs, and then tell us just how far this comes short of "official recognition"?

A glimpse of the resulting state of things in Manila at the close of the year 1901 is given by Rev. J. C. Goodrich, agent of the American Bible Society of Manila, in a letter dated December 10, in which he says:

"Women are forced to submit to examination on suspicion. Between four hundred and five hundred, many mere girls, are now confined in San Lazaro Hospital for treatment."

3. But this is not all; we have an official statement of the wreck already wrought.

We have the record and protest of the man who by his manly outspokenness saved us from the horrors of the army canteen, Lieutenant-General Miles. Notwithstanding the fact that he is continually hampered by the bureaucracy at headquarters, that stands between him and the command of the army, and snubbed in high places for modestly expressing unofficially opinions that he has just as much right to express as any other American citizen on the continent, he does not hesi-

tate to speak out for right and virtue and humanity, and bring all his influence to bear in their favor. In his Annual Report for the year closing June 30, 1901, he declares (part 2, pp. 192, 193):

"The steady increase in venereal disease among our troops, from 8.97 per cent. in September, 1900, to 20.42 per cent. of total sickness in April, furnishes ground for greatest apprehension, and is an item not exceeded by any other one affecting the health and efficiency of the army in the Philippines. Venereal disease is spreading from Manila as a focus outward into the provinces, and in time a large number of native women will be affected, and with less prospect of cure than their sisters in Manila."

He further says in the same Report, p. 912:

"Lest our forces become seriously crippled and an irreparable injury be done the people of these islands by those whose object is to help and elevate them, the subject must be looked at squarely in the face and dealt with as any other contagious disease.

"Wrecked health, mental and physical decay, a host of local disabilities which may affect almost any part of the body, and the transmission of the disease to those yet unborn, sapping directly and indirectly the vigor of the race."

This is a manly and outspoken protest, tho it be that of a practically helpless man.

The "social evil" may not be technically "licensed" in the Philippines, but not even the signature of the Secretary of War, or of the President himself, could make its "official recognition" plainer or American national responsibility for its hellish work clearer.

Does any one ask, What shall be done?

First of all, there should be universal agitation, led by the Christian Church, in the interests of the people of the Philippines, and of the United States army and people, and of helpless womanhood, that will stir the nation

to its very foundations. We have piously professed that our object is to help and elevate this people, and yet, as General Miles has said, there is danger that an irreparable injury be done them. We profess to have set them free from Spanish despotism and brutality; but we are consigning them to a bondage of vice and lust and wretchedness infinitely worse. We are allowing these poor people to be treated as if they were of no more account than mere brutes. The yawning chasm that hypocrisy has made between promise and performance should be made apparent to every American citizen.

But beyond all this, this nation, which is primarily responsible for all these evils, should see to it that a genuinely Christian rule be established in the Philippines.

It was said by some one that Queen Victoria *reigned* in Great Britain, but did not *rule*. In this loose sense God and Christianity may *reign*, but do not *rule*, in the Philippines. The people who are responsible should rouse such a sentiment of righteousness as to compel the Government to see to it that God and Christ and Christian principles—and not the devil—shall rule in Manila.

There are doubtless tremendous obstacles and difficulties in the way; but it is the business of the nation, having undertaken the task in the name of humanity and Christianity, to find out accurately what they are and to set to work honestly and earnestly to remedy them. If the trouble is at Washington, in bureaucratic cabals and cliques that are not in sympathy with the Christian nation; as some suggest, let the ax do its deadly work there first of all. If the trouble be in the islands themselves, in the United States officials, civil and military, as some affirm—cliques of conspirators among the army and civil officers controlling and exploiting the dives and dens of gambling and vice and crime, as one acute observer well known to us affirms—let the ax be applied mercilessly there. Whatever lies in the way of the reign of right-



eousness, let the Government remove it at all hazards, to save the nation and to save what must otherwise be a doomed people.

The responsibility resting on both Church and State is tremendous; let the effort to meet it be tremendous also, that it may prove adequate.

## NOTICES OF BOOKS OF HOMILETIC VALUE.

**THE MORAL LAW, of the Theory and Practice of Duty: An Ethical Text-Book.** By Edward John Hamilton, D.D., Late Professor of Philosophy in the State University of Washington, Author of "The Human Mind," "The Perceptualist," "The Modalist," "A New Analysis of Fundamental Morals," etc. Funk & Wagnalls Company, New York and London, 1902. Price, \$1.00 net.

This elaborate work follows logically upon the other works named on its title-page, and to a considerable extent presupposes a familiarity with them on the part of the reader or student who shall take it up.

In his preface the author gives his reason for offering to the public another text-book on ethics, in the failure of the many attempts up to date to grapple with and solve "the ethical problem." The justification of his confidence that he has reached a satisfactory solution is founded on the claim that "the chief recommendation of the doctrines now presented is, that they have been carefully formed according to the rules of inductive logic."

The first twenty chapters, constituting half the volume, are devoted to the "critical consideration of doctrines" and theories, and cover a wide range of topics. In the opening chapter five theories are represented as contending with one another for preeminence, Utilitarianism, Perfectionism, Motivity Ethics, Authority Ethics, and Duty Ethics.

With Chapter XXI. begins what the author styles "the inductive argument concerning the universal principle of morality."

In the second or inductive part of the work, all duties are "divided into those of Moral Goodness, Moral Esteem, Regulative Righteousness, and Causative Righteousness." After the unfolding of these duties, the search after "the absolutely good and the right" is taken up in Chapter XXVII.

Discarding the five theories, mentioned at the onset, as unsatisfactory, Dr. Hamilton then proceeds to set forth his own theory.

"The general theory of morals advocated in the present treatise asserts that the fundamental aim of duty is the total good of which the case admits or any part of which may help to constitute that total. For this reason this theory might be designated *Totalism*. Some such term might distinguish it from the other theories which are current, that is, from Utilitarianism and Perfectionism, and from Motivity Ethics, Authority Ethics, and Duty Ethics."

"Comparing Totalism with these systems, its fundamental doctrine seems specially abstruse. This was to be expected, if this doctrine springs, as we think it does, from a more exhaustive analysis of moral life than has been made heretofore. A doctrine which unites the contrasting phases of truth presented by various theories, and which is intended to explain every possible development of duty, may be simple and clear, but it is necessarily abstruse."

The concluding chapters of the volume, beginning with Chapter XXVIII., are taken up with the discussion of "Free Agency, or Free Will," "Personality," "The Conflict of Duties," "Rules of Casuistry," with phases of Practical Ethics, Social, Economic, Civil, and Religious, closing with a chapter devoted to setting forth "A Philosophy of Life."

The extracts and summary thus given will indicate, to the reader who is inclined to philosophy, the breadth and ability of the discussions, and the qualities that have won for the author the honorable place he holds among American philosophic thinkers. By those professors who have been flooded with so-called text-books on ethics that might appropriately be labeled, "Ethics in Six Easy Lessons," Dr. Hamilton's work will be particularly welcomed as a book of reference.

## HELPFUL DATA IN CURRENT LITERATURE.

### "Our Unhappy Divisions."

**THE CONTEMPORARY REVIEW** for January (Leonard Scott Publication Co., New York) follows up the paper by Canon Henson, in December, 1901, by a symposium on the same topic, in which prominent Church of England divines take part. The writers are the Bishop of Durham (Handley Moule); the Deans of Ripon (Freemantle), Durham, Winchester, and Ely (Stubbs), and the Rev. H. Rashdall.

The only dissenting voice is that of the Dean of Winchester (W. R. W. Stephens), all the rest heartily indorsing the views stated by Canon Henson and summarized in the March number of **THE HOMILETIC REVIEW**. In facing the questions of the "admission to Holy Communion of persons who had not received Episcopal confirmation," and the admission to the pulpits of the Church of England of "men who had not been episcopally ordained," Canon Stephens says:

"Now, would these concessions, especially the latter, be too heavy a price to pay for the supposed possible advantages to be derived

from the absorption of many rival denominations into one comprehensive organization? I reply emphatically, 'Yes'; and this for several reasons, altho the primary one really includes and carries with it all the others."

This primary reason is "one of the fundamental and immemorial traditions of church life," the doctrine of apostolic succession and the invalidity of all other than Episcopal ordination. His concluding words are:

"But a union which involved the surrender of one of those traditions which have been entrusted to the custody of the Church would be a spurious union, and, therefore, an ineffective one. It would lead not to *fusion*, but to *confusion*. It would be such a violent shock to many members of the Church, who would probably withdraw in order to preserve 'that visible Church which is a congregation of faithful men in which the pure word of God is preached and the sacraments are duly administered according to Christ's ordinance.' Thus, the attempt to stretch the comprehensiveness of the Church might, too probably, end in creating another schism. And even if it succeeded in effecting, or

seeming to effect, a closer union with Protestant Nonconformists, it would forever destroy the hope of a closer fellowship with our brethren of the Eastern or the Roman Church, who are more numerous than the members of all the 'non-episcopal churches' put together."

#### *Discovery of Belshazzar's Banquet-Hall.*

BIBLIA, for February, 1902, in an article entitled "Important German Discoveries at Babylon," has an account, part of which is given below, of the discovery of the great royal residence of Nebuchadnezzar the Great. The discovery was made by an expedition organized by the German Oriental Society, "under the direction of the able architect, Dr. Robert Koldewey, and a staff of Assyriologists, among whom have been Drs. Delitzsch, Hilprecht, and Weisbach." The results of the expedition are of the first importance to history and archeology, and a remarkable corroboration of Biblical history. Here is what the writer says:

"The work was commenced upon the great mound known as the 'Kasr' or 'palace,' a tradition which the researches have confirmed, for here has been found the great royal residence of Nebuchadnezzar the Great (a.c. 604-561), and his successors—a building which was justly described by its royal builder as the 'palace upon which gaze the eyes of all nations.' This vast edifice upon which all the wealth of the Orient was

lavished—gold, silver, and precious stones, cedar of Lebanon, and other precious woods were used without stint—the ruins of such a royal edifice must be worthy of exploration. The most important discovery made as yet is that of the royal banquetting-hall or throne-room, a vast chamber one hundred and twenty feet long and sixty broad, and which had once been richly decorated with painted stucco, as described by the prophet Ezekiel. At the end was a raised dais, on which was placed the 'King's table,' and in the center was a recess or alcove, where his throne had stood. The researches have proved that this was the palace in which Alexander died (a.c. 323), and there is every reason to believe that it was in this room the drunken orgie took place in which his friend was slain; and the grief-stricken King lingered to leave his hard-won and widespread conquests to be scrambled among his generals. Other great feasts may be associated with this stately chamber. The triumphal feasts of Nebuchadnezzar after his victories in Egypt, and his execution of the divine wrath upon Jerusalem, and the destruction of the Temple (a.c. 586). There is every just reason to suppose that it was in this chamber the fatal last banquet of Belshazzar was held, when the corridors leading to it echoed to the tread of the advancing soldiers of Gobryas, the general of Cyrus, and on that night (Tammuz 16th, a.c. 539) the first of empires fell."

## OUR BLUE MONDAY CLUB.

[Any clergyman admitted to membership who will send us at least one original story a year which will help to dissipate the Monday blues.]

HEAVY thunder-storms and high winds may perhaps have been the producing cause, but the electric lights were unusually dim at our Wednesday evening prayer-meeting. However, we were making the best of it, and things were going on much as usual, in spite of the "dim religious light," when, as we were singing the hymn "Move Forward," and just as we came to the lines "Move forward, move forward, the light begins to shine," some sudden increase of electrical power caused the lights to burst into unusual brilliancy, which they maintained the remainder of the evening. But the coincidence, the singing of those words just as the lights began to shine, was so marked that an audible smile went over the company assembled.

ALFRED E. PATES.

COMPTON, QUEBEC.

WE were arranging the details of a special service for young people and, the singing being entirely in the hands of the Sabbath-school, the children of the school were asked to name their favorite hymns so that a selection might be made for the forthcoming service. When the program was complete the children still desired to squeeze in another hymn. "But when could we sing another hymn?" asked the superintendent of the school. "Why, during the collection," said two or three children at once. "And what hymn would you like to sing then?" said the superintendent. Without a moment's hesitation came the answer, "Yield not to temptation." The superintendent, the pastor, and some others broadly smiled at the selected "collection" hymn and wondered whether it were not after all strangely

and wonderfully appropriate at collection time.

ALFRED E. PATES.

COMPTON, QUEBEC, CANADA.

EVANGELIST — had a hard time to get together in Christian fellowship two antagonistic factions of the Evangelical denomination. The small community had been rent in twain. The strife and conflict of the bishops in the foreign field had reached and divided this local flock. A bitter spirit had been generated, bad words spoken, and evil deeds done. The evangelist held to his work. Good fellowship began to return. The evil of such a condition began to be recognized. An old German who had felt the pang of that strife and traced it to its source said in his emphatic spirit and German brogue: "If te devil don't get both ten bishops, there is no use having a tevil."

D. M. BAOWS.

PROFETSTOWN, ILL.

REVIVAL services were being held in a little country school-house fifty miles north of New York City. A brother, native to the region but who had spent several years in the City, launched out with a long-winded, ear-splitting exhortation, and then sat down. In a few minutes "the spirit moved" him to repeat substantially the same harangue, a little increased in length and vehemence. As he came to the close he said deprecatingly, "When I came in I had nothing to say, and did not expect to talk. I will sit down now, and not take up your valuable time by saying anything more." A good brother, who had long since ceased to attend to the speaker, and was on his knees conducting a little side enterprise of his own, fervently ejaculated at just the right moment: "Amen, Lord help!" The effect was electric, at least on one young man.

A. B. C.

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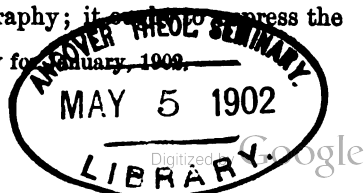
## REVIEW SECTION.

### I.—THE PREACHER'S RELATIONS TO THE SOCIALISTIC FEATURES OF THE DAY.

BY JOSEPH PARKER, D.D., MINISTER OF THE CITY TEMPLE,  
LONDON, ENGLAND, AUTHOR OF "THE PEOPLE'S BIBLE," ETC.

IN my article entitled "The Preacher's Place as a Leader" I have somewhat anticipated the topic of this paper.\* So much do they overlap that they must be both read together, if my ideas upon the preacher's relations to the socialistic features of the day are to be understood. The temptations which beset the preacher to-day to intermeddle with things which he does not understand are at once innumerable and overpowering. There is a mean and sneaking desire in many quarters to be considered modern, up-to-date, and fully abreast with the times. In a large and important sense I am dead against such petty ambitions. I hold that no man is abreast with the times except the man who lives in close communion with God and in continual association with the spirit of Jesus Christ. To my mind the Bible is the newest of all books. We have done infinite mischief in closeting a good many things within the four corners of dictionaries and antiquities. For example, we suppose that the Scribes and Pharisees lived some hundreds of years ago, whereas they are among us to-day, still the enemies of Christianity, and still tempting the heart to hostility toward all the deepest meanings of the cross. My constant conviction is that Jesus Christ is just as much among us at this moment as He was in the days of His flesh. To Christ I go for the deepest and truest interpretations of human spirituality, motive, and immediate relationship to God. We have put even God Himself far away from our daily thinking. We have set Him high in the heavens, and have given Him all the throne He can occupy, provided it is far enough away from this disciplinary state of schooling. We must alter all this if we would put ourselves as preachers in the right relations to the burning questions of our times. The Bible must not be regarded as an old book, but a new book. Bethlehem is not a term in Eastern geography; it is a name to express the

\*See THE HOMILETIC REVIEW for January, 1902.



place which Christ occupies in our hearts as child, and boy, and man, and Savior. This being my conviction, I am afraid I shall be regarded as out of sympathy with all up-to-date and fussy movements, movements which depend for their temporary success on bands, demonstrations, and all the various instruments and tabernacles of angry ignorance.

Hardly any term requires to be more carefully and precisely defined than the term socialism. In a sense all Christians are Socialists, and in another sense nobody but Christians can really understand the true nature and compass of socialism. Does socialism mean the well-being of every member of civilized society? This is precisely what Christ would bring about if His redemption and sovereignty would be cordially accepted by the human heart. It is impossible for a Christian to have any hostile feeling to any human creature. In his degree the Christian is perfect as his Father in heaven is perfect, and it is the joy and the glory of the Christian revelation to have made known to us that God is love. We have allowed the burglar to steal many words, to the use of which he has really no true title. Socialism is one of those terms, so is secularism, so is agnosticism, and so is the great word church. We have become afraid of the word church because it has become profaned and prostituted by persons who have turned it into a tyranny and a blasphemy. But the word is Christ's own. From Christ we learned it; from Christ we have received it; and in the name of Christ we ought to persist in retaining it. Have our leaders thought sufficiently of the great crime which has been committed by the Church of Christ allowing so many noble and expressive words to be taken out of its vocabulary and to be rebaptized, so to say, with new dedications and meanings?

The apostle insists that no Christian should "suffer as a murderer, as a thief, or as an evil-doer, or as a busybody." Is it not remarkable for so simple and trivial a term as "busybody" to be connected with so black and awful a term as murderer? The word which the apostle used in writing his epistle is but poorly translated by the word busybody. The correct translation would be: Let no man suffer as a murderer, . . . or as one who is hostile to society, a kind of self-appointed bishop setting himself up to dictate terms of social life and government. The word "busybody" does not refer to the lovers of mere gossip, or tittle-tattle, or interference in affairs which belong to other men. We might vary the translation and say, Let no man suffer as an Anarchist, a Nihilist, a destructionist—in other words, as an enemy of that great mystery related and cooperative society. When any impudent inquiry is made as to the relation of Christianity to socialism, it is for Christianity to resent the impudence and to proclaim that on its human side it is the only true conception and outworking of socialism. If any man professes Christianity and loves not his brother, he simply disproves his claim to be related in any wise to Jesus Christ.

He must not be allowed to bear witness in the court of socialism. He must be hooted out of that court as one who, professing the Christian religion, fails to exemplify the Christian spirit. "Whoso hath this world's good and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" "If a man say, I love God, and hateth his brother, he is a liar." This is a name which the Apostle John assigned to him, and it is not for us to water down the term or to deplete it of its vital force.

If any preacher will give himself night and day to the study and exposition of the Gospel as it is found in the New Testament, he will do all that any preacher is required to do. If any preacher has any faculty for social organization, by all means let him use it. If any man feels that his place is less in the pulpit than in the political field, by all means let him vacate the pulpit and take up the palate which marks his individuality of vocation and responsibility. Surely preachers were not intended for any other work than the direct and fervent declaration and exposition of the Gospel. The moment a preacher feels that his preaching is burdensome to himself, that his living interest in it is gone, that the people do not respond to his particular way of revealing the Kingdom of God, he should never ascend the pulpit again. All this, however, is no slur upon his sincerity, or his general intellectual competence, or his power of being highly and blessedly useful; it only means that preaching is not his function, and that when a man is set in a wrong relation to his work he ought to rectify the misfit at the earliest possible moment.

Look for a moment at such a question as the war in South Africa. Preachers, in my judgment, have intermeddled most mischievously with this business. They have sought to relieve statesmen of their responsibility to direct affairs of the state, to usurp the prerogatives of experts in the discussion and settlement of international affairs. Preachers as such have nothing to do with annexations, frontiers, amnesties, and methods of dealing with complex military questions. It is of course absolutely right for them to breathe the spirit of peace, to tranquilize all dangerous excitement, and to preach the gospel of mercy and justice. That is a very different thing from attempting work for which preachers have no fitness. They excite only ridicule and necessarily display their ignorance of the inner and real facts of the case. The government of the day must know all the secrets, all that is most vital, all that must be held in austere reserve during periods of complexity and inflammable political sensitiveness. Is the preacher then shut out from exerting any influence upon the nation in times of war and uttermost distress? Nothing of the kind. The great instrument of prayer is at his service; in all his public work he can show the spirit of Christ; he can create an atmosphere where he can not adjudicate in a controversy. Besides, the government of the day, whatever it may be, holds its position in the acutest and severest vigi-

lance and criticism. The opposition must always be reckoned as one of the chief forces of political life. Nearly everything now is done in the daylight of public opinion and judgment. Surely, then, it is not for Christian ministers to gather together for the purpose of surprising, improving, and directing things that are merely political and imperial.

Preachers can, however, do a mighty work by so Christianizing public opinion that even governments may be made to feel that they must consult that influence in contemplating and executing their military measures. The motto of the pulpit should be, Educate the conscience, rouse the conscience, encourage and support the conscience. Great questions must be settled spiritually before they can be settled politically. But some men are never easy unless they are in a public meeting, shouting, declaiming, cheering, and opposing, as the case may be. It is difficult for me to believe that such men know anything whatever about the Spirit of Christ and the purpose of His Kingdom.

But whatever some ministers may do in relation to political and international questions, they should not use their pulpits for the purpose of upholding one-sided opinions in matters which are open to honorable contention. There is a great outcry on behalf of what is called free speech; but I contend that no speech is free which is confined to one side of any question. I hold that no minister is at liberty to stand up in his pulpit and assert that only one political view is correct and righteous. When a question may be honorably controverted, it is for both parties to speak and for the whole case to be heard. If the preacher will courageously deliver his testimony upon any public question and immediately afterward invite some opponent of his view to represent the other side, he might be making some real approach to what is fairly called free speech. Besides, no preacher puts himself in his own pulpit. The preacher is chosen by the people on certain broad understandings, and he is honorably bound to respect those understandings. What, then, is he to do in the event of his having very deep and urgent convictions upon controverted questions? His course of duty is, from my point of view, perfectly plain. Let him call the people together upon some occasion when all parties can be heard, and let him give to those who differ from him a full opportunity of criticizing and opposing his convictions and opinions. Public Christian worship does not offer an occasion for political or contentious discussion. When only one side can be heard, it is at once unjust and absurd to characterize such an opportunity as an instance or exemplification of what is meant by free speech. The pulpit must be just before it can be beneficently influential.

As to the socialistic features of the day, the Christian preacher can have but one definite relation. The age is vexed and tormented by competing programs, schedules, reforms, and inventions. All the centuries through people have had to endure such vexations. Every generation brings its peculiar prophet, its special gospel, its unique

and unparalleled nostrum for the cure of social evil. Those of us who have been long in the field of Christian service have seen programs rise and fall, social schemes flourish like a green bay-tree, and yet in after-years they have been sought for but have not been found. There have been schemes for saving England, for helping progress, for remedying social distress. There have been hypotheses upon which the state was to be reconstructed and turned into a happy family. All these paltry and superficial and tricky inventions have risen, flourished, faded, but the Word of the Lord endureth forever, and this is the Word which is by the Gospel preached unto the nations. The Christian preacher does not awaken from his nightly slumber to find what new social invention he has to adopt. Truly his motto is *Semper Eadem*. His gospel awaits his awakening. It is always the same; it is always adapted to every changing state of society; it is so simple yet so profound as to admit of being preached to every creature under heaven, and yet we may have too often yielded to the time-spirit and gone out after daily novelty as if it were daily bread. We must get back to commonplaces—to such places as God rules, Christ redeems, the Spirit illumines and sanctifies. My heart's desire and prayer to God is, now that the evening shadows are gathering around me, that men would be busy with the right things, at the right times, and under the right direction. It is natural to the young man just beginning his pulpit course to think that he can revolutionize the world and make the rough places plain. God forbid that I should discourage such holy ambition and enthusiasm. I have gone through it all. I have noticed the people's love of novelty and their subsequent disgust at the thing which first exerted at least a momentary influence. I have sat down with Elijah in his solitude when, after many perils and many heroic and occasionally failing services, he said, "I am not better than my father." Such periods of disappointment will fall upon us all, yet God will come to us in the silent and desolate cave and tell us that the work is His, not ours; and being His it can not ultimately fail. Let us beware of stale originalities. Let us reject with intellectual scorn any plan that sets itself in competition with the cross. Would God that my voice could reach all preachers, teachers, and holy men, when I repeat it as my solemn conviction that this world is only to be brought back to God through the medium of a gospel evangelical in doctrine and evangelical in tone.

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JESUS CHRIST's success as a preacher was attained by His *profound exposition of the Scripture*. That is the only success worth having—a success that comes up out of the Scripture that abideth forever will partake of the quality of the Scripture and will endure long. Jesus Christ's expositions of Scripture were always new. How we mistake that matter of novelty! Our want is always new, our sin is always fresh, our hunger is always a novelty.—*Joseph Parker*.

## II.—NEW ENGLAND PREACHERS AS TESTED BY TIME.\*

BY THE LATE JOSEPH COOK, LL.D.

## II. FROM JONATHAN EDWARDS TO PHILLIPS BROOKS.

THAT year 1727, by the way, was a very marked date. Cotton Mather died in 1728; Stoddard in 1727. Jonathan Edwards was installed pastor in Northampton in 1727, and from the date of his installation there slowly ascends a grade of religious experience entirely new to the New England of that day.

George Whitefield came here in 1740. The Methodists appeared in London about that time and began to be a power in this country. We heard the other side of the great text: "Work out your own salvation, for it is God that worketh in you both to will and to do of His good pleasure." The second half of this text is good Calvinism; the first half is good Methodism; the whole of it is integral Christianity. I do not think that we can say that the Scriptures do not emphasize God's part in man's conversion; neither can we say that they do not emphasize man's part. The two are like the meridians that encircle the globe. The northern hemisphere seems to send down meridians that will collide with the southern, and the southern hemisphere seems to send up those that look as if they would collide with the northern; but they coalesce. In the divine government of this world, which has some mysteries for us, the sovereignty on high and free will in man are consistent with each other.

We are indebted to Jonathan Edwards for the profoundest discussion of the freedom of the will that the churches have ever received, and since his time the heart of the churches has been quiet on that topic; but it was a great theme in Edwards's day, and it is to Edwards and to Whitefield that we owe the drawing of the distinction between the regenerate and the unregenerate, between the church and the world; and they did it under storm and stress. Hartford and Boston were not ready for this doctrine. Northampton was ready for it, for Jonathan Edwards had taught it.

You open Whitefield's published sermons to-day and you find nothing new in them. They are defenses of the doctrines of the new birth, of the necessity of repentance, of regeneration, and of the atonement. You have heard all that before. The style is clear—Whitefield knew how to avoid parentheses in his sentences. He was a man of natural oratorical powers—a born master of assemblies. He did his work so thoroughly that his sermons are now out of date. They are

\*The substance of the two papers on this subject was delivered by Dr. Cook in the two hundred and fifty-third Boston Monday lecture, in Park-Street Church, Boston, February 4, 1901. It was edited, revised, and partially rewritten for *THE HOMILETIC REVIEW* by the lamented author before his death, being a last literary labor.



no longer spiritually strengthening; there is not much stir in them, for he stirred New England so thoroughly that it has never needed to be shaken in that way since. Harvard and Yale opposed him, and Edwards was driven out of Northampton for making this distinction. But they have been approved by time, and I should say that of all the preachers who have ever defended the divine Word in New England, Edwards and Whitefield have been the most important, because of their insistence on this distinction between the church and the world. I know we had wars with the French and Indians; I know that war stimulates evil passions in frontier communities and elsewhere; I know that there were periods of declension running through five or ten years; I remember that the great revivals which occurred under Edwards did not last more than ten or fifteen years. Nevertheless, I consider that on the whole there is an up-grade in our religious history running to 1770, when George Whitefield was laid at rest at Newburyport yonder, by the shore of the sea, until the heavens be no more. In that very year Jonathan Edwards's very special friend and pupil, Samuel Hopkins, the first great early Abolitionist, was settled at Newport, R. I., and began to exert large influence soon after on the young man William Ellery Channing.

From 1770 to the end of the century is a down-grade. Our occupation was to defend our civil rights against England. The war came on, and then the French Revolution took place, and the stream of our religious life ran underground, you may say, until the end of the century. Thomas Paine was the fashion with the young men at Yale. Only one student there came to the communion table when Timothy Dwight became president.

How did the reaction commence? God knows. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth." Far beyond the Alleghanies, in Tennessee, in Kentucky, on the frontier, revivals began to occur, and they swept along the frontier where men lived in the solitude of the woods and thought more of the sky and of the God above it perhaps than we do here in the dust of our city streets. About that time President Dwight at Yale College began that series of marvelous discourses, afterward summarized in his system of theology, which drove French infidelity out of Yale College. Harvard never had a President Dwight, otherwise her history and that of Boston might have been—I will not say what, but it would have been different. And so, altho Thomas Paine and his friends were blasphemous and defiant, altho the communion was administered in one infidel company on the Hudson to a dog, altho such things were regarded as witticisms, and profanity and debauchery abounded in what would be called in England the middle classes and the luxurious upper classes, there began, about the opening of the last century, a marvelous change.

For twenty-five years revivals occurred. Gardiner Spring, the

elder, says he could not look out from his house door without being reminded that in some quarter of the horizon a revival was going forward. In those twenty-five years—mark the fact—were organized some of the noblest religious enterprises the world has ever seen. The American Board of Commissioners for Foreign Missions, the American Tract Society, the American Educational Society, the American Home Missionary Society—if not all originated in this quarter of the century—had their impulse and initial vigor given them. It is said that every piece of rope in the British navy has a red thread in its center. So every one of our great religious and philanthropic organizations has a revival running through its heart.

Revivals are not the only signs of health in the churches. The steady growth of a parish in spiritual vigor and aggressiveness, the building up of saintly families, the establishment of cities and states on foundations of righteousness—these are great affairs, and these things go on only when the Church is in health. That stream of revivals, beginning near the opening of this century and flowing from the Edwardean heights, united with the Whitefieldian stream, brought the Calvinist and Methodist forces together shoulder to shoulder, because they gave the same answer to the question, "What must I do to be saved?" That stream has been broadening ever since.

You remember the revered name of Nettleton, the great name of Finney, almost an inspired apostle in these modern days—in some sense inspired, tho I prefer to say illuminated. He too was sent forth with a religious experience that was the basis of a profound theology. He held the thoughts of lawyers, teachers, editors, as well as of the masses of the population. He was most successful where the education of the population was highest.

And then, to make matters brief, we go on through Lyman Beecher and Dr. Edward N. Kirk, and other great preachers that I need not name, until we come to Mr. Moody's work, so well known to all of us. His work began, as it were, in a special outpouring of the Spirit upon the New York Fulton Street prayer-meetings. An obscure Christian worker in New York, Jeremiah Lanphier, prayed fervently that he might be divinely guided, and was led to appoint a union prayer-meeting for business men. Little by little the fire caught and extended to place after place far across the continent. An English traveler who came here in 1857 says he found an almost continuous prayer-meeting from New York to Chicago. Laymen were active in that movement. The spiritual brotherhood of laymen and the priesthood of believers were watchwords in those days as you well remember. Out of that came Mr. Moody,—out of Dr. Kirk's ministry, out of the Bible, in short, out of that system of evangelical truth which the great churches and the great revivalists, whether Calvinistic or Arminian in the modern sense of that word, have always defended. Mr. Moody certainly has had the support of all the evangelical bodies. You know he

taught soundly evangelical positions. He represents the breadth of the movement as it enters the twentieth century like a Gulf Stream in the sea.

I hold that the most richly freighted vessels of our civilization float on that Edwardean Gulf Stream, that Whitefieldian Gulf Stream. You may say the Calvinist and the Methodist are not agreed at all points. That is very true, and it is possibly well that we keep up some discussion on the great matters which are perhaps beyond human sounding. But we must remember that there are some things so plain that the wayfaring man tho a fool can not err therein, and on those things all the evangelical denominations are agreed. In the present breadth of interdenominational evangelical fellowship I find the outcome of our religious life for nearly three hundred years.

I have under my hand here a declaration made by more than one hundred persons, who bear leading names in the Congregational and Presbyterian ministry, agreeing to Professor Park's declaration of his faith written in 1884 when he was at the height of his powers. It is a remarkable document, now of high historic value. It agrees with the substance of doctrine contained in the inculcations of the Fathers. I know the Westminster Confession was our fathers' creed a long while. That was a very great document. As a whole, there has probably been no better written since Christianity began to try to express the substance of the Scriptures in great declarations. There are points in its phraseology which many of us would like to change, and some of them were changed by the Savoy Confession which the Puritans adopted in London, and some of them were changed by the Saybrook Platform which was adopted here later. But, for substance of doctrine, that platform, altho of only human authority, echoes the Scriptures. It is a venerable declaration, and I have never seen any production of a critic of it at all equal to the thing criticized. I am willing you should modify and change, here and there, an obsolete phrase; but I am not willing that you should tear up, with every phase of the moon, a growing plant in order to see whether you ought not to trim this or that root in order to bring it into modern fashions. There are things plain in Scripture, so plain that from generation to generation we may give our testimony concerning them and do it with one voice. We have done it practically for about three hundred years. I believe we shall do it for centuries and centuries to come.

I might have mentioned many of the great Puritan divines by name, —Hooker, Davenport, John Cotton, and others. I might have discussed Increase Mather, President of Harvard at one time. I might have shown what the literary merits of Jonathan Edwards's books are. He did not write the smoothest English always, but he wrote the most searching English on record in theological discussions in New England. I should say that Jonathan Edwards, read with logical insight, is written handsomely, in spite of some criticisms that devout people

have made on his style. A man must be in his spiritual teens to think that literary glitter is a Shekinah; and yet some of us in Boston are apt to worship that Shekinah. I do not underrate literary excellence, because it carries down writings generation after generation; and some of our forefathers should have cultivated a better style. But their thought is Scriptural. What do you think of a thought like this, in a brilliant essay: "It is not wonderful that there was one Jesus Christ. It is wonderful that there were not many like Him." That is in an essay by the most brilliant essayist of New England, Ralph Waldo Emerson. You may say the style is glittering and incisive and airy, —but the thought is especially airy! Let us value sound thought as well as literary glitter. A great professor of Harvard casually said to me once that "Mr. Emerson was not a logical writer; he was not afraid of self-contradiction on the right hand or the left. He used to say of himself, 'I never reason; I see.'" Well, we "see," and we value coherence as well as distinctness and brilliancy. No one reveres the ethical dignity of Mr. Emerson more than I do, but as a theological leader he is all at sea—as time has proved Channing and Parker to be also.

Horace Bushnell has a brilliant style, but we find in him one great tower of orthodoxy in ruins,—at least, it was so in his middle career. He wrote on the Atonement, and Noah Porter said: "Bushnell does not understand the New England doctrine of the Atonement." He endeavored to rectify his positions in the book called "Vicarious Sacrifice," but altho that is a great improvement on his first volume, I must say that almost nobody wishes to inhabit that tower in his castle. Most of the rest of the structure is very noble and very beautiful. I read his books, "Sermons for the New Life," "The Moral Uses of Dark Things," and his writings on a number of themes with great interest, but as a whole he has not borne the test of time. So with many another writer, full of ethical resonance it may be, but without coherence, without integral Christianity, taking into view only a part of the divine Word, and refusing to open the windows to all points of the compass, and therefore justly exposed to the charge of narrowness.

I will not trespass on your time by making any extracts, as I had hoped to make a few, from the lives of Bishop Phillips Brooks and Dr. A. J. Gordon. Their wonderful biographies lie under my hand. Bishop Brooks was a born orator, a great nature, expressing himself usually through his emotions and his imagination, rather than through the logical intellect. I read with enthusiasm and approval nearly everything Bishop Brooks ever published, except certain passages on eschatology. He held, I suppose, Canon Farrar's views as to the "eternal hope"; but he says in one place distinctly—I had meant to read you the sentence—"No one can prove that sin and suffering will not continue forever, because the problem is complicated with free will. It may be that free agents will choose to continue their sin forever;

therefore their suffering will continue forever." He says that no one can prove that sin will not end, that that question is complicated with free will, and no one knows. Phillips Brooks produced a very great effect in Trinity Church in New York one day, before an immense audience of men, by exclaiming "What is the chief proof that God exists? The universe is a puzzle unless we suppose He exists. Jesus Christ believed He exists. *I think He knew.*" He who said "God is a spirit" said also of one of His disciples, "it were better for that man if he had never been born." *I think He knew.*

### III.—"PILLARS" IN THE OLD TESTAMENT.

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THE "pillars" herein referred to are those in the case of which the English word is a translation of *massebah* or *masseboth*. These transliterations are intelligible to readers of Hebrew, and are less clumsy than they would be if made technically more correct. The word is from a stem that denotes to station, to fix in place. It is commonly applied to a stone pillar, usually to one set up near an altar as an accessory to the worship practised there. One theory concerning it is indicated by the fact that the Revised Version puts "obelisks" in the margin as an alternative translation.

The *massebah* is sternly prohibited in the pentateuchal laws. Wherever the Israelites come upon them they are to shatter them, break them into fragments, and they are not to make any for themselves. And yet, the scholars of the so-called modern view allege, the *masseboth* are mentioned with approval in the time of Hosea and Isaiah, and up to that time. This fact is alleged as one of the simplest and strongest forms of the proof that certain portions of the Pentateuch were not in existence till after the time of these prophets.

The statement of this doctrine which happens to be most conveniently at hand is that in Dr. W. R. Smith's "Old Testament in the Jewish Church." But statements to the same effect might be excerpted from any one of a hundred other works. It is one of the commonplaces of the view of the Old Testament now widely held by many. Dr. Smith cites Hosea iii. 4, and comments upon it as follows:

"It appears, then, that sacrifice and *massebah*, ephod and teraphim, were recognized as all necessary forms and instruments of the worship of Jehovah. They were the old traditional forms, not the invention of modern will-worship. The *massebah*, or consecrated stone, . . . is as old as the time of Jacob, who set up and consecrated the memorial stone that marked Bethel as a sanctuary" (Lect. viii., p. 226).

He is arguing to prove that inasmuch as the *massebah* "is condemned

in the Pentateuchal laws against the high places," therefore these laws must be later than the time of Hosea. In another place he says:

"Even the ordinances of Solomon's temple were not levitically correct. The two brazen pillars which stood at the porch (1 Kings vii. 21) were not different from the forbidden *massebah*" (Lect. ix., p. 248).

It is a very simple thing to test such statements as these. The words in question occur only about thirty times in the Old Testament, and any one may examine the passages for himself and reach conclusions.

The *massebah* is mentioned with disapproval in eighteen places. We begin with two passages from Deuteronomy:

"Ye shall break down their altars, and dash in pieces their *masseboth*, and hew down their *asherim*, and burn their graven images with fire" (Deut. vii. 5).

"Ye shall surely destroy all the places wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree; and ye shall break down their altars, and dash in pieces their *masseboth*, and burn their *asherim* with fire, and ye shall hew down the graven images of their gods, and destroy their name out of that place" (Deut. xii. 2, 3).

Note the picture here given of the Canaanite high-place worship. These places of worship exist everywhere in the land—"upon the high mountains, and upon the hills, and under every green tree." Whatever else there may be in any place of worship of this sort, there is an altar and images of the gods; and near the altar there stands an *asherah*, a column of wood, and also a *massebah*, a pillar of stone. Our present purpose requires no inquiry into the nature and use of these symbols. All that we need do is to observe that they stand there, near the altar of the high-place, accessories to the worship paid there, a part of the paraphernalia of the cult there practised, and in thought inseparably associated with that cult.

With this picture in mind we find that the teaching of all parts of the Old Testament concerning this matter is uniform, and is very simple. For the time following the exodus, the use of *asherah* or *massebah* by the side of an altar, as an accessory of worship, is prohibited. As there is no mention of *asherah* that does not fall within these limits, this amounts to an unlimited prohibition of *asherah*; but *masseboth* are not prohibited in any part of the Old Testament except in this particular use of them in the times after the exodus.

The prohibitions just cited exist elsewhere in slightly different form:

"Ye shall not worship their gods, . . . for ye shall utterly tear them down, and dash in pieces their *masseboth*, and ye shall serve Jehovah your God" (Ex. xxiii. 24, 25).

". . . lest it become a snare in the midst of you. For ye shall break down their altars, and dash in pieces their *masseboth*, and cut down their *asherim*. For ye shall not worship another god" (Ex. xxxiv. 18).

The primary reason for these requirements seems to be that the *asherah* and the *massebah* are parts of an obnoxious idolatrous worship

of false gods. But their association with this false religion is so ineradicable as to unfit them for use even in a worship of the true God. And so this aspect of the case is made specific in the following precepts:

"Thou shalt not plant thee an *asherah* of any kind of wood beside the altar of Jehovah thy God which thou shalt make thee. Thou shalt not rear thee up a *massebah*, which Jehovah thy God hateth" (Deut. xvi. 21, 22).

"Ye shall not make to you idols, and graven image or *massebah* ye shall not rear up to you, nor shall ye place a figured stone in your land, to bow down thereon; for I am Jehovah your God" (Lev. xxvi. 1).

In these two passages the location of the *massebah* as near the altar is not explicitly specified. But in the first passage it is implied, and in the second there is at least nothing to exclude it. The *massebah* is here spoken of as an accessory of idolatrous worship, and the presence of an altar is to be taken for granted unless there is proof of the contrary. These passages command that the *asherah* and *massebah* shall not be used in the worship of Jehovah any more than in that of false gods. The following passages, which rebuke the violation of this law, need no comment, except to notice that in them the worship of false gods and the false worship of the true God are everywhere connected:

"And they, even they themselves, built them high-places and *masseboth* and *asherim* upon every high hill and under every green tree" (1 Kings xiv. 23).

This is spoken of as being the particularly flagrant sin of Judah under Rehoboam. It is recorded in praise of Asa that

"he removed the altars of the foreigner and the high-places, and dashed in pieces the *masseboth*, and hewed down the *asherim*, and said to Judah to seek Jehovah the God of their fathers" (2 Chron. xiv. 8).

Of Jehoram in northern Israel it is said:

"He did the thing that was evil in the eyes of Jehovah, only not like his father and his mother. And he removed the *massebah* of Baal which his father had made" (2 Kings iii. 2).

Perhaps Jezebel had sufficient influence to reinstate this *massebah*. At all events, we are told that when Jehu overthrew Jehoram,

"they brought out the *masseboth* of the house of Baal and burned the same. And they broke down the *massebah* of Baal, and broke down the house of Baal" (2 Kings x. 26, 27).

The sin of northern Israel is thus summed up:

"And they built them high-places in all their cities, . . . and set them up *masseboth* and *asherim* upon every high hill and under every green tree, and burned sacrifice there in all high-places, like the nations whom Jehovah had carried off from before them" (2 Kings xvii. 9-11).

Hezekiah and Josiah are both credited with destroying the *masseboth*:

"It was he that removed the high-places, and was dashing in pieces the *masseboth*, and cutting down the *asherah*" (2 Kings xviii. 4).

"All Israel that were present went forth to the cities of Judah, and dashed in pieces the *masseboth*, and hewed down the *asherim*, and broke down the high-places and the altars from all Judah and Benjamin, and in Ephraim and Manasseh" (2 Chron. xxx. 1).

Of Josiah it is recorded that when he destroyed the high-places,

"he was dashing in pieces the *masseboth*, and he cut down the *asherim*, and he filled their places with human bones" (2 Kings xxiii. 14).

Hosea and Micah both utter rebukes concerning the *masseboth* :

"According to the multiplying of his fruit he hath multiplied altars; according to the goodliness of his land he hath made *masseboth* to be goodly. Their heart is divided; now they act guiltily; himself shall break the neck of their altars, shall devastate their *masseboth*" (Hosea x. 1, 2).

"And I will cut off thy graven images and thy *masseboth* from the midst of thee, and thou shalt no longer worship the work of thy hands; and I will pluck up thy *asherim* from the midst of thee" (Micah v. 13, 14 [12, 13]).

In the two remaining passages of this list, the prophets indicate their hatred of the *masseboth* even in foreign countries :

"And he shall dash in pieces the *masseboth* of Beth Shemesh which is in the land of Egypt, and the houses of the gods of Egypt he shall burn with fire" (Jer. xlii. 18).

"With the hoofs of his horses he shall tread down all thy streets, thy people with the sword he shall slay, and the *massebah* of thy strength shall come down to the earth" (Ezek. xxvi. 14).

The prophet is speaking of Nebuchadnezzar devastating Tyre. If any one holds that the reference here is to garrisons or to architectural columns rather than to the religious *masseboth*, then he must hold that this instance does not count in the study of the religious *masseboth*.

While there are a few of these instances in which it is not explicitly said that the *massebah* referred to is the *massebah* as standing near an altar as an accessory to the worship at the altar, it will hardly be disputed that these instances are to be interpreted by the others. In every case, probably, the picture of the high-place altar was present in the prophet's mind when he made the utterance. At all events there is no instance in which there is the slightest reason to think that it was not present. These instances belong to every period of Old-Testament writing. This statement is equally true whether one thinks of the writing of the Old Testament as beginning with Moses or with Amos; and it is true irrespective of the critical theory one may accept. It is in this one use of it, and in no other, that any Old-Testament writer condemns the *massebah*.

We turn to the instances in which, it is alleged, the *massebah* is spoken of with approval. We take first the instance from Hosea cited by Dr. Smith in the excerpt at the beginning of this article :

"For the sons of Israel shall abide many days without king and without captain, and without sacrifice and without *massebah* and without ephod or teraphim; afterward shall the sons of Israel return, and seek Jehovah their God and David their king" (Hosea iii. 4, 5).



The *massebah* here referred to is of course the one that is associated with the altar and the high-place worship. But does it follow that sacrifice and *massebah* and ephod and teraphim "were recognized as all necessary forms and instruments of the worship of Jehovah," as the "old traditional forms" which the prophets had recognized as orthodox from the time when Jacob set up a *massebah* at Bethel? Most assuredly such an inference has no logical validity. Hosea here speaks of a suspension of the institutions of northern Israel, to be followed by a return to Jehovah and to the Davidic line of kings. King, captain, sacrifice, *massebah*, ephod, teraphim are all mentioned alike as existing institutions. In this there is not necessarily any trace of approval or disapproval for any of them. The statement is simply that these various institutions will be in a state of suspension. This might happen alike to both good institutions and bad. So far, there is no indication as to whether the prophet thought of the *massebah* as good or as bad.

But the fact that a "return" is needed shows that he thinks of the institutions he mentions as largely bad. The context affirms that the existing religion of northern Israel is harlotry toward Jehovah. In fact, we know from the passage cited earlier in this article that Hosea regarded the altar *masseboth* as a thing to be abhorred (x. 1, 2). There is no shred of proof that he regarded these institutions as correct, and none that, as a matter of fact, they were at that date correct. On the contrary, the prophet strongly disapproves them, regards them as a part of the guilty conduct of northern Israel, a part of that faithlessness to Jehovah which he himself has been sent to rebuke.

Another much exploited instance is found in Isaiah:

"In that day there shall be an altar to Jehovah in the midst of the land of Egypt, and a *massebah* beside (*etset*) her border to Jehovah" (Isa. xix. 19).

Here we have an altar and a *massebah*. If the *massebah* stood beside the altar, the case would be partly in point. It would perhaps prove that the prophet exulted in this combination, in Egypt, as indicating that respect was there paid to Jehovah; tho it would not at all prove that he regarded the combination as legitimate in Palestine as a part of Jehovah's worship there. In this case, however, the *massebah* is not beside the altar. The altar is "in the midst of Egypt," and the *massebah* at the frontier. The *massebah* here approved has an entirely different use from that which is condemned in Exodus and Deuteronomy. It would be very strange if the case were otherwise. It is impossible to think that Isaiah, the trusted adviser of Hezekiah who destroyed the high-places and the *masseboth*, would speak with approval of these same *masseboth* of the high-places.

The remaining instances are all relatively early. First we have the case of Jacob's *massebah* at Bethel:

"And Jacob rose early in the morning, and took the stone which he had put under his head, and placed it as a *massebah*, and poured oil upon the top of it."

"And this stone which I have placed as a *massebah* shall be the house of God" (Gen. xxviii. 18, 22).

"I am the God of Bethel, where thou didst anoint a *massebah*" (Gen. xxxi. 18).

"And Jacob set up a *massebah* in the place where he had spoken with him, a *massebah* of stone, and he poured upon it a drink-offering, and poured upon it oil" (Gen. xxxv. 14).

There was an altar at Bethel (Gen. xii. 8; xiii. 4; xxxv. 1, 3, 7), and Jacob's *massebah* may or may not have stood beside the altar, in the fashion of the *masseboth* that are prohibited in the laws of Exodus and Deuteronomy.

Next we look at a Mosaic instance:

"And Moses wrote all the words of Jehovah, and rose up early in the morning and built an altar under the mountain, and twelve *massebah* for the twelve tribes of Israel" (Ex. xxiv. 4).

In this case the *masseboth* bear some relation to the altar, tho there are twelve of them, and their religious significance seems to be very different from any that can be attributed to the forbidden *masseboth*.

The case of the monument in connection with the heap of witness between Jacob and Laban at Mizpah is on a somewhat different footing:

"And Jacob took a stone and heaved it up as a *massebah*."

"And Laban said to Jacob, Behold this heap, and behold the *massebah*, which I have cast between me and thee. This heap be witness, and the *massebah* be witness that I will not pass this heap unto thee, and that thou wilt not pass this heap and this *massebah* unto me, for evil" (Gen. xxxi. 45, 51, 52).

A sacrificial feast attended this transaction (vs. 54), and there may possibly have been an altar; but probably there was none.

It is clear that these early instances of *masseboth* by the side of altars were in some respects analogous to the Baalite ritual forbidden in the laws in Exodus and Deuteronomy, and in other respects not analogous. Into this question we need not go at present. At all events these instances are not inconsistent with the legal precept, for they belong to the older order of things which was superseded by that precept. That precept was for the future, not for the past. It is supposable that a practise commendable in the earlier times may later have come into relations such that the prohibition of it became desirable.

The remaining instances may be briefly disposed of. The words *massebah*, *massebeth* are used to denote the monument at the sepulcher of Rachel (Gen. xxxv. 20), and *massebeth* for the monument of Absalom (2 Sam. xviii. 18). *Massebeth* is also used in Isa. vi. 13, where it seems to denote the trunk of a tree. These instances exhaust the list. The assertion that the pillars of Solomon's temple were *masseboth* is gratuitous.

This is a complete presentation of the evidence. For arguing it only a sentence is needed. No part of the Old Testament approves

the use of *masseboth*, after the exodus, as an altar accessory after the fashion of the Baalite ritual; and no part disapproves any other use of them. At a superficial glance this charge of inconsistency between different parts of the Old Testament seemed plausible; but, as in many other cases, the inconsistency vanishes when we take the trouble to understand the matter.

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#### IV.—PROBLEMS OF NEW-TESTAMENT CRITICISM.

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THE international theological controversy, which has been occasioned by the position advocated in Professor Harnack's new work, "*Das Wesen des Christentums*," has abundantly shown that the Old Testament has not the monopoly in the Biblical discussions of the day, but that the problems and perplexities in the New Testament department are equally fundamental and far-reaching. It is true that since the Tübingen school of radical New-Testament criticism, headed by Baur, was routed horse and foot, and true Biblical science appropriated that residuum of truth, the exaggeration and abuse of which constituted its stock in trade, the advanced thought in this branch of Biblical lore has not occupied the prominence in the theological world which the skilfully woven reconstruction theory of Old-Testament history, religious and literary development, as championed by Wellhausen, Kuenen, and their followers, has secured for the sacred writings of the Old Covenant during the past two decades and longer. Other factors and forces, however, have also been operative in securing this favored position for the less important group of writings in the Sacred Scriptures. The current higher criticism of the Old Testament has been favored by the fact that it has been thrust upon the Protestant world at a period when for the first time theological discussions and debates broke through the limitations of geographical divisions and national churches and became international and cosmopolitan. Biblical criticism has not been the last or least to profit by the world-wide exchange and interchange of theological investigations that have become so characteristic of our times. When, more than a generation ago, Bishop Colenso sought to introduce German critical methods and ideas into the English-speaking church, his efforts fell flat, altho the type of advanced views that he advocated was not so radical as that which is now so easily finding entrance in many English and American circles. The times were not yet ripe to secure a hearing for such advanced thought, outside of the country that had produced it, and where its genesis and character were understood. To this cause can be added another in explanation of the fact that the Old Testament rather than the New has gained the ear of the present generation. The wonderful archeo-

logical finds made in Egypt, in Babylonia, in Assyria, in Palestine, and other Biblical lands, and which appeal with such force to the imagination and the interest of the student of the word, have accrued mainly to the benefit of the Old Testament, altho the sidelight that has come from the excavations in Asia Minor, and from the papyri taken from the tombs of Egypt for the New Testament, is by no means insignificant. Unfortunately these data are not so well or generally known as they should be.

But fundamentally and essentially the problems of New-Testament research are as great and as important as those which concern the records of the Old. Indeed, when viewed in their relations to Christian faith and its Biblical basis they are more important, as they pertain not to the shadow but to the substance. It is interesting in this connection that the character of the problems which are in the forefront in both the Old- and the New-Testament fields is substantially the same, no matter how much they may differ in details and in form. In both the purpose of the more advanced type of criticism is, not to furnish an objective and thoroughly scientific system of the contents and history of the two groups of sacred writings, but rather to force them both upon a procrustean bed prepared by an evolutionary system of the philosophy of religion and its historical development. It is this fact that furnishes the higher unity amid the bewildering complex and confusion of detail problems in both departments. No matter what the various ups and downs have been and are in the field of modern Old-Testament criticism, this "confusion worse confounded" finds a higher unity of purpose and object in this, that they all pertain to the character of the religious development of which the Old-Testament books are the official records. All other matters are subordinated to this one question, whether this religious development was a natural or a supernatural process, whether it came from man or was given and directed by God, and between these two extreme positions are these countless compromising attitudes, some leaning to the naturalistic and some to the traditional side. In the New-Testament field a similar condition prevails. Such individual tho important subjects as the synoptic problem, or even the authorship and the historical character of the contents of the fourth Gospel, receive their true bearing only when considered in relation to the all-controlling and absorbing problem as to the character of original Christianity as proclaimed by the Founder Himself, and the real or imaginary modification of this primitive Gospel at the hands of the later leaders in the Church, notably the Apostle Paul.

Did the Gospel throughout the whole New-Testament age remain the same, and was it identical with that which Jesus Himself proclaimed; or was its development, not that of germs or beginnings to legitimate fruits and results, but one that injected into the original teachings of Christianity, taken from contemporary Greek thought or

philosophy or from other sources, ideas and doctrines not in inner harmony with the Christianity of Christ? This latter view is maintained by the leaders of advanced New-Testament criticism, and such a fundamental doctrine as that of the vicarious atonement through the death of Christ is received among the later additions, not to mention such doctrines as the Trinity and others which have more a scientific than a practical importance. In Harnack's new book no sentence caused such offense and was so sharply antagonized as that which claimed "that in the Gospel, as originally proclaimed, only God the Father, but not Jesus, had any place;" which virtually excludes the Lord as an object of the religion He proclaimed and reduces the value of His life and death to a minimum. The whole field of Christology, in its theoretical and practical bearings, is thus excluded from the real Gospel, and is to be attributed not to Jesus, but chiefly to Paul. The picture drawn of original Christianity corresponds to the "Historical Christ," so prominent in the theological discussions of the times, by which is meant, in contrast to the highly developed Christological teachings of the Gospel of John and of the Pauline epistles, Christ merely as a human factor in history, altho, indeed, as one of superlative importance and influence, yet practically only the greatest and best of men, a model and a teacher, who by His example and teachings showed man how to come to God in imitation of His ways and in adherence to His ideals. But this "Historical Christ" is not the only begotten Son of the Father from all eternity, nor the risen Lord with victory through His life and death. The issues at stake are just as fundamental in the New-Testament field as in the Old-Testament, and the positions taken are just as antagonistic and mutually exclusive, admitting of no real compromise or higher union. The only difference lies in the specific form of the question and in the fact that the advanced protagonists, made wise through many defeats, are much more cautious and careful in advocating their innovations. In both departments, however, the purpose is substantially the same, namely, of fitting the sacred writings and their contents to a preconceived philosophy of the origin and development of religion.

The processes by which these results are reached are also not unlike those in vogue in the Old-Testament department, namely, by the historico-critical method and the literary analysis of the New-Testament books; altho the details in each differ considerably. The analysis into component parts—which is so all-important as a substratum for the reconstruction scheme in Old-Testament literature and is so vigorously applied not only to the Hexateuch and other historical writings, but also to the prophets, notably Isaiah and Zechariah, and, in fact to the majority of these writings—is represented only to a limited extent in the New Testament. The only books that come into consideration here in this regard are the Acts and the Apocalypse, both of which are regarded as compositions from various elements. To a limited extent

the same is true of Second Corinthians, in which many find two Pauline writings. Those who reject the fourth Gospel and the Pastoral Epistles in their present shape, but believe that they contain apostolic kernels, have seemingly never made the attempt to separate the genuine from the spurious.

Kindred in character, however, is the synoptic problem, which aims to show the literary relations and history of the first three gospels and furnish a satisfactory explanation of the marked agreements and disagreements of these writings. Theories in this direction have been offered in kaleidoscopic variety, but there seems to be a general tendency now toward a two-origin theory, which considers an original Mark gospel and the Hebrew Logia of Christ as compiled by Matthew to be the basis for the canonical gospels.

Entirely unique, tho most characteristic for the whole New-Testament research of the day, is the Joannine problem, doubtless the most hotly contested single issue in the whole New-Testament field. Is or can the picture of Christ and His activity, especially His sayings concerning Himself and His relations to the Father, be historically correct? Conservative critics have never tired of emphasizing the abundance of evidence in early patristic literature in favor of this book and its contents, and against this those who reject and discard the book have practically little more to say than that such a phase of Christology could not be thinkable at this stage in the development of Christian thought. The reasons urged are almost exclusively subjective, and in this respect again they show the kindred spirit to that prevalent in the Wellhausen school of Old-Testament criticism.

In other parts of New-Testament literature the struggle has been carried on energetically for decades, but with a constant gain for the conservative defenders of the old truth. It is scarcely a generation ago when only the four letters, Romans, Corinthians, and Galatians, the "golden chain" left untouched by the Baur school, were accredited to Paul and all the others rejected. Gradually one after the other has been again vindicated for the Apostle to the Gentiles, and even in the Pastoral Epistles, now the greatest debatable ground in the field of Pauline literature, elements are detected that are believed by advanced men to be from the pen of the great apostle. Indeed, in Harnack's "Chronology of New-Testament Literature," only one New-Testament book is rejected entirely, and that is Second Peter, altho the acceptance of a number, notably John's Gospel, is little better than a rejection. In the "Wesen des Christentums," Harnack with a single sentence brushes aside the fourth Gospel as unhistorical, and hence not to be used in constructing a scheme of original Christianity. But these concessions of the brilliant Berlin historian are comparatively less important than that which he makes when he recognizes the prime importance of early Christian tradition in reference to the New-Testament writings, and declares that a period of forty years would be suffi-

cient satisfactorily to explain all the phases of development in doctrine and life that are reflected in the pages of the New Testament. This is a concession in principle that, vigorously applied, must eventually rout the subjective methods so common and current in the Biblical researches of modern theology. To a great extent the victory has already been won, and the powerful bulwarks behind which the claims of the New-Testament books are entrenched can best be discovered in the recent works of Godet and of Zahn, especially the latter, whose Introduction to the New Testament, in two massive volumes, is as nearly an unanswerable defense of old-fashioned truth as can be given. In New-Testament criticism the victory has been substantially won, altho this victory does not necessarily mean the complete revival of all old views concerning the New-Testament books in all details. Indeed it does not, for conservative criticism has also learned something from radical aggression; but the old principles have stood the test of the most glaring light of critical investigation.

The experience of the Church in the department of lower or textual criticism shows how true Biblical scholarship, without any sacrifice in principle or in essentials, gains by the most rigid and even radical researches. The prejudice against textual criticism has disappeared; for it has become apparent that the Scriptures have only profited by the researches of this discipline. Notwithstanding the tens and almost hundreds of thousands of variants, the New-Testament text, practically in its traditional form, has been vindicated by the closest investigation of all the manuscript readings. As Schaff, in his "Companion to the Greek New Testament," says (p. 177): "Only about 400 of the 100,000 or 150,000 variants materially affect the sense. Of these again, not more than about 50 are really important for some reason or other; and even of these 50 not one affects an article of faith or a precept of duty which is not abundantly sustained by other and undoubted passages, or by the whole tenor of Scripture teaching."

Christianity has nothing more to fear from higher than from lower New-Testament criticism, however much temporary harm radicalism in either department may do. The final result is always a vindication of the genuine claims of the Scriptures: *Magna est veritas et prævalebit.*

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## V.—LIFE-OF-JESUS LITERATURE IN THE NINETEENTH CENTURY: A SKETCH FOR INFORMATION.\*

BY BERNHARD PICK, PH.D., D.D., ALBANY, N. Y.

### I. THE NEGATIVE CRITICAL TREATMENT OF THE LIFE OF JESUS.

THE efforts to produce a biography of the Savior of mankind may be said to have begun with the attempts to combine and harmonize the statements of the evangelists. The earliest "Harmony" is that of Tatian the Syrian (about 170 A.D.), called the "Diatessaron," which has recently been recovered in an Arabic

\* Drawn chiefly from the article on "Jesus," in the Hauck-Herzog Encyclopedia.

translation (1888), and translated into English by H. W. Hogg (vol. ix. of the "Ante-Nicene Fathers," New York, 1896). In the Middle Ages, as also later in the Roman Catholic Church, the works written on the life of Christ were uncritical, fantastic, and fiction-like, being mere religious tracts. Even after the Reformation, the works on the life of Christ continued to be of a like character.

The critical period was opened by the infidel and infamous attacks of Reimarus (d. 1768), C. F. Bahrdt (d. 1792), and Venturini (d. 1849), which occasioned the noble apologetic works of Hess (d. 1828), "*Lebensgeschichte Jesu*," Zurich, 1774, 8th ed., 1828, 8 vols.; Herder (d. 1803), "*Vom Erlöser der Menschen nach unsern drei ersten Evangelien*," Riga, 1796; "*Von Gottes Sohn, der Welt Heiland, nach Johanns Evang.*," 1797; and Reinhard (d. 1812), "*Versuch über den Plan Jesu*," Wittenberg, 1781, 5th ed. by Heubner, 1880 (English translation, New York, 1881), in which he proved the originality and superiority of the plan of Christ above all the conceptions of previous sages and benefactors of the race.

A most powerful impulse to the treatment of the life of Jesus was given in the first decades of the nineteenth century by Schleiermacher (d. 1834) and Karl Hase (d. 1890). The former began his lectures on the life of Christ in 1819, which were published thirty years after his death by Rüttenk, 1864; the latter lectured on the same subject in Tübingen in 1823-24, which lectures he published at Leipzig in 1829 (5th ed., 1856), and in 1876 with the title "*Geschichte Jesu*." Hase's "*Leben Jesu*" was also translated into English by J. F. Clarke, Boston, 1860. Both Schleiermacher and Hase wrote much that was negative, but they defended the authenticity and historicity of the fourth gospel. But the common foundation laid by both these masters became the starting-point for a scientific conception and treatment of the life of Jesus, which developed itself into two directions—a negative and positive one.

In the school of the Negative Critical Treatment of the Life of Jesus, we must distinguish three phases:

A. *The Myth-critique (Mytification)*.—The rationalistic theory of Paulus of Heidelberg (d. 1851), "*Leben Jesu als Grundlage einer reinen Geschichte des Urchristenthums*," 1828, 2 vols., which explains away the miracles of Christ as real but natural events and skilful medical cures, was annihilated by the mythical theory of D. F. Strauss (d. 1874), author of "*Das Leben Jesu kritisch bearbeitet*," Tübingen, 1835-36, 4th ed., 1840, 2 vols. (English translation by Miss Marian Evans [better known under the assumed name George Elliot], London, 1846, 8 vols.; republished in New York, 1850), and "*Das Leben Jesu für das deutsche Volk*," Leipzig, 1864; 8d ed., 1875 (popularized in the third volume of the "*Bible for Learners*," by Oort and Hooykas, English translation, Boston edition, 1879). Strauss did not deny that a Jesus had lived, but he reduced "his historical existence almost to a historical nullity, since he recognized in the Gospel records only a mythical expression of ideas, unconsciously and innocently invented by the infant community of Christians, as influenced by the extant prophecies of the Old Testament. This work was designed to preserve the poetically speculative truth of the ideal Christ, but its tendency was to dissolve him into air, like an unsubstantial image in the clouds."

The hypothesis of Strauss was modified by Chr. H. Weisse (d. 1866), "*Das Leben Jesu kritisch und philosophisch bearbeitet*," Leipzig, 1838, 2 vols., "who sought to discover the mystery of the life of Jesus, in part, by introducing the higher biology of magnetism and other factors, but rejected, on the mythical hypothesis, what could not be forced into this magic circle."

The French Jew, J. Salvador (d. 1878), "*Jésus Christ et sa Doctrine*," Paris, 1838, 2 vols., retained the historical personality of Jesus, but reduced it, of course, to that of a simple Jewish reformer and demagog.

B. *The Tendency-critique (Criticism of the Sources)*.—This school endeavors to examine the sources. Under the hands of the critics, the sources become relig-



ious tendency-writings of a late origin, especially the fourth gospel, which becomes a tendency-romance manufactured by some clever writer of the latter part of the second century.

The most radical of this school is B. Bauer (d. 1882): "Kritik der evangel. Geschichte des Johannes," Bremen, 1840; "Kritik der evangel. Geschichte der Synoptiker," Leipzig, 1841, 2 vols.; "Kritik der evangel. Geschichte der Synoptiker und des Johannes," 1842; "Kritik der Evangelien und Geschichte ihres Ursprungs," 1850.

More moderate and scientific is F. Chr. Bauer (d. 1860): "Kritische Untersuchungen über die kanonischen Evangelien," 1847; "Das Christenthum und die christliche Kirche der drei ersten Jahrhunderte," 1858. In the revised edition of the latter work, which he published shortly before his death, he makes the following concession concerning the resurrection of Jesus: "Nothing but the miracle of the resurrection could disperse the doubts which threatened to drive faith itself into the eternal night of death" (i., 89). It is true he adds that the nature of the resurrection itself lies outside of historical investigation, but also that "for the faith of the disciples the resurrection of Jesus became the most solid and most irrefutable certainty. In this faith only Christianity gained a firm foothold of its historical development. What history requires as the necessary prerequisite of all that follows is not so much the fact of the resurrection itself as the faith in that fact. In whatever light we may consider the resurrection of Jesus, whether as an actual objective miracle or as a subjective psychological one, even granting the possibility of such a miracle, no psychological analysis can penetrate the inner spiritual process by which in the consciousness of the disciples their unbelief at the death of Jesus was transformed into a belief of His resurrection. . . . We must rest satisfied with this, that for them the resurrection of Christ was a fact of their consciousness, and had for them all the reality of an historical event" (pp. 39, 40).

To the same general tendency belong:

K. R. Köstlin (d. 1894): "Der Ursprung und die Komposition der synoptischen Evangelien," 1858.

Ad. Hilgenfeld: "Die Evangelien nach ihrer Entstehung und geschichtlichen Bedeutung," 1854.

G. F. Volkmar (d. 1893): "Die Religion Jesu und ihre erste geschichtliche Entwicklung," 1857; "Jesus Nazarenus und die erste christliche Zeit," 1881 (leaning toward the extreme radicalism of B. Bauer).

So far as the unauthenticity and unhistoricity of the gospel of John is concerned, we must here also mention:

H. Holtzmann: "Die synoptischen Evangelien," 1863; "Einleitung in das Neue Testament," 2d ed., 1886; "Das Evang. des Johannes," 1890; "Biblische Theologie des Neuen Testaments," 1897.

C. Weissäcker (d. 1899): "Untersuchungen über die evangelische Geschichte," 1864; and among the *Eclectic* especially Keim and Hausrath.

C. *The Eclectic-combining Treatment*—especially represented by:

J. Renan (d. 1892): "Vie de Jésus" (forming the first volume of his "Origines du Christianisme"), Paris, 1863, and after, and translated into many languages. It sounds almost blasphemous when Renan says of the resurrection that "the passion of a hallucinated woman gave to the world a risen God." Strauss traces the resurrection dream to the apostles in Galilee, but Renan, in the genuine style of a French novelist, to Mary Magdalene in Jerusalem. Into the resurrection question he enters more fully in his work on the "Apostles." Speaking of Renan's "Life of Jesus," the late Professor Schaff remarks:

"This French writer lowers the miracles to the level of incredible legends of medieval hagiology, or an interesting romance, and, in the case of the resurrection of Lazarus, even resorts to the exploded hypothesis of imposture. Paulus, Strauss, and Renan agree only in

their opposition to the supernatural, but otherwise refute each other. Strauss wrote for German scholars, Renan, for French novel-readers. Both combined genius and learning, and were masters of style. It is noteworthy that these writers outlived the false theories which they represent. Strauss sank from an ideal Hegelian pantheism to a Darwinian materialism. Both he and Renan were pessimists, and lost, with their faith in Christ, all faith in immortality. They substituted a gospel of death for the gospel of resurrection. Strauss declared that the hereafter (*das Jenseits*) is the last enemy to be conquered by scientific criticism, and called the resurrection of our Savior "the great world humbug." He died like a Stoic, and was buried without any religious ceremony (1894). Renan, who was brought up for the priesthood, but ended in agnosticism, said to his wife a few hours before his death (October 2, 1892): "Be calm and resigned. We undergo the laws of that nature whereof we are a manifestation. We perish; we disappear; but heaven and earth remain, and the march of time goes on forever."

He was buried in the Pantheon with Voltaire and Rousseau.

Of a more serious cast than Renan's work is D. Schenkel (d. 1885), "*Das Charakterbild Jesu*," Wiesbaden, 1864, 4th ed., 1873 (English translation by W. H. Furness, Boston, 1867, 2 vols.); "*Das Christusbild der apostolischen und nach-apostolischen Zeit*," 1878.

Contemporary with this was the work of Th. Keim (d. 1878), "*Der geschichtliche Christus*," Zurich, 1865; 3d ed., 1866; "*Geschichte Jesu von Nazara*," 1867-72, 8 vols. (English translation, London [Williams and Norgate], 1873-82, 6 vols.). When this extensive work appeared, says Pfeiderer, it was recognized even by antagonists as of first-rate scientific importance. In it there is collected and skilfully digested such a mass of learned material that this alone suffices to render it a lasting storehouse of information for all students of the subject. The investigation of the authorities, too, is more thorough than in similar works. But when we consider that Keim regards the Easter stories in the Gospels as historical accounts of actual Christophanies, and thus at the close of his book quits strictly historical ground altogether, we shall be justified in saying that his work, in spite of its great learning, fails to satisfy the rigorous demands of critical historical inquiry. Keim's style, too, lacks, according to my taste, the simplicity and sobriety appropriate to historical investigations. It is quite true that the lofty subject of this history demands a corresponding dignity of tone and language. But this does not cancel the difference between a historical inquiry and a sermon. When the emotional style of the pulpit is employed, as it is by Keim, in historical narrative, it is almost inevitable that emotion should substitute its language for that of the sober understanding, and the weight of high-sounding phrases take the place of material facts and arguments. Thus far Pfeiderer. To understand these strictures, we must know that after giving every possible advantage to the mythical view of the resurrection, Keim confesses that it is after all a mere hypothesis and fails to explain the main point. He expresses the conviction (vol. iii., 601) that "it was the crucified and living Christ who, not as the risen one, but rather as the divinely glorified one gave visions to His disciples and revealed Himself to his society." In his last word on the great problem, Keim, in view of the exhaustion and failure of the natural explanations, comes to the conclusion that we must either, with Baur, humbly confess our ignorance, or return to the faith of the apostles who "have seen the Lord" (John xx. 25). See the third and last edition of his abridged "*Geschichte Jesu*," Zurich, 1875, p. 362.

To these are to be added:

Ad. Hausrath: "*Neutestamentliche Zeitgeschichte*," Heidelberg, 1868; 2d ed., 1878-77 (English translation, London, Williams and Norgate, 1895, 4 vols.).

C. Wittichen (d. 1882): "*Leben Jesu in urkundlicher Darstellung*," Jena, 1876.

O. Pfeiderer: "*Das Urchristenthum*," Berlin, 1867.

P. W. Schmidt: "*Die Geschichte Jesu*," Freiburg, 1899.

The last two differ in many respects from the older tendency-critics, but in rejecting the apostolicity of the Fourth Gospel and in not accepting a bodily resurrection of Jesus, they maintain the Tübingen standpoint. Thus especially also

Schmidt, who indeed, like Schenkel, acknowledges that the miraculous cures of the Lord have actually taken place, but he denies the outward visibleness of the appearances of the risen one ("only faith has seen Him"); and in denying the historicity of the Fourth Gospel he goes so far as to make the duration of the public ministry of Jesus *one* year only.

"Supernatural Religion: An Inquiry into the Reality of Divine Revelation," 3 vols., 1874; 7th ed., 1879, the English pendant to Renan's "*Origines*," also belongs more or less to this tendency. In this work, the anonymous author "seeks with the aid of an acute and scientifically trained intellect and extensive historical learning, to overthrow the popular view of Christianity as a religion transcending the human reason, and based upon supernatural institutions and miracles. With a view to this, the belief in miracles is first examined in general, its untenability being shown less from metaphysical than epistemological considerations and analogies from experience; and the origin of the belief is explained from psychological and temporal conditions. When the proof from miracles has been thus in general deprived of its force, positively by the immutability of the order of nature, and negatively by the unreliability of human observation and testimony, the Christian legend of miracles is next submitted to trial by a detailed examination of the evidential value of the Biblical documents—the Gospels and the Acts. From an examination of the testimony of the Fathers the author finds that not one of the canonical Gospels is connected by direct testimony with the men to whom they are traditionally ascribed, and that the later, in itself valueless, tradition is divided by a long interval of profound silence from the period of its alleged authorship; the canonical Gospels continue to be anonymous documents until the end of the second century, without evidential value with regard to the miracles which they record. The internal evidence confirms this result of the external; to say nothing of minor discrepancies which run through the first three Gospels, it is impossible to bring the accounts of the Synoptists into harmony with the Fourth Gospel; they annul mutually the force of their testimony.

Like the Gospels, the Acts is a legendary composition of a late date, and can not be regarded as a sober historical narrative, which renders the reality of the numerous miracles it reports incredible. The testimony of the Apostle Paul as to the resurrection of Christ remains then to be considered. A close examination of his evidence shows that, so far as it concerns the earlier events, it rests upon indefinite hearsay and does not agree with the accounts of the Gospels, whilst the apostle's own experience, in view of his peculiar and highly nervous temperament, must be looked upon as a subjective vision, as are also most probably the appearances to the excited disciples of Jesus. Accordingly the proof of the resurrection and ascension must be pronounced as absolutely and hopelessly insufficient. The examination of the historical sources has therefore confirmed the view, formed upon general grounds, of the improbability of miracles.

Concerning this work Pfleiderer says:

"So far the author of this interesting book stands upon firm historical ground, and it will be difficult to upset his main position. But when he proceeds to draw the inference that the claim of Christianity to divine revelation has no better foundation than the like claim made by other religions, he is advancing no longer a historical but a philosophical opinion, which is not by any means the necessary consequence of his critical results, but is based upon an inadequate estimate of the distinctive properties of Christianity as an ethical religion, and upon a superficial, external, dualistic idea of revelation. The defect of the work of '*Supernatural Religion*,' as of Strauss's '*Leben Jesu*,' is that it employs destructive criticism exclusively, and neglects to make clear, or even so much as to indicate, what is the lasting moral and spiritual truth that lies at the basis of the supernatural legends and dogmas."

Schürer, in the *Theolog. Literaturzeitung*, for 1879, No. 26 (p. 622), denies to this work scientific value for Germany, but gives it credit for extraordinary familiarity with recent German literature and great industry in collecting histor-

ical details. Against the work wrote Bishop Lightfoot in *The Contemporary Review*, 1875-77; also W. Sanday, "The Gospels in the Second Century," London, 1876. Schaff remarks that the rapid sale of the work indicates the extensive spread of skepticism and the necessity of fighting over again, on Anglo-American ground, the theological battles of Germany and Holland—it is to be hoped with more triumphant success.

A kind of "Renan redivivus" of the "Vie de Jésus," but without Renan's frivolities, is A. Reville: "Jésus de Nazareth," Paris, 1897, 2 vols. Of a kindred character are the monographs by E. Stapfer: "Jésus avant son ministère," 2d ed., Paris, 1896 (i.e., "Jesus before His Ministry"); "Jésus pendant son ministère," 1894 (i.e., "Jesus during His Ministry"), and "La Mort et la Resurrection de Jésus Christ," 1898 (i.e., "The Death and Resurrection of Jesus Christ"),—all three translated into English by Houghton, 1898 ff. On the last monograph see A. Hovey: "Stapfer on the Resurrection of Christ" (in *American Journal for Theology*, July, 1900).

Very radical in their negation are: A. D. Loman, "Symbol en Werkelijkheid in de Ev. Geschiedenis," Amsterdam, 1884, and W. Brandt, "Die evang. Geschichte und der Ursprung des Christenthums," Leipsic, 1893; the former would acknowledge only a symbolic value to the historical facts of the Gospels, whereas the latter goes back to the mythical theory of Strauss.

With the last two we must also mention a number of semi-scientific productions of fancy or popularized tendency-writings, as:

L. Noack (d. 1885): "Aus der Jordanwiege nach Golgotha," Mannheim, 1870.

M. Schwalb: "Christus und die Evangelien," Bremen, 1872.

H. Lang (d. 1876): "Das Leben Jesu und die Kirche der Zukunft," Berlin, 1872.

Krüger-Velthusen: "Das Leben Jesu," Elberfeld, 1872.

Kalthoff: "Das Leben Jesu," Berlin, 1880.

A. Dulk: "Der Irrgang des Lebens Jesu," Stuttgart, 1884, 2 vols.

G. Längin: "Der Christus der Geschichte und sein Christenthum," Leipsic, 1897.

We must here also mention those efforts which reduce the Gospel narrative to Buddhistic sources, as—

R. Seydel: "Das Evangelium von Jesu in seinem Verhältniss zur Buddha-Sage und Lehre," Leipsic, 1882; "Buddha-Legende und das Leben Jesu," 1884; 2d ed., 1897.

N. Notowitach: "Die Lücke im Leben Jesu," Stuttgart, 1894, a coarser production than the former.

Of a still lower grade are the lives of Jesus published for socialistic-atheistic propaganda, which are treated by H. Köhler: "Sozialistische Irrlehren über die Entstehung des Christenthums," Leipsic, 1889, pp. 12-14.

## SERMONIC SECTION.

### REPRESENTATIVE SERMONS.

#### THE DEBTS PARENTS OWE TO THEIR CHILDREN.

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*And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest in the way, and*

*when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door-posts of thy house and upon thy gates.—Deut. vi. 7-9.*

WHEN Frederick of Prussia asked a German scholar for the shortest possible

proof of the divine origin of Christianity, he received this answer: "The Jews, your Majesty." Had the monarch then pushed his inquiry back another step, and asked for the reason why the Jews had, for four thousand years, dwelt in the Gentile world without being of that world, even as a river is in the land without being of the land, the explanation would have been traced to the home school and the unique family training that the Jews early established. In that far-off era there was no educational system, with primary and second and high schools. There was only the home school, in which parents were the sole teachers. Fathers and mothers then brought their children up in the memory of their noble ancestors. It was the universal custom in the land to assemble the members of the household by the fireside, and call the names of the heroes who had made the nation's history glorious, and to rehearse the story of their battles, their victories, and sometimes their martyrdoms. To show how insistent was the instruction, it was said of the Hebrew father that, whether sitting in the house for rest or walking in the fields for recreation, whether sitting down or rising up, he loved to linger over the pages of his history and to dwell upon the memorable deeds of the heroes of yesterday, and that slowly he filled the heart of his child with the spirit of patriotism and of martyrdom. Thus these religious impressions were indelibly stamped upon the young mind and heart. It was not alone that patriotism and religion were given to the intellect as ideas; the father then went on to stain the heart with colors as crimson as the heart's blood, colors that remained fast, fixed in the soul's warp and woof. It is given to our schools to fill the mind with truth. But the Jewish parent sought also to give his child habits and dispositional qualities that make manhood. This method of instruction accounts for the fact that the Hebrew race is still a unique race, for its patriotism, enthu-

siatism for its fellows, and also for its religion. It also explains the aloofness of this noble people and their racial permanency.

#### *Christ's View of Early Instruction.*

Then, when many centuries had passed by, this divine Teacher, who led men away from the harshness and rigor of Sinai, with its "Thou shalt not," unto the positives of Calvary, "Thou shalt hope, thou shalt trust, thou shalt love," enters the scene and invests childhood with a new meaning and gives new sanctions to parental instruction. In an age when political kingdoms were founded upon armies and thrones, He announced the importance of cradles. Surrounded by rabbis and scholars and the chief rulers, He placed a child in their midst and crowned its dispositional qualities of simplicity, teachableness, trust, and growth as the highest types of the heavenly kingdom. Nature can change a tiny seed into a sheaf or an oak, and Christ revealed a method of transforming a babe into a sage or a hero or a prophet. Before teachers and parents He exhibited a child as a handful of germs or roots, to be grown. Jesus Christ took a child in His arms, and, in its trust, reasonableness, and purity, discovered forces that were beyond armed regiments. For Him the grave itself was not so overarched by all mystery as was the cradle, and His love brooded over the child in His arms as the star stood over the divine Child in the manger. Unto all generations and peoples He sent forth this word: "Take heed that ye despise not one of these little ones." "Of such is the kingdom of heaven." "Suffer the children to come unto me."

From that very hour His disciples began to make attractive for young feet those paths that lead to the temple of knowledge and beauty. Having walked for ten years along these noble paths, where wisdom and happiness dwell, when the parent went away the child went on for untold years, never

straying from that path made beautiful by memory. Soon, because Christ counted childhood sacred, His disciples began to ask all forces and institutions to enrich youth. For children the laws became just and gentle. For children the wheels of industry turned round. For children the walls of the home and the shelves with the books became beautiful. For children schools were founded, colleges strengthened, printing-presses ran day and night. For youth, homes became happy, music became sweet and high, the gallery and library took on a lustrous gloss. With the new view of childhood dawned the new epoch of society for men. All institutions began to imitate the wise men from the East, who brought to childhood their rich gold and aromatic spices, their frankincense and treasure.

Indeed, to-day Christ's estimate of childhood is the very genius of modern civilization. A greater sanctity could not attach to the child in the cradle, had God taken the child in His arms and consecrated it with some sacred formula, and given it into the arms of some angelic messenger and sent it forth bearing a scroll on which was written: "This child is My well-beloved one; take it; teach it; train and make the most of it; when you have stored it with all good treasure, send it again unto Me." Slowly the new methods of Christian nurture developed, until all that is best in the parent's mind and heart may be handed forward to the children and the children's children, making each generation healthier, happier, handsomer, wiser, better than its predecessor, and giving us good hope of an era when a redeemed society shall dwell upon the earth.

Having seen that the home school explains the aloofness of the Hebrew race, their patriotism, their persistence as a nation, and having found in Christ's estimate of childhood the genius of civilization, let us ask, What is the basis of this double emphasis upon childhood? The answer is very simple. It is the only way by which a man can

hand forward his personal manhood and character, and influence the far-off future. It has been said that "futuraity is vulnerable only at the point named childhood." He who wants to help shape the life and thought of coming generations must become the teacher of those that are young, expecting that these little ones will become the channels through which his own personality will journey forward. Bacon said that a book was a ship that carried the intellectual treasures of one century down to another. And the child is a kind of ship that floats the argosies of character forward, bearing them to the generations yet unborn.

To what extent, then, do we love children? Are we teaching them? Are we interested in the schools, either for the intellect or the conscience, on the week-day or on Sunday? And upon how many children and youth are we impressing ourselves, and how deeply? "Shall I be remembered?" asked the wounded and dying President; but every man approaching the end of his own career puts that question to his own soul. It is a pathetic fact, that nearly all of the things that men achieve perish with them and can not be left to society. Solomon may be the wisest of men, but reading many languages, his child must begin just where his father began, and learn the alphabet for himself. Some Burke as statesman may acquire such knowledge of human nature that he can read the flitting emotions that pass over an enemy's face as he would read an open book, but the great orator could not bequeath his knowledge of men to his child. The growing boy looked upon men's faces and tried to interpret their moods, at first as helpless as the savage who looks at the hieroglyphics on the page of a book and wonders what they mean.

The outer masks that belong to the body—clothes, furniture, gold—a man can leave, but the real treasure of his soul dies with him. There is one thing, however, that he may bequeath

to his children. If the parent will take the time for it, if he will deny himself his ease and indulgence and perhaps some of his culture, if, walking abroad or reading or sitting down or rising up he makes a companion of his child, harvests for him all the wisdom of his long experience, teaches him self-control, and finally reproduces himself in the child, to that extent he can influence futurity. For children are very plastic to receive, still more to hold; they are wax to receive the writing. That is why all strong men feel so great debt and obligation toward their parents and early teachers. Many a man here cherishes the features and name of some instructor who did for him all that Arnold of Rugby did for Stanley. There are some of you who never think of that professor with whom once you studied, save with tears and tender thoughts. It is this that explains the hold your mother and father have upon you. In your middle life the era of science came in, and skeptics and doubters and philosophers pulled down the philosophical structure that you built in your youth. It seemed as if the flood had come and swept all the old structures away. But there was one thing that held you—your father's beautiful life, while your mother's face was to you the face of an angel, that from time to time shone forth with unexampled loveliness. Other influences come in to wreck boys and ruin them, but at last, either here or there, the influence and teachings of mother and father reassert themselves and draw the wanderer back to integrity and virtue. That which all other influences together can not achieve, it is given to the teacher and parent to accomplish. Here and now we take short looks, like mariners who sail from cloud-bank to cloud-bank instead of steering by the stars; but in the long look and the long run, when the child is old, and long time, either here or there, has passed, the youth will not depart from the path made beautiful to him in childhood.

### *Heredity and Instruction.*

Science affirms that heredity is to usher in the new era of happiness and integrity. But this law that is now persistently to the front was emphasized in the old home school of the Jewish prophets three thousand years ago, when it was said that the vices and sins of the fathers were not permitted to go beyond "the third and fourth generation," while the knowledge and virtues of the righteous are put out at compound interest, for "thousands of them that love me and keep my commandments."

The scientists are divided into two schools with respect to this law of heredity. One school affirms that the acquired qualities and traits of parents may be transmitted to children. The other affirms that traits developed by drill and education can not be handed on. Just now the two schools are moving toward a point of compromise, and, singularly enough, they are compromising on the ground taken by this old Hebrew teacher. The newer scientific thinking affirms that the habits acquired during the period of growth for nerve and brain—that is, between birth and twenty years of age approximately—represent qualities that are built into the very structure of the cell. Once, however, the body is fully built, habits and traits developed afterward perish with the mature parent, and are not handed forward to later generations.

All this is but lending new sanctions to the importance of the home school and of early family training. The principle reappears in a thousand instances. A noble Hebrew mother is the only person that dares oppose Pharaoh's will, and her moral courage reappears in the leadership of her son Moses. Avaricious Jacob covets Esau's wealth and deceives his father. Then Jacob's avarice reappears in his sons; they exchange Joseph for the gold of the slave-dealers, sell him into Egypt, and deceive their father as Jacob had deceived his. Reverence and trust in

God are unique qualities in Hannah; and these traits are even more striking in her son Samuel, the greatest of the judges. Sitting at twilight in her open window in Hippo, Monica holds the hand of her little son Augustine; and like Stephen, she sees the heavens open and the angels of God descending. Later the mother's vision power reappears in Augustine, now mature, who sees the city of God as an ideal commonwealth, coming down out of heaven.

*An Era of Neglect of Children.*

But ours is an age when the home school is grossly neglected and the divinely ordained teachers have become recreant. If the time was when criminals were adults, the time has now come when our judges tell us that most of the arrests are arrests of ungrown boys and girls, between fourteen and twenty. Parents will not take time to train their children. Fathers overtax themselves in business, and count it enough that they provide their children with food and raiment. Mothers, interested in outside events, allow their children to grow up as ignorant of the principles of Christianity as the cattle in the market-place or the savages in the South Sea Islands.

At least once every week we read of some father and mother at the bottom of the social scale, who on Sunday morning locked their little children up in the house, then climbed on their wheels and spent the Sunday at Coney Island or at the seashore, returning to find the children had been roasted alive in a burning house. Where the fire acquaints us with the neglect and cruelty of the single father and mother, there are untold thousands who thus lock their children up evenings, of whom we never hear. And in view of the awful consequences that later overtake neglected children, it sometimes seems as if those that were roasted alive were the more fortunate of the group.

The neglect of others appears in another form. On Sunday morning, and on the evenings of the week, they lock

their children out instead of in, by leaving their little ones to play on the street and wander from house to house until the children's morals are debauched while the boys still are beardless. Others, careful of their children's companions during the week, careful, too, for the education of the intellect and the taste, are careless about the education of the heart and the will. They leave all Christian instruction to Sunday-school teachers. They farm their children out, as it were, to the Church. Carrying the principle of liberty to a foolish extent, they urge unwillingness to force their children to do what is disagreeable, lest they make religion distasteful and the Church obnoxious. If the child wants to go to church, well. If the child does not want to go to church, well also. A century ago an English deist, calling upon Coleridge, inveighed bitterly against the rigid instruction of Christian homes. "Consider," said he, "the helplessness of a little child. Before it has wisdom or judgment to decide for itself it is prejudiced in favor of Christianity. How selfish is the parent who stamps his religious ideas into a child's receptive nature, as a molder stamps the hot iron with his model. I shall prejudice my children neither for Christianity nor for Buddhism nor for atheism, but allow them to wait for their mature years. Then they can open the question and decide for themselves." With difficulty Coleridge concealed his sneer.

Later the poet led his atheistic acquaintance into the garden. Suddenly he exclaimed: "How selfish is the gardener who ruthlessly stamps his prejudice in favor of roses and violets and strawberries into a receptive garden-bed. The time was when in April I pulled up the young weeds, the parsley, and thistles, and planted the garden-beds out with vegetables and flowers. Now I have decided to permit the garden to go until September. Then the black clods can choose for themselves between cockleburrs and currants and strawberries."



That conversation, that ended so disastrously for the atheist, states the whole principle. The father who leaves his boy in ignorance of arithmetic until he is twenty is no more foolish than the one who leaves his child in ignorance of the essentials of Christianity until he is twenty. If the fundamental facts of grammar, arithmetic, spelling, the history of the country, physiology, and the simpler forms of knowledge must be made second nature and placed upon the end of the boy's tongue, how much more important is it that the moral principles of Mount Sinai and the Sermon on the Mount, with the example, the method, and the spirit of Jesus Christ, be made second nature for children. Oh, how fierce life's stress! How do temptations come in with the might of the tide! How helpless the little swimmer, unless trained and made expert and fully acquainted with all the hidden currents and with self-sustaining power, in spite of wind and tide! If the life pilgrimage were through a peaceful garden, rich in fruit and with a cooling spring, the task of the child would be one thing. But the pilgrimage is across a continent, and the path is narrow and often steep. Sometimes the way of life runs hard by the precipice, and the little pilgrim must know how to avoid the edge, where are the safeguards in the railing for support. Oft the path runs through the forest, on either side grows the Judas-tree, behind every bush is the serpent. The thorn and thicket grow on the right and the left, and one misstep will tear the garment and redden with blood the white flesh.

With what solicitude should the parent equip the child against the long life march! What warnings should be given, what foresight developed! Line upon line, precept upon precept, here a little and there a little—this is the method. In planting corn the proverb is, one grain for the crow, one grain for the worm, and one grain for the stalk. And in teaching a child the principle is drilled into memory once,

to be forgotten; a second time, to be neglected; a third time, to be obeyed and transmuted into conduct and character.

#### *Rule and Spontaneity.*

But some one objects that compulsory knowledge may react into antagonism. To which the answer is that a little knowledge and a little compulsion are both dangerous things, but that more cures the evils of the little training. The fact is, that so far from habit and rule doing away with freshness of feeling and spontaneity, they create that freshness and change hate to love. Feeble natures and weak intellects are perhaps injured by early compulsion, but not strong ones. In the school and college the child begins with hating the language, the science, the tool; but its dislike is based upon ignorance. The wise teacher knows that if he can compel the boy to learn a few facts about physiology or the history of his country, after a little the mind will take fire, and the flaming interest spread and grow into a mental conflagration.

Pitt understood this principle and used it with his son. He made the boy translate the great orations into good English. He made the child listen to his incidents of great orators. Keeping the boy away from his fellows playmates, he filled his mind with tales of eloquence. For years it was compulsory, but when the boy was scarcely more than ten or twelve he had the material in memory for interest and thinking. Thenceforth he was an enthusiast upon the subject of oratory, and became the great speaker of the House of Commons.

What! Compulsory study kill spontaneity! Look at this calla lily! Why, the very freshness and beauty and perfection of this flower stand for a rigid rule. By strict adherence to a set formula, nature prepares the flavor of the strawberry. By rigorous rule nature paints the apple-blossom; never varying her formula, she lends spice and tang to peach and pear. In the intel-

lectual realm, also, in proportion as men have put themselves under rule and rigid compulsion, have they gone toward spontaneity of genius. Burns is a lyric poet, but David is the child of creative inspiration. "Morning and noon and night do I pray." For system feeds the springs of inspiration. Those orators, too, who have been most famous for spontaneous and extemporaneous eloquence in maturity, Webster and Gladstone and Beecher, have given many years in youth to drill and compulsory training in voice and posture and gesture. Mr. Beecher tells us that for four years, in Amherst College, he was under the care of one of the great teachers in elocution, Professor Lovell, and that during the mild weather he spent two hours a day splitting the air with the explosion of vowels and consonants, and that he kept up his breathings and drill until he was thirty, at which time his method was fixed.

And shall men neglect drill and training in morals? Shall the child and youth grow up, left to attend church and Sunday-school, to read the Bible or not, as it pleases? Neglect it at your peril. The duty you avoid to-day may break your heart to-morrow. The daily papers surely have told us enough of parents who have, with their children, sown ease and self-indulgence for themselves, only to find that they have reaped the whirlwind for their neglect and selfish pleasure. In my presence, a broken-hearted father exclaimed the other day: "For twenty years neither myself nor my family has paid any attention to Christianity. And now I have learned to my sorrow that the Christian church is the only place to bring up a family. I have been reared as an unbeliever," he said; "but if I had ten sons, I would, if possible, compel them to marry wives reared in the Christian church and the Christian home, who have the Christian method and the Christian spirit for rearing children." This may be the testimony of anguish, but is evidence worth the

less because it has been bought dearly with experience?

#### *A Modern Bible-School.*

All this derives special meaning from facts known to us all. Doubtless very few churches have so large an attendance of children and youth in their Sunday-schools as ours. There will be perhaps out of seventeen hundred enrolled members one thousand or eleven hundred children and young people in our three schools to-day. And yet there is that in the way these schools are conducted and the wisdom they offer that justifies double the number. Having for years given myself to the study of Sunday-schools, to the principles of pedagogy, the art of securing attention, the right method of illustration, the latest methods of teaching, and the best books for children and young people, and having seen many, many schools, I say deliberately that this home Sunday-school here represents the very acme of Bible instruction—that is, the reverence that nurtures refinement; the quiet and worshipful spirit, that is like a bath to cleanse the dust from the soul's wings; while the general spirit that controls the school, the methods that are adopted, and the books that are used offer invaluable assistance for the instruction and guidance of childhood and youth.

Those parents who are new in our midst and who estimate at great price what our city's schools and colleges can do for the intellect, should not forget these Bible schools that can do even more for the mind and the heart. No parent has done his duty until he has firmly fixed in memory certain great essentials of the Christian faith. The great negatives, the "Thou shalt nots" of Moses; the ten great stories of the major temptations that come to us and the ten great virtues, the one illustrated by men like Jacob and David, and the virtues illustrated by men like Joseph and Daniel; the great Psalms, the first, the eighth, the twenty-third, the ninetyeth, the ninety-first, and the one hun-

dred and second; the first chapter of Proverbs; the twelfth of Ecclesiastes; the thirty-fifth, fortieth, fifty-third, and fifty-fifth of Isaiah; the Sermon on the Mount; the great parables of Christ; the thirteenth and fifteenth chapters of Corinthians; the great words of John in his letters—these are absolute essentials for the memory. Add to them the twenty classic hymns of the Church and as many of the great poems of Christian faith, and there is material that makes the Christian religion fascinating beyond compare. Why, these Scriptures, John Ruskin says, gave him his English style. Before he was seven years of age these Psalms were recited aloud by Daniel Webster, to key his style up to a high level. It is not asking too much of your child's memory to fix these forever before the boy is fifteen years of age. This is the work of the parent, and is the test of fidelity in the home school. We can not do less than fulfil responsibility. Doing this and more we may establish our children in vital habits, hopes, and faith.

### SPIRITUAL RENEWAL.

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*The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit.*—John iii. 8.

PROF. SHAILER MATTHEWS writes: "A corrupt tree can not bring forth good fruit; the world can become the kingdom only by a repentance and a moral change on the part of its members that replaces the spirit of revolt against goodness and a loving God with the spirit of sonship. A perfect society can not be created from imperfect people. Jesus proposes to furnish good material as well as a noble plan." Hence writers such as Thomas Carlyle and John Stuart Mill recognize a place in human experience for such a change as is contemplated by our Savior in the

words of the text. It is true that Carlyle, when he refers to his personal deliverance from "mud gods," terming the change a conversion, may not go as far as our Lord does in this passage; but at the same time he recognizes the philosophic soundness of the underlying principle. The complete conception we have in our Savior's words. In the memorable interview with Nicodemus He declares that the creature must pass through a spiritual renewal, and that this change is the result of a divine influence and can not be effected by mere natural means. Lord Bacon says: "The soul of man was not produced by heaven or earth, but was immediately breathed from God; so that the ways and proceedings of God with spirits are not included in nature, but are reserved to the law of His secret will and grace."

Or, in other words, as the soul emanated originally from Him, so from the same source must proceed whatever is necessary to its renovation and happiness. The old prophets had perceived this great truth and it finds frequent expression in their writings. Joel predicts a coming time when the divine Spirit shall be poured out on all flesh and the greatest spiritual results flow therefrom. In the New Testament we find that it is almost the central theme. Therein this change is described as putting off the old man with his lusts and putting on the new man; and yet again, as a transformation and also as a resurrection from the dead.

Now it is not for the sake of controversy, but that a serious conviction may be entertained on this most important of all themes, that I desire to speak this morning on the spiritual renewal of humanity.

*I. Permit a few reflections on the origin of this renewal.*

It can proceed only from above. Some enthusiastic materialists have tried to prove that life can be generated without life. Professor Tyndall by experiments has exposed the weakness of the theory, and Huxley has de-

clared that "The doctrine of biogenesis or life only from life is victorious along the whole line at the present day." As science rejects spontaneous generation, so does religion; and yet thousands of people appear to think that an exception to the principle is found in the spiritual world and particularly in themselves.

But whatever others may teach, our Savior evidently believed that only from a supernatural source could that be brought about which in its essence is supernatural itself. The most serious aspect of the denial of our Lord's teaching lies in the fact, that not a few persons take it for granted that they are growing better and better and more godlike. They are politely selfish, pretentiously refined, and conclude that they are making substantial progress toward heaven. Naturally when a preacher calls their attention to the fatal mistake they are making in not looking unto God for spiritual renewal, like Nicodemus they reply: "How can these things be?" We may not be able to answer their interrogatory satisfactorily; indeed, our Savior does not, but reminds them that the wind bloweth where it listeth, and that the sound is heard without its mystery being comprehended. Touching upon this analogy Lange says: "The wind in its blowing, the air in its motion, is a type of the Spirit, because it is in fact the element of the unity and union of the diversities of the earth." He might, however, have added that the atmosphere is necessary to physical life, penetrating, sustaining, purifying, and without it we would immediately perish. We move and have our being in it, and out of it there is no existence; and of the Spirit of God it may be said that He is equally indispensable to the first and to the last breath of spiritual existence.

Lord Chesterfield, when discoursing on elegant manners, speaks to men as tho they had power to fashion themselves by his rules. Christ, however, is no professor of goodness in that way.

"He does not call upon us to stifle our own hunger by satisfying our own wants." It has been said: "When the rose is degenerate other thorns may be made to grow on it, but only thorns." Our manners may be improved by culture, but not our sins removed or our sinful disposition overcome. Well does Michelangelo write: "Form and color can not give true peace to the mind. It seeks that love which stretched out its arms on the cross to lift it up. We can no more free ourselves from sin than we can forgive ourselves."

The direct action of God upon the mind can not be denied by the devout believer. Its recognition is not superstition, but faith. If it be declared that there is at its heart a very great mystery, we can only answer that our Lord admits the fact and neither do we deny it, but remember nature has its secrets as well as grace. We think we know much of the atmosphere; we rear observatories and employ weather interpreters; but after all how frequently their predictions miscarry! We define wind as air in motion, determined by a vacuum caused by heat or cold, and when we reach that point we are obliged to confess our ignorance. What we do not know is very much greater than all that we do know. We who are confused by the problem of how a soul is born can not explain how a great thought is born, from whence comes it, what is its genesis—these things we can not understand. But "why should it be with thee a thing impossible that God should raise the dead?" What we know of the origin of all life renders it only more reasonable to expect that when begotten in the soul the process will not be wholly comprehensible.

*II. But let me now direct attention to the characteristics of this renewal.*

On the day of Pentecost we have, as it were, an outward and very sensible display of that which was to find its counterpart in the soul's deepest depths. There was the rushing of a

mighty wind. It was as if a great tempest had smitten the city. Sometimes in the history of spiritual experience a man's nature is convulsed as by a cyclone, but this is not always necessary. Sometimes the blowing of the wind is as gentle as the zephyr, and in some such delicate and almost imperceptible way life asserts itself—the new life, the eternal life—in the immortal soul. It seems impossible that such a change, however gentle, should be entirely unconscious; that a man should pass from death unto life without some knowledge of the transition, or that the blind should be made to see and yet be unaware of the great blessing that has come to him.

But, after all, it is not so much the consciousness of the transition itself as the after-effect that reveals the character of the change and is in itself the sufficient evidence of its reality. In our text the Lord says: "The wind bloweth where it listeth; ye can not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." And the thought has occurred to more than one writer, that he who has had begotten in him the new life finds in himself that which is inexplicable on any other but a supernatural hypothesis. If a man can explain himself—all that he is, all that he thinks, all that he is inclined to do, all of his moods and feelings—by some ordinary and natural means, then he may rest assured that there is something lacking in him. But if as he studies his own nature and finds that his environment and his education and his associations and his trials and difficulties do not account for what he is, then he may rest assured that God has begotten in him a new spirit and a new life.

I know it is common for Christians to array their evidences, to ask themselves such questions as these: "Do I love to read the Bible?" "Do I like to go to church?" "Am I fond of the prayer-meeting?" But to me all these are relatively trivial. The great founda-

tion question is, Am I so distinctly different in all my moral and spiritual aspirations that I could not be just what I am unless God Himself had interposed?

*III. In closing, we ought to realize the blessedness of this renewal.*

Two things are stated by our Savior in the text:

The first is that this renewal is absolutely necessary as a preparation for entrance into His kingdom, and as a condition precedent to spiritual vision.

Great is the privilege of sight. Ruskin speaks of color as a sacred thing, and unquestionably the preciousness, not only of color, but of the various outward forms, add infinite comfort and peace to the human soul. We cling tenaciously to the possibility of seeing, and no shock is greater to us than when we are informed that possibly some cataract or other disease may prevent us from drinking in the perpetual panorama of beauty that God unrolls before the eyes.

There are many people who seem to feel that it is exceptional to affirm that spiritual vision is necessary to the understanding and participation of the spiritual world. And yet what is truer in every department of life? Does not the principle find its analogy everywhere? The scientist must have the eye of the scientist; the mechanician the eye of the mechanic; the skilled artisan the eye of the artisan; the mariner the eye of the sailor; the painter the eye of the artist; and men thus gifted see far beyond the range of our ordinary vision; that is, of the vision of those who do not share with them in their especial equipment and qualification. The psychologist can discern subtle phenomena obscured to the untrained mind. Mothers can see evils growing in the lives of children to which even fathers may be blind. And thus the principle has a widespread application and is not strange or peculiar to our holy faith.

No man can see Christ as He is until the spiritual vision comes. He may, in

a half-blinded condition, commit himself to that Savior of whom he has heard that He can save to the uttermost, but not until he has gazed long and gazed steadily and purged his vision by virtuous meditation will he behold Him as He is in all His divine and gracious glory.

And can we estimate what it is in blessedness to have this vision, to see Him as He is, to realize His fulness, to comprehend His absolute power to save, to enter into fellowship with Him, to commune with Him, to have comradeship with Him from day to day and ever to find that as the years roll by and the eyes are cleansed He becomes more clearly revealed in all that is great and imperishable?

And this same quickening is indispensable to an entrance into the kingdom. Exegetes have discussed whether the term "kingdom" relates to the kingdom of Christ on earth or to His dominion in heaven. I believe that both views are warranted.

And secondly, it must be remembered that the empire of our Lord established in time is not an outward organization—a great and resplendent ecclesiasticism with the glittering and ornamented orders of priestly officers—but a vast spiritual fellowship, and it can surely readily be understood that no man can enter into a fellowship unless he has essentially a heart that is sympathetic with that fellowship. What our Savior says is tantamount to the declaration that no man can be a brother to My children unless he has become a brother in spirit; no man can enter into the rights and privileges of citizenship in My empire until his soul has been so influenced that he is submissive to the divine authority and recognizes the divine will as supreme.

And, of course, what is said in regard to the earthly is equally true of the heavenly. Ye must be born again. It is the only qualification for the life eternal. For birth must always precede life, and if we have life and have it more abundantly, then there must

have been an hour when that life was imparted to our souls. While in one aspect of the case this condition may seem hard, yet in another it is wondrously beautiful, for it teaches us that no church, no creed, no earthly communion is indispensable to our heavenly inheritance. John, in the Apocalypse, beholds a mighty host ascending and approaching the heavenly world, and he inquires: "Who are these and whence came they?" The reply is: "These are they who washed their robes and made them white in the blood of the Lamb." Observe the language. Mark, it is not said these are Presbyterians or these are Baptists or these are Methodists or these are Roman Catholics or Anglicans. There is not a question raised as to their church standing, as to their descent from apostles, as to their orthodoxy in doctrine or their correctness in ritual; but simply and forever the only description, "These are they"—whether popes and priests, bishops, potentates, or the humblest laymen—"these are they who have washed their robes and made them white in the blood of the Lamb." So universal, so comprehensive, so marvelously fraternal—the spirit of religion as revealed in the ministry of Jesus Christ our Lord.

And it is this religion that I gladly proclaim to you, unhampered by ecclesiastical rites and forms and ceremonies. But remember, everything good and pure can be abused. We have light from the sun, and yet a man can shut himself up in darkness. We can evade divine blessings in nature and we can thrust them from us in grace. I think some one has said: "You can trifle and play with blessings, but not with curses." I have known people who were very jealous for the Lord of Hosts, and who counted it wrong to intimate that he could knock in vain at the sinner's heart; their formulary was, "Whomever infinite love proposes to save, infinite power will save," failing to realize that the limited number of those they believed to be saved reflected

on the infinite love that saves. With reverence I say it, even infinite power is restrained by the right of finite liberty to choose.

Some of you are witnesses to the truth of what I aver. Time was when the Spirit moved on your heart and you were influenced; but, alas, that interest has died out now and nothing remains to you but the bitter memory of what was and of what might have been. You can not command the Spirit to return, and yet you can still go where He is and where He is manifesting His grace. You can not say with Ezekiel, "Blow, ye four winds, on these bones," but you can place the dry bones where the winds blow. We can not turn the Gulf Stream out of its course, but we can try and get into the Gulf Stream. This still is possible to you, and I therefore pray you, whatever others may say, that you shall not continue trifling with your immortal interests, but, sitting at the feet of Christ, learn of Him—the greatest of all teachers—and as you think of the mighty works which He has done, in the very same spirit in which Nicodemus came, you will approach Him, and blessed will you be if you shall receive His message and convert His declaration into your prayer, entreating Him that through the Spirit of God you may be born again.

#### THE DYNAMIC OF CHRISTIAN SERVICE.\*

BY REV. R. J. CAMPBELL, B.A.,  
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*And when he had spoken this, he saith unto him, Follow me.*—John xxi. 19.

My subject is the dynamic of Christian service, the driving power in all Christian service.

Before going further I will draw your attention to the parallel which exists between the record contained in

this chapter and that given in the first chapter in the same Gospel.

To begin with, the same people appear in it—Nathanael, Simon Peter, John, the son of Zebedee, not to mention others who were probably there. You remember in the first chapter of this Gospel these are introduced to Jesus. His reception of Peter is particularly noticeable: "Thou art Simon the son of John; thou shalt be called a rock"—the last thing that we should think of associating with the character of Peter when he was found by Christ. Then he was wayward, passionate, impulsive, child-like; he was the last person to be addressed as a rock. Our Lord not long afterward summoned him to His service and asked him to leave his nets, his employment, and to follow Him. The wording of the address, "Follow me and I will make you to become a fisher of men," was carefully chosen; they were emphasized words. Peter made the greatest sacrifice he could make up to that time, for he left his means of a livelihood and followed Jesus.

Now, in the last chapter, once more Jesus comes to Peter, and the last words with which He salutes him are the same as the first words, "Follow me." What had taken place in the mean time? Some of these things we may omit, others arise to the mind as we think of Peter. He thought he had made a great surrender for the sake of Jesus Christ. . . .

There had been a wonderful transformation in Peter when the commission was given which succeeded upon the first given in the same words, and it meant far more to him than at first: "Verily, verily, I say unto thee, When thou wast young thou girdedst thyself and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." "And when he had spoken this, he saith unto him, Follow me."

I. The dynamic of Christian service

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for Peter was to be *his humble dependence on his Lord*. The utmost personal loyalty counted all things lost if they might serve Christ.

If I may occupy a little time in dealing with it, there is in this chapter a very beautiful opportunity of exegesis as to our Lord's method of teaching His disciples and probing their sincerity. We noticed when this chapter was read as a lesson, Jesus puts three times what seems to be the same question, "Simon, son of John, lovest thou me?" We have to go back to the upper room when Peter promised: "Thou all men shall be offended because of thee, yet will not I." Between that hour and this before us in the record, there had come a great humiliation to Peter as prophesied by his Lord. He had denied Him thrice with curses and swearing. So far from being the first of the apostles, the most loyal and serviceable to his Master, he was one of the weakest, and had gone further than the rest in the repudiation of his Master. With the memory of the humiliation upon him he comes to Jesus. What he said when the question time came was undoubtedly the truth. He did love the Master for His own sake, and not because He was the Messiah who had conquered death. To have been with Jesus was to love Him; and he did love Him with the whole strength of his impulsive nature.

Now comes the time for questioning, "Simon, son of John, lovest thou me?" . . .

There are two different words here which have a slightly different significance. Remembering Peter's promise in the upper room, Christ uses a word which meant the loftiest kind of love, and He asked: "Lovest thou me with the love of a superior for an inferior, of an equal for an equal, with the kind of love which in giving itself gives something worth giving?" Christ asks Peter: "Do you love me as the champion loves the cause he adopts, as the parent loves the child for whom he gives himself in life-long consecration? Do

you love me as you said you did in the upper room?" And Peter's reply meant that he chose the humble word, and he said: "Lord, thou knowest that I love thee as the little child loves the parents, as the inferior loves the superior, from whom he receives everything. I love thee as one who promises nothing, but can not help loving; whose love may be worth nothing, but still I give it. It is nothing for thee to receive it; thou art no better for my love. I thought my first service would be worth something, but I have failed. But thou knowest still I do love thee." "Jesus saith unto him, Feed my lambs."

The second time the Lord puts the question, and receives the same answer in the same words, but more emphatically uttered: "Lord, thou knowest that I love thee." He saith unto him, "Tend my sheep."

And the third time the question was put he was grieved because Jesus had chosen His own word for love. "Simon, son of John, lovest thou me?" "Are you quite sure that you love me with the love that promises nothing, but can not help itself; with the humblest love? Simon, lovest thou me?" Peter was grieved, and he said: "Lord, thou knowest all things, thou knowest that I love thee." "Then," said Jesus, "Feed my sheep. When thou wast young thou girdedst thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not." This spake He, signifying by what death Peter should glorify God, and showing the value of the life of ease as compared with the life worth something.

The beauty of the exegesis lies in the strenuous purpose with which it is developed by our Lord. When Peter felt that he was worth little he was worth much. Henceforth the servant of God is transformed, and becomes fearless instead of the timid Galilean. He died everything in the name of Jesus.



He counted not his life dear to him that he might win something. The secret of service was beautifully taught by the Lord.

II. From the earliest days of the Christian Church down to these days, those have done the most service for the Master, who have done the most for men in the name of God, *have been inspired with the same principle as Peter was in the service of Christ—viz., the love to the Master that feels its weakness and its utter dependence, and promises little, but gives all it has to give.*

It is a love which makes a man willing to be used, and gives all the glory to God. It is a love which gives an inspired, consecrated, unselfish devotion to Jesus Christ. It has been the cause of more victories in the service for the good of humanity than all other sources of service put together.

If I am not sufficiently emphatic I will say it again in a somewhat different way. The name of Jesus has meant more victories for the good of humanity in this world than all other sources of service put together. And the man who has named the name of Jesus has gone out, and offered his life to face sin, death, and wo. All else is subservient to the one driving power in noble service for the sake of man.

The reason why I venture to introduce the principle to-night is because I think in this our day we often begin our service for humanity from the wrong end. I have not a single word to say against the manifold agencies for good which are at work in England. I have nothing to say against the enthusiasm for humanity. The more men who are won to the service of man the better. "All who love to serve in the cause of all who suffer" we welcome. There is more strength in the love which is given first to Christ and is given afterward to men than in the love which is given first to men and afterward to Christ.

This is a day of philanthropic activity, and for that one is glad; but it is

not a day exactly when faith is conspicuous. Yet in the days when faith was conspicuous and lives were given up to Christ for the sake of the love which men bore to Christ, those were days of heroism, days of achievement, days of victory, days of activity. In the life of the Christian Church to-day much admiration is given to Christ by those who refuse Him adoration. Never was there a time when the supremacy of Christ was so undisputed as now in the realms of ethics. Never was there a time when His personal claims were less open to question in the minds of men. Never was there a time when Christians or non-Christians were more ready and willing to recognize Jesus as the antetype of humanity, and showing what humanity ought to be when actual devotion to His person stands high.

*A Call for Personal Devotion.*—What we need is a revival of personal religion and personal devotion to Christ. "Lovest thou me more than these?" Then feed my lambs, tend my sheep. The command comes to us as it came to the first of the apostles, "Follow me," and he who serves in the world of sin and wo must know the Master under whose banner he serves; and the light which comes to him in the first instance is, and is alone, to show him how and where he is to serve and the cause he is to serve. "The harvest truly is plentiful, but the laborers are few."

To illustrate what I have said, perhaps one may recall to your remembrance an ordinary experience in human life, that, namely, as to the source and secret of the noblest activities put forth in this life. There may be here one or more among the children of God who have known what it was to be a spiritual trustee in years gone by for one who was, but is not now. You know what is meant by the yearning "for the touch of a vanished hand and the sound of a voice that is still." God gave the little one for you to care for in His name for His sake, and you loved the child with all the strength of

fatherhood or motherhood. There is nothing you would not have given or done to save that little one for life-long noble service in this world. But God thought otherwise and took the child home to heaven. Since that time your devotion has been devotion to the memory of one whom it would have been your joy to serve if you had possessed him on earth. You can not ask him back again. He is unseen by you now. But what about the things he loved most? With what eyes of tenderness you look at them now! What about the little friends to whom he was tenderest, of whom he thought the oftenest? You are tender to them and think often of them to-day. Everything is made more sacred by its association with the little one whom you loved so much. Every day you are doing something, thinking something, putting forth some service for the sake of the blessed memory of the one you love. You love, you serve, and you can not help it. The one is transmuted into the other as light is transmuted into heat.

Carry this to the spiritual plane. Is it possible to love Jesus with a love that knows no limit? Can you serve for the Christ who is, who lives in the world to-day, who is calling as really to His disciples as He called in the days of old: "If you love me, keep my commandments"? The Christian activity of our fathers has helped to make, or has really given to us, the house of prayer. Others have labored, and we have entered into their labors. We have had very little to do with the spiritual heritage under which we are born. In imagination go back to the days long ago, when the Puritans of the older England stood at such a cost for the principles that are yours and mine to-day. They fought the battle, endured the suffering, bore the cross. They were the men who lived for Christ, and died for Christ, endured for Christ, agonized for Christ, and they did all for humanity. We are part of the results of their service. I

am not simply speaking of these things because it is proper for us to think of them, being children of the Puritans. I am speaking for this: in the olden days they gave their lives to Christ and all they possessed. They loved their Master best, and they served their generation well, and we are the results of their labors. They loved and served, and we live.

*Decline of Personal Religion.*—Brethren, a few days ago I was preaching at the centenary of a country church, which had Puritan traditions, and which came straight from a Puritan ancestry. In 1662, two thousand ministers came out and laid down all they possessed rather than deny their Lord. They came out for liberty of conscience and freedom to worship God. I could not help thinking, as I stood in the queer building, with curious nooks and strange galleries, of our Puritan ancestors, and I could see the seats filled with them. What a change has come over the religious life of England since those men had to meet in holes and corners to worship God! What different men they were from us! All the changes have not been for good in the intervening hundred years. An article was written in *The Expositor* pointing out the changes in the religious type in the Nonconformist character within the last century. Our fathers were grim and dour in their expression of their devotion to the ideal. They were remarkable for this (oh! may it come back again); they were so strong in faith that they could live their religious life alone with God. In the deepest and most solemn moments, a man has no companion but God. Now we depend upon mutual encouragement, meetings, and conventions. We are far more dependent upon the social side of our religion than were our fathers. All the changes have not been all gain. Personal religion is going. Let us have that back by all means, that men knowing Christ may say so to the world, and that we may be known by what we are rather than by what we profess. May

we be able to say: "I know whom I have believed, and I am persuaded that He is able to keep that which I have committed unto Him against that day."

*God's Need of Men.*—Because we love Him we keep His commandments. We love Him first of all, and that love is the secret of service. Not because the Master could not dispense with us, but because we love the Master, and without that love we could not live.

Dr. Parker once in my hearing used a beautiful illustration. He was spending a holiday somewhere. He went with a little child into the fields. She showed her devotion to him by running and gathering posies or wild flowers which even embarrassed him to carry them all. "Did I need them?" said he in his characteristic fashion. "Did I need them?" No. "Did I want them?" Yes. "Did God need us?" No. "He has chosen the weak things to confound the mighty." "Does He want us? Yes, yes, praise to His name, He does want us!"

From the humble gathering of the fishermen down to us the commission runs. When we have said, "Thou knowest all things, thou knowest that I love thee," we are ready to serve. Some time ago I heard a missionary giving expression to this principle. He was my predecessor at Brighton, and has gone to the mission-field. He was standing in Exeter Hall before a great audience. He said: "There is foolish talk about missionary service and missionary zeal. I hear people calling the heathen, 'dear heathen,' and I think they can not mean it. I have lived for years among them, and the nearer I come to them the less tolerable they are. I prefer to be at home amongst my own people, men who think as I think, and say the things that I say. The heathen are of another order, and their mental speech is another dialect from mine. I don't love 'the dear heathen.'" Perhaps he put it too paradoxically. The people cried, "Shame! why do you go? Why not stay at home?" He waited for the storm he had created

to subside, then he said: "I go for the sake of Him who said: 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'"

It was for this grand old principle that Chalmers died in New Guinea for Jesus's sake. The Jesuit fathers in Peru went out into the darkness of a darker continent than Africa to live for Christ and to die for Christ; and when questioned as to their motive they said: "It is not love for them, but love for Him, has brought us here." We love men for the sake of Him who first loved us. It was in this spirit Xavier went to India. Said the missionary: "If I had ten thousand lives I would lay them all down for the sake of winning one soul for my Master, for He wants it."

That is the dynamic of Christian service. May God give us all the spirit to lay ourselves on the altar of service, not because of what we feel toward them who are shaped in such fashion as ourselves and live the lives we live, but because of Jesus of Nazareth, our Lord and Master, who ever liveth to make intercession, and was once in this world, going about doing good, healing the sick, cleansing the leper, raising the dead. What we need to emphasize to-day is the fact that the same Jesus is doing His work now by the lives of men and women who serve Him. We preach not the Christ that was, but the Christ that is. It is ours to take the soul to the Master and leave it there. It is our duty first to go to the Master. Men know Him by what they see He has done. To love Him is to love them. The same Christ whom Peter preached in the days of old is preached by consecrated lives to-day.

Bernard wrote:

"Jesus, the very thought of Thee  
With sweetness fills my breast;  
But sweeter far Thy face to see,  
And in Thy presence rest."

Whittier wrote:

"We may not climb the heavenly steep  
To bring the Lord Christ down;  
In vain we search the lowest deep  
For Him no depth is found."

But warm, sweet, tender, even yet  
 A present help is He:  
 And faith has still its Olivet,  
 And love its Galilee."

The language takes us back to the first century, when people wrought because they loved:

"Where many toll and suffer,  
 There am I amongst the men."

"Wherever I am needed,  
 I am with thee everywhere,  
 Raise the stone and thou shalt find Me,  
 Cleave the wood and I am there."

Oh! let us keep close to our divine Master; let us get nearer to Him each one of us. Our service to men will become sacred through our contact with Him. "We preach not ourselves, but Christ Jesus as Lord." "Jesus Christ, the same yesterday, to-day, and forever." Amen!

#### "EXCEPT THE FATHER DRAW HIM."\*

By MEISTER ECKART (1260-1327).

[THE reputation of Meister Eckart rests upon his soaring speculations into the realm of pure being, and upon his fervid mysticism rather than upon his power to move great multitudes as did his fellow Germans, the Whitefields of their age, David of Augsburg and Berthold of Regensburg. He was nevertheless a great preacher, not merely by reason of the profundity of his thought, but by the urgent purpose to reach the convictions of men, and by the directness of method and the homely illustrations which he employed to accomplish his homiletic purpose. Born near Gotha, a Dominican, he labored chiefly in Cologne and, as is probable, in Strassburg. His metaphysical discussions led Hegel to call him the father of German philosophy, and on the other hand they led John XXII., in 1327, to pronounce him a heretic. This sentence which he did not live to hear was based chiefly upon his alleged Pantheism, the obliteration of the distinc-

tion between the nature of God and the nature of man. On almost every page of Eckart's writings can be found statements which, if taken by themselves, might justify the charge. But it is certain he meant to teach little if anything more than what we understand by the immanence of God. In spite of papal condemnation, the mystics Tauler (d. 1361) and Suso (d. 1367) looked upon him as the "holy teacher."

More than one hundred of Eckart's sermons are extant. They show him to be a master of a pure, terse German style. He chose his texts chiefly from the New Testament, and preferred the passages bearing upon the incarnation, and from the writings of John. The following sermon has been chosen in part because it is almost free from that sort of speculation which brought upon the preacher the charge of Pantheism. Its fervor and practical purpose are felt from the outset. The sacraments and the outward ceremonial are scarcely alluded to in Eckart's sermons. He is concerned with the soul's immediate communion with God. The text is found on pp. 216-220 of Eckart's German writings as edited by Franz Pfeiffer, 1857. So far as I have been able to search, this is the first translation of one of Eckart's sermons into English. In her "Life and History of Tauler" (1857) Miss Winkworth gave a translation of a number of Tauler's sermons, and also of one which she declared as possibly belonging to Eckart. But it does not seem to be in his style.—D. S. SCHAFF.]

*Nemo potest ad me venire nisi pater meus traxerit eum.*—John vi. 44.

These words did our Lord Jesus Christ speak with His sweet mouth in the Gospel, and they mean, "no one can come unto me except my Father draw him." Now, in another place he says: "I am in the Father and the Father is in me." Hence, whose cometh unto the Son cometh unto the Father also. More than that, he says: "I and my Father are one thing." Hence,

\* Translated by Prof. David S. Schaff, D.D., Lane Theological Seminary, Cincinnati, Ohio.

whomsoever the Father draws, him doth the Son draw also. St. Augustine also says: "The works of the Trinity are undivided. Therefore the Father draweth to the Son, and the Son to the Holy Ghost, and the Holy Ghost to the Father and to the Son. Each Person draws to the other when he draws to Himself, for three Persons are in one being. The Father draws with the might of His power, the Son with His fathomless wisdom, the Holy Ghost with His sweetness (unction). Therefore are we drawn by the Holy Trinity mightily, wisely, and sweetly when we are drawn from the bad to the good and from a better to the best of all."

I. Now, the Father draws us from the bad of sin to the better of His grace by the power of His measureless might, and He needs all His power to convert the sinner; yea, more power than might be sufficient to make a thousand heavens and earths, for He creates without the aid of any of His creatures and by His own power. But when He starts out to convert the sinner, He needs the sinner's help, for He doth not convert thee without thy help, even as St. Augustine says: sin is a wilful fault of nature, a dying of the soul, an unrest of the heart, a disease of all the powers, a blindness of the senses, a sadness of the spirit, a death of all graces, a death of all virtues, a death of all good works, an aberration of mind, a companionship with the devil, and exclusion from the companionship of Christendom, a prison-house of hell, a banquet of hell, an eternity of hell. If thou then commit a mortal sin, thou dost sin against nature, dost commit murder against the soul, art at unrest in heart, sick in thy faculties, blind in thy senses, sad in thy spirit, dead to all graces and all virtues and all good works, astray in mind, yea thou comest into companionship with the devil, fallest under the curse of Christianity, goest into the prison-house of hell, art the dish of hell and abidest in the eternity of hell. I will prove all these points together.

For the first, I say, that sin is a crime against nature, if it be that my nature and thy nature and every man's nature is made after the image of the Trinity and is a mirror and a likeness of the Godhead and of eternity. All of that a sin breaks up. Therefore it is a crime against nature. Sin is also a dying of the soul, for dying is a losing of life. Now, God is the life of the soul and sin separates from God. Therefore sin is a dying of the soul. Sin is also an unrest of the heart, for everything is at rest only as it is in its natural place and state. The soul's state by nature is nowhere except in God, so that St. Augustine says: "Lord, thou hast made us for Thyself. Therefore Lord, no one may rest except he rests in Thyself." But sin separates from God. Therefore it is unrest of heart. Sin is also a disease of the faculties, for by one's own power no one can rise up from the weight of sins, nor can he contain himself long without falling into sin. Therefore sin is a disease of the faculties. Sin is also a blindness of the senses, for it does not allow a man to discern the shortness of the time spent on the indulgence of the lusts and the long duration of the pains in hell, or the eternity of the joys of heaven. Sin is a death to all graces, for where sin occurs there the soul is empty of all grace. Sin is a death to all virtues, for in mortal transgression all virtues die. Sin is also a death of all good works, for that is dead which can not work the deeds of life. Sin is an aberration of the mind, for in the mind the soul is active and moving toward God. But sin leads away from God, and therefore leads the mind astray. Sin is also a companionship with the devil, for everything loves to have companionship with its like. Sin makes the devil and the soul alike; the one the other. Sin is also the curse of Christianity, for all the good that Christianity does will not profit to eternal life him who is in sins. Sin is also a prison-house of hell, for if a soul remained in the pure condition in which God created it, then

neither angel nor devil would be able to rob it of its freedom. But sin binds the soul in hell. Sin is a diet of hell, for the soul gets into possession of it more and more. Sin is also an eternity of hell, for eternity is in the will; for if eternity were not in the will, eternity would not be in the conscience. But people who do sin say that they have no eternity of purpose in their wills to sin, but have a full will to turn again from their sins. That is the same as if a man should kill himself and expect of his own power to make himself alive again. This is evidently impossible. But to turn of one's own will and power from sin and to come to God is still more impossible. Therefore, who-so would turn from his sins and come to God in His heavenly kingdom, him the heavenly Father must draw with the power of His divine might.

Now the Father draweth the Son who comes to our help with His grace, and first moves upon the freedom of our wills to turn away from sin and to have displeasure in it. For sin has led away from God and from the eternal goodness of the Godhead which is unchangeable. And then the soul comes into a willing mood, and God pours the gift of His grace into the soul and the soul comes to hate all its evil and transgressions, and all its works come to be believing works. This grace springs up in the Father's heart and flows out as a constant thing and never does wrong for it follows His eternal love. Of this He speaks through the prophet: "I have loved thee with an everlasting love, therefore do I draw thee and show thee mercy." Of His own overflowing, perfect love, which He had to all peoples, He desired to draw them to Himself and to His only begotten Son, and to the Holy Ghost in the delight of the joy of His heavenly kingdom.

Now, we must remember that before our Lord Jesus Christ was born, the heavenly Father, for five thousand and two hundred years was drawing with all His power without being able to

draw any men into the heavenly kingdom. And when the Son saw that the Father had gone to so much wearisome trouble and had been drawing so mightily and yet had accomplished nothing, then He spoke to the Father, "I will draw with the cords of a man," and further said: "I see well, Father, that with all Thy power Thou canst do nothing, therefore I will draw them with wisdom by the cords of a man." Then the Son let Himself down from heaven into the body of our Lady and took there all the weaknesses of our nature, sin and unreason excepted—weaknesses into which Adam had thrown us; and He made a cord out of all His words and all His works and out of all His sufferings and out of all His veins and drew with all His wisdom, that is, with His whole heart, so that in the end bloody sweat forced itself out through His sacred body. After He had drawn three and thirty years, fainting not, then He saw all things in movement and solution, and that everything wanted to follow Him. Then He said: "I must be lifted up on the cross that I may draw all men to me." Therefore was He bound on the cross and laid aside all His beauty and all that might hinder Him in drawing.

II. Now, there are three things whose nature it is to draw, all of which He had on the cross. And with these He drew more from tierce to nones than He had done in the three and thirty years before.

1. The first thing which draws to Him is *likeness*, even as we see a bird drawing to itself the bird that is of the same nature. With this likeness and godhood did He draw to Himself the heavenly Father, for He is like Him in Deity having proceeded out of the Father's person and abiding with Him in nature. And in order that He might draw the more to Himself and that the Father might forget His wrath He said to Him: "Dear Father, since Thou wouldst not forgive sin for all the sacrifices which were brought to Thee in

the olden times, so say I, my Father, I Thy only begotten Son, who am in all things according to Deity like unto Thee (for thou hast hidden in Me the whole treasure of divine love and riches), I will go to the cross that I may be a living sacrifice before Thy father's eyes in order that Thou mayest incline the eyes of Thy fatherly pity and look upon Me, Thine only begotten Son and see My blood flowing from My wounds, and so blot out the fiery sword, even the sword with which Thou didst close up the way to Paradise by the Cherubim, that now all may go in who put their sin upon Me, confess it and repent."

2. The second thing by which He draws is His *emptiness*, as when we see a man drawing up air into a tube and the water flows uphill, as it were, to his mouth, for when the air comes out the tube is empty, and so it is the emptiness which draws the water to itself. Thus did our Lord Jesus Christ empty Himself that, by His wisdom, He might draw all things to Himself, even then when He let all His blood out from His whole body, and then drew into Himself all the mercy and all the grace which were in His Father's heart, yea in such abundance and completeness that they were sufficient for all the worlds. Therefore the Father said: "My mercy will I never forget." Yea more He said: "My son, be strong and of good heart for Thou shalt lead all the people into the land which I have promised, the land of heavenly joys, which floweth with the honey of my eternal Godhead and the milk of Thy humanity."

3. In the third place, as the sun draws the dampness from the earth up toward heaven, even so our Lord Jesus Christ was hot and burning on the cross, even when His heart burnt on the cross like a brazier or oven from which the flames go out in all directions. So also He burnt on the cross with the fire of love toward all worlds. And so He drew with all the heat of His love the world to Himself, for it loved Him so much that no one can hide himself from

His heat, as David speaks in the Psalm (Psalm xix. 6).

For all that our Lord Jesus Christ did of old was not done with so much love as when He suffered on the cross and gave up His soul for us and washed our sins away with His precious blood, and made an offering to the living God. Thus He drew us most of all by His love on the cross, so that all they who take to heart at any time His death and pangs will be blessed with Him throughout eternity.

Now when the Holy Ghost saw that the only begotten Son of the heavenly Father drew so by His wisdom as to win all things to Himself in the heavens and in the earth, His kindness and sweetness so forced Him that He also wanted to draw. So He said: "I will draw them into my net and gather them into my garner." And so He made a net of seven virtues out of the Father and seven beatitudes out of the Son, of the seven gifts which are His own, and of seven holy things of Christianity. So He assures us that we may never resist Him again. We shall be held by His sweetness so that He will drive away from us all the bad works of the flesh and beget in us His twelve parts and give to us the reward of life eternal. That we may be worthy of that, may the Father grant to us of His love, and the Son of His grace, and the Holy Ghost of His communion. Amen.

#### THE GARDEN OF GOD.

BY REV. T. C. ROBSON, M.A., D.D.  
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*The cedars in the garden of God could not hide him: the fir-trees were not like his boughs, and the chestnut-trees were not like his branches; nor any tree in the garden of God was like unto him in beauty.*—Ezek. xxxi. 8.

NOTE the frequency of mention of gardens in Scripture. The early pages of Genesis, the beginning of man's life—a garden—a tree. Last page of Revelation, consummation of man's glory,

a garden, a tree—with leaves for the healing of nations.

Think of three Biblical gardens, and learn their lessons.

1. *Eden*. Consider Adam and Eve *before* the fall. Happy yet without any realization of good because without knowledge of evil. No fight, therefore no victory; no shame of defeat, therefore no rejoicing in triumph; no cross to carry, therefore no crown to win; the picture of an infant's life, *no cross, no crown*.

2. *Gethsemane*. Eden means "pleasure." Sin soon destroyed that—it brought in suffering and death. Look to Gethsemane, Christ on His knees, the darkness gathering, the sweat like blood, the apostles asleep, Christ alone—yet not alone—the Father was with Him. Jesus is already bearing the cross. He is the Man of sorrows and acquainted with grief. Christ prays, the cross is not taken away, the cup is not removed, but strength is given.

If Eden represented infancy, Gethsemane represents suffering manhood; it speaks of earth. The mourner, the fever-stricken, the lonely one, the poor one, the persecuted one, the hesitating one, the apparently useless one—each has a cross to carry, each has the darkness around, each has the anguish within. Even like his Lord, each servant must enter the garden, even the Gethsemane of suffering, where there *is* a cross, *but without the crown*. Yes, the cross without the crown!

3. *The Garden of God*. It is in Paradise. Suffering is over, affliction has done its blessed work, the merits of the Passion have been applied. The day breaks and shadows flee away. Sorrow has endured for the night, but joy has come with the morning. Once it was, no cross, no crown; then it was all cross no crown; but now it is all crown, no cross. The cross vanishes, the crown gleams forth. The Gardener has come, a flower is plucked, the blossom has opened, and henceforth, through the mercy of Jesus, that flower forever is to shed its perfume and

reveal its glory in the palace of the King.

"'Forever'—yes,  
Knowing as I am known,  
How shall I love that word,  
And oft repeat before the throne  
Forever with the Lord!"

### THE LIGHT THAT GLORIFIES GOD.

By REV. E. W. COOK [BAPTIST],  
BROOKLYN, N. Y.. AUTHOR OF  
"THE ORIGIN OF SIN."

*Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.*—Matt. v. 16.

WHAT must be the characteristics of a light so shining as to secure this result?

1. It must be a *pure* light. The excrescences on the wick of the candle dim its brightness and render it unfit for purposes of business. So the weaknesses, follies, and imperfections of Christians dim the purity of their light and injure their usefulness. They are not guilty of crimes against human law, but are sometimes small, penurious, hasty in speech, irascible, self-indulgent in some way, and thus impair their influence.

2. It must be a *strong* light. The light of the glowworm is a pure light, and also the midnight taper that lights the room of sickness. But the light they give is feeble—not strong enough for business.

3. It needs to be a *steady* light. The light that flickers is unfit for use. Some Christians are really active only in seasons of religious excitement, and when that is past can hardly be distinguished from the ungodly world.

4. It should be a *cheerful* light. Of all men in this world, the Christian should be the happiest; and for such a one to fret and pine, to be sad and morose and ever grumbling, is utterly unworthy of his profession.

5. The light of a Christian should be *conspicuous*: even as the Savior said: "Let your light so shine that men may



see your good works." Does not this imply that every one who is a Christian should join the church?

6. The Christian's light should be

ever increasing. "The path of the just is as the shining light, that shineth more and more unto the perfect day."

## LEADING THOUGHTS FROM RECENT SERMONS.

### THE DISOBEDIENCE OF INACTION.

BY DONALD SAGE MACKAY, D.D.  
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*He left nothing undone of all that the Lord commanded.*—Joshua xi. 14.

. . . BUT there is a deeper aspect of these sins of omission. There is a disobedience of inaction toward our heavenly Father as well as toward our earthly friends. Do you remember on what kind of sins the last indictment before the judgment-seat of Christ is to be based? Do you realize that what Christ is going to call you and me to account for then is not our sins of commission, but our sins of omission? It is not the big things we may have done, but the little things we did not do, that in Christ's thought will condemn us at the last. How does the indictment read? We shall not be taken unawares by it. Christ has served it upon us in ample time for us to remedy it if we choose: "I was a hungered and ye gave me no meat; I was thirsty and ye gave me no drink; I was a stranger and ye took me not in; naked and ye clothed me not; and inasmuch as ye did it not unto one of the least of these my brethren, ye did it not unto me." It will be the disobedience of inaction that at the last will finally condemn many a self-sacrificed, self-centered Pharisee in this house to-day. The disobedience of inaction; the selfish torpidity of somnolent souls; the sluggish indifference of earth-blinded men—these are the things that arouse the wrath of the Lamb and bring down the judgment of heaven. It is a startling truth, but not less the truth. The mistakes of our life may be many, but it is not our mistakes but our neglects that at the last will shut us out from the kingdom of light.

What says the apostle? "How shall we escape if we neglect so great salvation?" Men die spiritually by simply neglecting the great salvation. And you and I may be neglecting it by forgetting the needs of those around us, by shutting our eyes to the cry of the poor at our gates. "Whosoever will save his life shall lose it, but whosoever will lose his life for my sake and the Gospel's, shall find it unto life eternal."

### THE INFLUENCE OF MUSIC.

BY C. SILVESTER HORNE, M.A.,  
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*And it came to pass when the evil spirit from God was upon Saul that David took the harp and played with his hand; so Saul was refreshed and was well, and the evil spirit departed from him.*—1 Sam. xvi. 23.

THE passage that I have taken as a text has been expounded by Robert Browning in one of the greatest poems of the nineteenth century. It is in itself a moving incident, the great first king, drear and stark in his tent, and the bright, blythe young harpist seeking by music to win his soul back from the inferno of despair, where it was overwhelmed. But how? By what fashion of music can this miracle be accomplished? What craft can avail to bring back the dead to life? First, says Browning, he plays the tune of the sheepfold, the musical call to which they flock across the hills in the evening when the stars are coming out. Then he played strains which the creatures loved, the qualls and the crickets, and the jerboa. And then the reaper's song of rejoicing, and then:

"The last song,  
When the dead man is praised on his journey."

And then he breaks into the glad marriage chant, and follows this with a battle march, and this again with:

"The chorus intoned,  
As the Levites go up to the altar in glory enthroned."

This last effort, according to Browning, wrung a deep groan from the lips of the afflicted and desolate Saul. There was power in the music to break the chain of Saul's captivity.

But now, in my judgment, Browning is absolutely right in representing that for the higher and deeper influence music alone, mere instrumental music, will not suffice. David realizes this; he begins to sing to his harp; he makes the music the vehicle of great and inspiring thought; and he sings these uplifting and invigorating beliefs and hopes into the sorrow-stricken soul before him. The question now comes to be: How much of this result was the influence of music, and how much of it the influence of the ideas? I would say, rather, there is a previous question. Would the bare ideas alone have had this wizard power over the soul apart from the music? What did the music do? Well, tell me what the rhythm and the rime do to the thoughts of Shelley Burns or Tennyson? What is the peculiar power that gives to a verse of real poetry what pages of sober prose can never attain? Where is the superiority of a field of golden corn over a granary of wheat? What makes the story told by the painter's colors fascinate and dominate the mind as it never could or would do told in plain speech? Some ideals need to be set to music, or they need to be wedded to color, or they need to become the theme of poets' tongues. When all the arguments of his counselors had failed to move him, and all the seductions and solicitations of those who loved him, this penetrating strain of David's harp, and this chanted admonition, it may be, of Da-

vid's fresh, young voice, wrought the miracle, broke the spell, brought light to the dark soul, and set the spirit free. I think we all see that this influence of music is principally due to its power to express the fundamental—or ought I to say, rather, the superficial?—emotions and sensations of our nature. I mean, at all events, our *common* emotions and sensations. The language of music is broadly understood by all peoples. The music of Beethoven is far more universally appreciated than the poetry of Milton, because of the disabilities inflicted on mankind by the tower of Babel. A Greek or an Italian can not understand a line of Shakespeare, but Wagner's dramatic speech they comprehend. And, indeed, it may require a sensitive and discerning mind to appreciate Michelangelo's expression in stone or on canvas of the woes of Italy, but it hardly needs education to realize how the tragedies of Poland wail through the music of Chopin. Songs, too, that have in their way made history, songs of freedom, battle songs, songs of revolution or reform, would have produced little impression if we had had the words alone. The music made them inevitable and irresistible, and men who could not remember the words had the music tolling in their ears and throbbing in their hearts, and needed no other lift than this to send them out exulting to death or victory.

#### THE GOSPEL OF THE KINGDOM.

BY DAVID JAMES BURRELL, D.D.,  
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*And Jesus went about all Galilee teaching in their synagogues and preaching the gospel of the kingdom.*—Matt. iv. 23.

It remains to inquire what Jesus taught as to the *Outlook of the Kingdom*. His constant intimation was that it should abide forever; yet not as an isolated demeane, like Israel, in some far corner of the earth. The law of the Kingdom is that of organic growth; as

it had been prophesied, "Of the increase of his government there shall be no end." Its outward extension is set forth in the parable of the mustard-seed, "which is indeed the least of all seeds; but when it is grown, it becometh a tree so that the birds of the air come and lodge in the branches of it" (Matt. xiii. 31, 32). Its inward extension, or intensiveness, is set forth in the parable of the leaven, "which a woman took and hid in three measures of meal until the whole was leavened" (Matt. xiii. 33). The kingdom groweth as a mighty harvest, whose garnering is sure. Let us not be impatient; the wheat and the tares must grow together, but the reapers shall separate them (Matt. xiii. 24-30). The invitations to the great supper of the King's Son have gone forth into all the world and, whoever may refuse, the wedding shall finally be furnished with guests (Matt. xxii. 1-11).

All history verifies the prophecy of the ultimate triumph of the King. The hands on heaven's dial move not backward. Each passing day the rolling world moves farther into the light. The most imposing figure in history is that of Immanuel riding down through the centuries. He set forth at the beginning with a paltry retinue of eleven men. The fires of persecution were kindled in vain. At the end of the first century five hundred thousand rallied at the call. Fiercer and hotter grew the fires. The kings of the earth took counsel against Him, saying: "Let us break his bands asunder and cast his cords from us!" "He that sitteth in the heavens shall laugh!" The tenth century closed, and there were fifty millions following the King. Then fell the shadows of the dark ages. It seemed as if faith had perished from the earth. The Church fought for an empty sepulcher, or bustled itself in illuminating missals and breviaries, while the world was dying in sin. But at the close of the fifteenth century the darkness lifted and, lo! there were a hundred millions who proclaimed their

loyalty to Christ. Then came the historic epoch of infidelity, moving on to a horrid climax in the vaporings of the Encyclopedia and the Reign of Terror, when Thomas Paine put forth his "Age of Reason" and Voltaire said: "I will go through Christ's forest and girdle every tree until not a sapling shall remain to him." Nevertheless at the close of the eighteenth century there were two hundred million followers of Christ. Then the missionary epoch. How beautiful upon the mountains have been the feet of those who have preached good tidings, saying unto Zion, Thy God reigneth! The nineteenth century has closed, and there are five hundred millions of people who acknowledge the supremacy of Christ! And still the royal standards onward go. . . .

Of old He came as a little child; and there were none to welcome Him save a few shepherds, gazing devoutly down into His face. When He comes again it will be in glory unspeakable; and every knee shall bow before Him. The earth will send up acclamations to meet the songs of heaven: "Alleluia! The Lord God omnipotent reigneth!" And the kingdoms of this world shall have become the kingdom of our Lord and of His Christ. Roll swifter round, ye wheels of time, and bring the welcome day!

#### FOREIGN MISSIONS: THE APPALLING FAILURE IN.

BY GEORGE F. PENTECOST, D.D.,  
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*Go ye into all the world, and preach the Gospel to every creature.*—Mark xvi. 16.

THE idea of foreign missions is not merely of the nineteenth or the twentieth century. It began with the covenant God made with Abraham, that "In thy seed shall all the nations of the earth be blessed."

There are four distinct promises in God's covenant, and the synopsis is that, through the seed of Abraham, the

blessings of the Gospel shall be to all the nations of the earth.

This was the imperial idea of our Lord, the reaching out and gathering into His fold all the nations. And this is what we to-day are commanded to do. The Gospel came to us from the far East. Some historians say that the most important event in ancient history was the crossing of the Rubicon, but in reality the most important event was the landing of Paul at the little Roman town of Philippi. For that was the first step toward the rescue of the whole Western world from paganism of the very worst sort.

All that we of this great Western world have done, all that we have achieved in the past, all that we may hope to do in the future rests on the power of Christianity. And we, the children, the grandchildren, the great-grandchildren of converted heathen and pagans, now refuse to do aught to help to light the way for those people in the far East from whence originally came our salvation.

A missionary whom I met in India told me that on one trip in the country he had baptized twenty converts, but had been compelled to refuse to baptize two hundred others, because he knew that after he had gone there would be no other missionary coming that way to keep them steadfast in the faith.

And we Presbyterians have just two thousand missionaries to convert two hundred million heathens! And we give—well, we give an average of one-half of one cent a heathen for the work!

Four years ago 1,500,000 people in Cuba sent up a cry to be saved from the ancient order of monarchical slavery. We Americans raised an army of 250,000 men and nearly \$500,000,000 for the task. And even now the seventy million people in this country, with the exception of a few recalcitrants, are ready to spend a thousand million dollars if necessary and thousands of lives to rescue, at the most, ten million people from political oppression!

And yet, I repeat, we Presbyterians, the oldest, the richest, the brainiest Protestant church in the country, are giving one-half of one cent to rescue the heathen, and starving our missionaries to death! Is it any wonder, then, that God is not wholly gracious to us; that some of our sons are going cross-lots to the devil and our daughters flinging themselves into the arms of an impious society? Why, there are Christian men before me who spend in a year for their cigars twenty times as much as they have given in their whole lives to foreign missions!

And yet this is the only command in the Bible laid down to all the peoples. You will not give of your treasures and you will not give of your children for the work. And now, I pray our rich food may cloy our appetites, our fine clothes may gall us, until we give to God His share for the execution of His command. For I believe that this thin line of missionary bread is all that has held us to the throne of heavenly grace!

### SUGGESTIONS OF SERMONS FOR MEMORIAL DAY.

#### Sharing the Hero Spirit.

*For I would that ye knew what great conflict I have for you.*—Col. ii. 1.

THE heroic Christian apostle shows a high form of that "struggle for others" which Drummond declares a large part of human activity. Of this our soldiers show another form. The soldier possibly thinks little about win-

ning other men to his own heroic spirit, yet he does so win them, and it is a victory greater than any over the enemy, and a more valuable service. Memorial Day is a strong help toward this higher result of brave effort.

1. Memorial Day helps us to understand the heroism of our noblest men.

2. To know their spirit will be to

come under the influence of high and generous impulses.

3. To know their spirit will make us better appreciate our country in its nobler aspect. •

4. The difference between them and us is in the absolute sacrifice which they actually made for patriotism.

5. Patriotism as it dared death was a holy thing. It sanctified the veterans, and to think of it helps to sanctify us.

6. Seeing and feeling the power of this profound emotion, as they show it, is one of the strongest influences to ennoble our lives.

7. Thus our heroes uplift us to a higher plane of living and acting.

#### **The Inspiration of Heroic Memories.**

*But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions.*  
—Heb. x. 32.

The wise-hearted, broad-minded men have not been the merry men; for the higher an enlightenment the more we see to grieve over, even if we plan and hope for better things; and the wisest man earth ever saw was "a man of sorrows." After great sorrows are past, it is wise to learn their lesson, and this might be our work to-day.

1. We call to remembrance the dying pain of the brave men who saved the country from disruption and disgrace.

2. We recall the mothers and wives who gave their husbands and sons to their country.

3. We recall the general spirit of loyal devotion in all our communities, which filled the armies with recruits taking the places made vacant in the ranks.

4. We recall the tears and praises poured forth as our dead were brought home for burial.

5. We recall the orderly disbanding, and the return of the veterans to the quiet work of peace.

6. We recall—and we see to-day—how they take up work as bravely and heartily as if they had not spent already

in war so large a part of their vital strength.

#### **The Unselfishness of the Soldier.**

*Unto whom it was revealed that not unto themselves, but unto us, they did minister the things which are now reported unto you.*—1 Peter i. 12.

The prophets were captains in the spiritual warfare; and they saw that they did not lead for their own comfort, some of them sealing their witness with their blood. The likelihood of death stares every soldier in the face, and the soldiers of our country enlisted with the risk, if not the probability, of death. That risk awed away men of mean and selfish thought, and the war made possible a complete self-forgetfulness, and in fact compelled it in those who considered reverently what they were doing.

1. Our soldiers as a body were supremely unselfish. Every camp had its scenes of glorious self-renunciation.

2. This very spirit of utter unselfishness, which is ready to "lose its life" for a high and holy cause, was what Christ commended to His followers as essential.

3. It is the great gain which offsets the pain and desolation of war, and in history lights up the dark and bloody record.

4. The soldier's devotion may not be the highest: it may be less to die for one's country than to live for it—a longer test and better; but the self-sur-render is the same, and men have become Christians in giving themselves for their country.

#### **The Price of Manly Freedom.**

*And the chief captain answered, with a great sum obtained I this freedom. And Paul said, But I was free-born.*  
—Acts xxii. 28.

1. Freedom is never given for nothing. Paul was free-born because his father was given the Roman citizenship either for money or for distinguished service, and the costly privilege de-

scended as a birthright to his son. If we are born free, it is because others before us received this freedom at a great price and handed it down to us.

2. Freedom is worth little unless we have strength to keep it and virtue to use it. An emancipated slave may be no better off than in slavery. Paul would have been scourged if he had not stood up for his rights, till "they departed from him which should have examined him; and the chief captain also was afraid . . . because he had found him."

3. Freedom is a vain thing unless it is used to some noble purpose. Paul used his to tell some home truths to the Jewish leaders, and to spread the knowledge of the Lord Jesus for the help of needy men. Our soldiers, who died to make this a free nation, were gloriously free in their devoted service. Are we using our freedom so that the great price they paid is not wasted? Only so can we really keep it.

#### The Heritage of Noble Toll.

*Other men labored, and ye are entered into their labors.*—John iv. 38.

The service done us by the men who died for their country may seem beyond our power to repay. We can not die for them. They are beyond any gift by which we can declare our gratitude. But we learn from the Great Captain of our salvation that His reward in dying for men is that men should enter heartily into the new life that His death made possible to them, and we can in like manner honor the country's martyrs by entering into their labors. How shall we do this?

1. We ought to catch their intense love of liberty. The idea of freedom was bright in the days of the war of emancipation. We ought to thrill with the thought of the great emancipator and his work.

2. We ought to appreciate their devoted determination to save the Union. The disruption of our country would have been a great loss to civilization.

They saved us from that and kept the Union whole. Let us preserve what they saved.

3. They fought to maintain the laws and constitution. Obedience to law was a great purpose of the war. Let us hold this fast.

4. The sovereign right of the nation they maintained with toil and wounds and their heart's blood. It has the same sovereign right over us.

#### Our Country God's Gift.

*The land which the Lord thy God giveth thee.*—Ex. xx. 12.

Every man may say that God has given him his country since He permits him to live in it. But some lands are given to their people in a higher and nobler sense, and this is true in high degree of our land.

1. God's providence opened the way to its discovery just as Protestant civilization was ready to take possession of it.

2. The War of Independence entrusted the formation of a new state with revolutionary ideas to men of high moral and religious conservatism.

3. A care as providential as that which isolated the Israelites defended us during our formative period, till we became a country worth fighting for, and then saved us from disunion.

4. His inspiration enabled brave and true men to do what has saved and up-built the nation.

5. His world-wide providence has made a place for our country where we can exert a world-wide influence.

6. His confidence in us has entrusted us with the noble succession.

#### God's Eminent Domain.

*The land is mine.*—Lev. xxv. 23.

These men who died for their country recognized the higher claim of the country for all worthiness of life, even to the sacrifice of life itself. We need to see in our country those high elements of manliness, virtue, and refined worth which are the fruits of free and

enlightened institutions. These are what God plants a country for, and these make it "God's country," as our boys latterly called it in distinction from countries where free, enlightened, and Christian institutions do not prevail.

1. If the land is God's, then those only honor His claim who appreciate these divine elements in it.

2. Our occupation of the land is not a just ownership, unless we hold ourselves as trustees for God.

3. The best thing about our soldiers was that they had this high idea of citizenship, and died, not merely to repel invasion, but to maintain high national institutions.

4. All lands are God's in the same sense, and on this ground the Spanish war was right.

5. Loyalty is not only to country and the flag, but to what the country shelters and the flag signifies.

#### **Manly Courage a Condition of National Prosperity.**

*Fear not nor be dismayed; be strong and of a good courage.*—Josh. x. 25.

A large part of the training of Israel in the desert was the development of their courage, because the weak-spirited people just freed from Egyptian slavery would have been unable to hold their own in Palestine. So in our day courage is necessary to national life, and it is notable how much is made of it in the Bible. The text is one of many essentially alike.

1. Every nation of any worth has traditions of the high courage of its founders. This day renews our memory of those traditions: makes them more than mere traditions, recalling particular instances of heroic manliness.

2. Against the possibility of national degeneracy, we rejoice in the heroes of the Civil War and the war with Spain, who show us that the early courage has not died out. It is needed to hold the place our fathers made.

3. The example of courage in battle is of a quality as much needed against civic corruption and party domination. From the man in the White House to the police patrol, the same quality is needed.

4. The more we look at the example of brave men, the more we see the need of their quality in common business and in domestic life: courage is a large part of uprightness.

#### **Manly Courage a Duty.**

*Be strong, and of good courage, dread not, nor be dismayed.*—1 Chron. xxii. 18.

These words of David to Solomon urge manly courage as a duty. We commonly think of it as a natural quality which some men are born with and others naturally lack. In fact all men have fear, and ought to have it to keep them from needless risk, and all men are able in some degree to rise above their fears. The courage of soldiers in battle is commonly a matter less of instinct than of manly resolution, which overcomes natural fears by higher considerations. It can be weakened by unworthy thoughts, and even lost; and David, who had been a brave soldier himself, was right in urging upon his more peaceful son the cultivation and strengthening of his courage.

1. It is cultivated and strengthened by maintaining one's self-respect, and keeping in mind the high duties we owe to others.

2. It is most strengthened by thoughts of our duty to those dependent on us. A woman forgets her fears when she is defending her children.

3. It is greatly helped by companionship with the brave and strong; and we ought to keep in fellowship with good men of the past and even with God.

4. It is assured beyond defeat or discouragement when we feel that our aim is in line with God and His good purpose for the blessing of men.

**God the Source of the Highest  
Courage.**

*Have not I commanded thee? Be strong, and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest.*—Joshua i. 9.

High courage commands reverent admiration, perhaps from an instinctive feeling that there is in it something divine. What is there of clear truth in this common feeling?

1. If one's courage is from a supreme conviction of right—"Have not I commanded thee?"—the most reasonable reflection will insist that this ought to prevail, and will prevail.

2. Whatever natural fears one may have, he yet has a more commanding thought to overcome them, if he is listening for the voice of God.

3. One can assure himself above all fear as he thinks of the worthy career of the good men of the past and follows closely in their footsteps. Joshua was strong in following in the steps of Moses, carrying on the work which the great lawgiver so nearly finished.

4. It is not difficult to see that God was with our brave soldiers, and, as we follow them, appreciating what was bravest and worthiest in their course, we assure ourselves that God is with us also.

## SUGGESTIVE THEMES AND TEXTS.

### Texts and Themes of Recent Sermons.

1. **Spiritual Manhood; or, Is Christianity Intended Only for Women and Children?** "Watch ye, stand fast in the faith, quit you like men, be strong; let all that ye do be done in love."—1 Cor. xvi. 13, 14. By Rev. C. B. Wilmer, Atlanta, Ga.
2. **The Vicarious Sufferer.** "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."—Isa. liii. 5. By Rev. Arthur B. Kinsolving, Brooklyn, N. Y.
3. **The Supreme Teacher.** "Thou art the teacher come from God."—John iii. 2. By Rev. Lindsay Parker, Ph.D., Brooklyn, N. Y.
4. **In the Far Country.** "And there wasted his substance in riotous living."—Luke xv. 13. By George R. Stair, Brooklyn, N. Y.
5. **Smoked Glasses and Clear Vision.** "For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known."—1 Cor. xiii. 12. By Rev. J. C. Solomon, Atlanta, Ga.
6. **Life and Death, the Twofold Mystery and Reality.** "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."—Gal. ii. 20. By Prof. Henry Van Dyke, D.D., LL.D., Princeton University, Princeton, N. J.
7. **Modern Samsons; A Warning to Young Men.** "If I be shaven, then my strength will go from me, and I shall become weak."—Judges xvi. 17. "Confidence in an unfaithful man in the time of trouble is like a broken tooth."—Prov. xxx. 14. By Stephen A. Northrop, D.D., Kansas City, Mo.
8. **Christ's Attitude Toward the Old Testament.** "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil."—Matt. v. 17. By R. Q. Mallard, D.D., New Orleans, La.
9. **Insects with Wings; or, Beautified Sins.** "Every creeping thing that flieth is unclean unto you."—Deut. xiv. 10. By David Gregg, D.D., Brooklyn, N. Y.
10. **The Knowledge of the Glory of the Lord.** "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the bottom of the sea."—Hab. ii. 14. By Rev. C. L. Palmer, Shokan, N. Y.
11. **God's Way is Best.** "Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him."—John xi. 16. By Roderick Terry, D.D., New York City.
12. **Obstacles to Christian Life.** "The harvest is past, the summer is ended, and we are not saved."—Jer. viii. 20. By A. C. Dixon, D.D., Boston, Mass.
13. **The Greater Redemption.** "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go to my Father."—John xiv. 12. By Thomas C. Hall, D.D., New York City.

### Themes for Pulpit Treatment.

1. **The Divine Method, or Greatness from Littleness.** ("And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel."—Matt. ii. 6.)
2. **Christ's Simplest Parable.** ("And he said unto them, Know ye not this parable? And how then will ye know all parables?"—Mark iv. 13.)



3. Supposition an Uncertain Chart. ("But they supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance."—Luke ii. 44.)
4. The Unity of Christians an Argument for the Incarnation of God. ("That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."—John xvii. 21.)
5. The Obligation of Unquestioning Obedience. ("Therefore came I unto you as soon as I was sent for."—Acts x. 20.)
6. What Makes Pain Insignificant? ("For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Rom. viii. 18.)
7. The Final Cause of the Bestowal of the Spirit. ("Now we have received not the spirit of the world, but the Spirit which is of God: that we might know the things that are freely given to us of God."—1 Cor. ii. 12.)
8. Christian Socialism. ("But I mean not that other men be eased, and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there may be equality."—2 Cor. viii. 13, 14.)
9. A Curse the Essential of a Blessing. ("Christ hath redeemed us from the curse of the law, being made a curse for us: for it was written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ."—Gal. iii. 13, 14.)
10. The Measure and the End of the Christian's Exaltation. ("And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus."—Ephes. ii. 6, 7.)
11. Fronting the Future. ("Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. iii. 13, 14.)
12. Choosing Loneliness for Christ's Sake. ("Wherefore when we could no longer forbear, we thought it good to be left at Athens alone."—Col. iii. 1.)
13. Character the Only Abiding Wealth. ("But godliness with contentment is great gain. For we brought nothing into this world, and it is certain that we carry nothing out."—1 Tim. vi. 6, 7.)

## HELPS AND HINTS SECTION.

### ILLUSTRATIONS FROM SCIENCE.

BY JAMES M. LUDLOW, D.D., L.H.D., EAST ORANGE, N.J., AUTHOR OF  
"DEBORAH," ETC.

**THE SPECTROSCOPE'S SIGNAL.**—One of the most interesting uses of the spectroscope is to signal a star's approach to or recession from the earth. Many of the stars are so distant that the entire swing of their orbits does not move them from their apparently fixed position in the heavens. Tho they sail away or draw near at the rate of fifty miles a second, the tiny light point they make in the telescope neither diminishes nor enlarges sufficiently to be detected by the subtlest lens. The spectrum, however, tells the tale of their truancy and home-coming. As they approach the earth the Fraunhofer lines are shifted from their normal position toward the violet ends; as they sink deeper in space the reverse phenomenon appears.

Conscience is a spiritual spectroscope. As we come nearer to God our sense of duty, the feeling of the sacredness of

obligations, shifts closer to the standard of absolute right. On the contrary, our prayerlessness, spiritual indifference, lessening fellowship with Him who is the First Pure and Beautiful, have their infallible indication in the lessening sense of virtue.

**EDDIES.**—Eddies are made by counter-moving currents coming together. But observe that the eddy always moves along with the stronger current, the little cyclonic swirl gradually making its way down stream. So there are counter-currents in the soul: opposing principles, purposes, passions. Where these touch are the points of temptation. Here the soul swirls about its own little center. It debates; is pulled with varying inclination; driven back and forth by seeming alternation of will. We need not fear the temptation. If the current of right, love,

faith, and the sense of divine obedience be the stronger in us, tho the temptations will not cease, they will be constantly further along Godward. Temptations thus are an excellent gage of our religious condition. The low-grade man is tempted by lower lusts; the pure through appeals to higher tastes; the devoted is inclined to grow weary of well-doing. Christ was tempted; but observe the lofty plane. Which way is your eddy moving?

THE ZODIACAL BELT.—“*Thou crownest the year with thy goodness.*”—Psalm lxx. 11.

A quaint interpreter of this text suggests that the year's crown is the zodiacal belt, the apparent pathway of the sun about the earth. We can imagine a strong-winged angel keeping himself always on the night side of the earth where the bulk of our orb shuts out the gleam of the sun. So some strong-minded men and women are able to keep their souls in shadow and live pessimistically, tho their lives move through the belt of infinite affection. Simpler folk—and are they not the wiser sort?—turn with the world, and get at least an alternation of day with night. They know that the zodiac of God's way is a belt of light.

One of our noted scientists (a delightful Christian for all the way he complains of his own weak faith) writes:

“My teachers were Lucian, Machiavelli, Montaigne, Voltaire, Heyne—dark-browed giants—and when I want to believe, there is some one of them behind me who makes me analyze, dissect, and sneer. But I have my wife. She sees the truth in straight lines. She loves the good and the good God. Ah, she is my corrective. I can always see her spirit radiant in the light, tho my dull head is turbaned in shadows.”

DISCOVERY OF HELIUM.—We have recently added helium to the list of chemical elements that are known to be in the earth. Very remarkably this was not discovered by the chemist un-

til it had been suggested by the astronomer. The spectroscope revealed this element as a component of the sun,—whence the name helium. The theory of the chemical unity of the universe led the men of the laboratory to search for this element beneath their feet as well as in the sky. After a time they made the terrestrial discovery.

This is only one of many illustrations of how far-away things reveal the near.

The subtlest forms of self-knowledge are indicated by what we know of God. It was the revelation of the holiness of the divine character that led Moses to enlarge his list of elementary virtues which should be found in the human soul. Under that light from heaven laws of conduct which the men of ancient days derided, have come to be recognized as essential to the rightness of individual life and the safety of human society. So Christ, when He came “from the bosom of the Father,” enlarged the decalog with the finer precepts of the Sermon on the Mount, which all moralists now recognize as belonging to the elements of right conduct and feeling. When the Son of God became the Son of Man the world saw in man diviner elements than it had suspected before.

THE COMMUNION OF GOD.—The highest of all sciences is that which enables man to commune with his Maker. We use the word “commune” in its strict sense, “to have in common.” We commune with nature not merely when, through poetic sentiment or philosophical appreciation, we feel the sublimity of creation; but every instant as we are absorbing our lives from out of the vast universe of vitality that lies around us; our bodies drawing their sustenance and power from nature's storehouses of earth and air and light and electricity. But the divine Will is the subtle essence from which nature draws all her riches.

We note that this communion with nature is only upon the basis of reciprocity. We get nothing except as we

observe her laws. Not a grain will she grow for us until we plant at her prescribed time, and in her appointed soil. The greatest inventor can make no machine that will work except as he adapts the mechanism to nature's laws. All invention is simply finding her chosen processes, and following them, from the friction that lights a match to the dynamo that illumines a city. So is it spiritually. God will impart Himself to our souls just to the extent in which we surrender ourselves to His laws, our minds in faith to His truth; our wills in obedience to His precepts, and our spirits to the influx of His spirit which is about us everywhere, and in us always.

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**ORIGIN OF SOUL.**—There are several theories of the origin of our complex nature, body and soul.

1. The extreme materialistic theory: that the soul is the subtle effluence of matter, a flash from the interaction of material forces.

2. The extreme spiritualistic theory: that the soul is the formative source of the body, as invisible and impalpable

gases of the primitive creation evolve themselves into visible and ponderable worlds.

3. The dual theory: that soul and body are essentially distinct, never confused, acting upon each other only through contact.

To this we may add a hypothesis. The universe is infused with spirit, something rarer than ether, and of deeper potency. Certain bodies are strangely susceptible to this spirit influence. They absorb that subtle essence, as flame absorbs and in turn emits the light; as metals become charged with electricity. The human body surpasses all other matter in its susceptibilities. Watch the eyes of the babe. Their stony stare gradually gives way to the gleam of intelligence. The face slowly learns to reflect an impulse of love. Will comes to lodge back of nerve. Conscience dawns and, if this human entity yields itself to religious influence, the new phenomenon manifests the power of pure spirituality.

Is this spirit, which suffuses the universe, God, or is it only the first effluence of the Divine?

## GREAT PREACHERS AS ILLUSTRATORS.

BY LOUIS ALBERT BANKS, D.D., NEW YORK CITY.

### Joseph Parker as an Illustrative Preacher.

By common consent Joseph Parker is the dean of the non-conformist pulpit in England. If a voice is needed to utter a philippic of indignation against some public wickedness, all ears turn toward the City Temple in listening attitude. If Protestantism, especially non-conformist Protestantism, is to speak its word of approval of some movement for righteousness, or its word of welcome to some eminent visitor who represents the Kingdom of God in other lands, or to utter its word of loving farewell to one going forth on a mission in the name of his Lord, it is Dr. Parker's voice that is ever

desired to make such utterance. Since Spurgeon's death, more Americans make a pilgrimage to hear Parker than go to listen to any other European minister. But the purpose of these articles is not to deal with the general character of the preaching of any man, but to speak especially of the character of the illustrations which serve to illuminate and make powerful his sermons. Dr. Parker has printed so generously that one is embarrassed with the wealth of resources at hand.

One thing I have found very noticeable in Dr. Parker's preaching, and that is his power to use historical illustrations, and get from them great effect, while perhaps he will not use more than one or two sentences in his-

torical quotation or description. This is undoubtedly a very valuable art, and I will give a number of brief illustrations of it in Dr. Parker's preaching. In a sermon on "Almsgiving" I find this:

"There are many persons who are perfectly ready to give you any amount of good advice. The beggar appealed to the cardinal for a penny; the cardinal gave him his blessing; the beggar returned the blessing, saying, 'If it had been worth a penny you would not have given it to me.' These beggars can reason! The poor are not necessarily foolish."

In another sermon on "Apostolic Rights," speaking of the divine call which men have to their work in life, he says:

"When men have to lash themselves up to their work, they can never do it, whatever the work be. A man who has to scourge himself to poetry will never write poetry. The man who has to prick and puncture himself in order that he may begin to paint something, will never paint anything the world will care to see. When Victor Hugo was asked whether epic poetry was not very difficult, he said, 'No; easy, or impossible.' So it is with all great elections, to business, to literature, to statesmanship, to preaching, to every degree of status, and every tone of vocation in life. If the necessity, the pressure, the touch eternal is not felt, then all your labor is a beating of the air."

In that same sermon is another striking illustration of like kind:

"When some one told Melancthon that ministry was the art of arts, the science of sciences, the sweet-souled Philip said: 'If he had added the misery of miseries, he would have struck the nail upon the head.' The very misery is the beginning of joy."

Here is another pair of illustrations of a similar sort taken from his sermon on "The Preaching of the Cross." Commenting on the words of Paul, "Not many wise men after the flesh, not many mighty, not many noble," he remarked:

"Then there are some wise, mighty, noble. Circumstances do not always go against the aristocratic and the eminent; men should not necessarily condemn them because they are great, after the pattern of this world's greatness. Selina, Countess of Huntingdon, one of the greatest workers in the Christian field in her day, said with characteristic sweetness, 'I owe my salvation to the letter

"m"; Blessed be God,' said that sweet soul, 'It does not say, "any" mighty, "any" noble; it says "many" mighty, "many" noble: I owe my salvation to the letter "m." If it had been 'not any noble' where would the countess have been?'"

Pursuing the same theme, he turns it over and looks at it on the other side, saying:

"Yet how differently we act toward those who are wise and mighty and noble! How we fawn upon them; how we call upon them, even if we have to go to the side door. We have lost our Christian dignity. This spirit was well rebuked by one illustrious clergyman in his day. He was the son of a peer. He could not help that; do not blame him; his consent was not asked. But the lady parishioner on whom he called would hear his ancestry, and pedigree, and birth and advantages. Said the truly great man, when the palaver was over: 'Madam, I am surprised that you should talk about such frivolities: I have come to speak to you upon matters of eternity.' There he was wise, there he was mighty, there he was noble."

Dr. Parker is very strong in another kind of illustration. He is a man of very vivid imagination, and he likes to summon a picture of his own before his audience, and illustrate the problem in hand. I will quote four very brief illustrations taken from his sermon on "Spiritual Discernment," all similar in character.

"Here, for example, is a large brilliant diamond. You look at the stone and it pleases you by its wondrous whiteness and luster. You admire it, you praise it very highly. You say: 'This stone is without fault of any kind—a most beautiful and precious gem.' The lapidary places in your hand a magnifying-glass of great power, and bids you look at the center of the stone. You look. The lapidary inquires what you see, and you reply: 'Why, there is a black spot at its very center! I did not see that without the glass.'"

Like a lawyer before a jury, the doctor turns his theme over and illustrates in another way:

"Here is a piece of paper, and you hand it round to your friends, to every man amongst them; and they say: 'Whatever have you handed this blank piece of paper round for? Are you playing a hoax upon us? There is nothing upon this piece of paper. Have we to write something upon it?' And you take it back and say: 'Is there really nothing upon the paper?' And every

voice says: 'No, can not we believe our own eyes? We are unanimously of the opinion that there is nothing upon it.' You just hold it to the fire for the space of a minute or two, and lo, it is written all over! You have developed the secret ink."

Again he revolves his theme, and this is his picture:

"Here are two men listening to the same piece of music. The one man is inspired, enraptured, thrilled, and says mentally: 'I would this might go on forever! The sweetness, the purity of that wondrous tone, let it never cease! I would abide here constantly.' The other man is saying mentally: 'I wonder when they will be done? It seems a long time!' He looks at the program with weary eyes, and mentally resolves that that shall be the last occasion of the kind when he will be there. The best ear can not receive these things or know them, for they are musically discerned."

Sticking to his contrast of two men, he gives his hearers still another illustration of his theme:

"Here are two men looking at the same picture. The one man is chained to the spot: it is to him an enigma, a mystery, a wonder, and a delight; he has never seen such combinations before; he has never before thrilled under such wondrous effects. A man behind him, with a thick shilling catalog, says that he does not see very much in that, and hastens on to something that has got superficial, no matter what the superficialities may be; only let it be extensive enough. Paint for such men with a broom!"

Any man with the preacher instinct in him will realize that under such a text as "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him," such illustrations are of the highest order.

In a sermon on "Joseph's Elevation," in which he is discussing the comment of Joseph's brothers, wherein they recalled the wrong they had done their young brother Joseph when they had sold him into captivity, we have another illustration of this same sort of use of the imagination:

"But what about our own recollection, our own conscience, our own power of accusation? A man says: 'I forged that name twenty-five years ago, and oh, every piece of paper I get hold of seems to have the name upon it! I never dip the pen, but there is something in the pen that reminds me of what I did by candle light, in almost darkness, when I had locked the

door and assured myself nobody was there. Yet it comes upon me so graphically—my punishment is greater than I can bear!' Time can not heal our iniquities. Forgetfulness is not the cure of all sin."

I have only time to call attention in a single illustration to a feature of Dr. Joseph Parker's style, which makes it so very fresh and invigorating, and that is his habit of thrusting a picture into almost every sentence of a paragraph, often by the use of a single happy word. It will be interesting to note how many distinct illustrations can be discovered in this paragraph commenting on Joseph's journey to meet his father, when the old man was coming down to Egypt in the time of famine:

"Yes, I do not care what our duties are, we can add a little pathos to them if we like; whatever be our lot we can add a little sentiment to our life. And what is life without sentiment? What are the flowers without an occasional sprinkling of dew? It may be a grand thing to sit on a high-stool and wait till the old man comes upstairs. But it is an infinitely grander thing, a 'lordlier chivalry' to come off the stool and go away to meet him a mile or two on the road. Your home will be a better home—I do not care how poor the cot—if you have a little sentiment in you, a little tenderness and nice feeling. These are things that sweeten life. I do not want a man to wait until there is an earthquake in order that he may call and say, 'How do you do?' I do not want a man to do earthquakes for me. Sometimes I want a chair handed, and a door opened, and a kind pressure of the hand, and a gentle word. And as for the earthquakes, why—wait until they come!"

A MARVELOUS harmony, too, there is in the statement of cause; no guessing or supposing or humble suggestion; on the contrary, a definite and thrilling asseveration: hear it: "God created"—"And God said"—"And God saw"—"And God called"—"And God made"—"And God set"—"And God blessed"—GOD! That is the cause. Personality, mind, purpose, government, these are the ideas which the bold writer puts before everything and above everything. The mysteries of creation are but shadows of the mystery of the Creator.—*Joseph Parker*, on Gen. i. 1-25.

## OUR ECCLESIASTICAL WEAKNESS.

BY R. M. PATTERSON, D.D., LL.D., WARREN TAVERN, PA.

THE writer has long been convinced that there are too many churches (that is, separate organized congregations) in our country; that this is a source of weakness; and that the knowledge of it should expedite a movement for such a federation of the evangelical denominations as would at least prevent the multiplication of unnecessary rival organizations in non-supporting fields. According to Dr. Carroll, 8,688 new churches were organized in the United States during 1901, or about ten a day. There are now 194,107 in the country, or 1 to about 850 of our population. The writer has from time to time given special study to the statistics of his own (the Northern Presbyterian) Church; but a similar careful examination of the other denominations will bring to light a like state of things; and he would therefore call attention to the one as a representative of all.

In response to overtures from several presbyteries the Northern General Assembly of 1899 appointed a special committee on vacancy and supply—to examine into the facts concerning unemployed ministers and vacant churches in the denomination, and report to the Assembly such recommendations as in its judgment they called for. It will be a surprise to many to learn that one of the presbyterial overtures referred to, asked for an amendment to the form of government, "giving to the presbytery authority to itself [that is without a call from the people] install pastors over congregations which had been vacant for the period of six months"—as if such a constitutional law could be adopted by American Presbyterians, or would be enforced, if it could be adopted!

The committee so appointed made in January, 1900, an informal, tentative report to the Church at large, through the denominational papers, giving a large number of facts and figures for

the purpose of inciting suggestions to help in the preparation of the official report to the Assembly. That official report was made to the Assembly in May, 1900. Some of its recommendations, pertaining to the internal administration of the denomination, were adopted, and the committee was continued. The report did not attract much attention. It appeared at length only in the minutes of the Assembly, which few see. It is a valuable exhibit. Some of its figures the writer purposes to refer to in this article, connecting them with others, to enforce the position he has taken.

The committee made a further report last May (1901) with further recommendations, but with no more facts bearing on the line of this article, and was continued to report this year.

The committee reported that in May, 1899, there were 7,812 ministers on the presbyterial rolls. Of them, 5,334 were engaged in strict ministerial work, as pastors (3,817), stated supplies (practically pastors, 1,494), home missionaries (282), foreign missionaries (241); leaving almost 2,000 (1,978) not engaged in such work. Of these 1,978, there were 268 professors and teachers; 94 ecclesiastical officers, who were engaged in ecclesiastical work; and 53 *in transitu*, passing from one presbytery to another and probably from one pastorate to another; leaving 1,564 not regularly and fully at work in the ministry. Of the 1,564 remaining, 397 were honorably retired; 1,160 were without charge (733), and evangelists (427), the two classes being largely the same; and 7 were suspended.

It should be noted that in the 7,312 ministers are not included 433 licentiates, who were ministers in embryo, looking for churches. Before the committee made its report, 286 of these had been ordained. They of course add considerably to the effective working

force of ministers, and somewhat modify the inferences of the report.

The churches numbered 7,673, of which 6,663 had pastors or stated supplies, leaving 1,011 vacant—without preaching services or pastoral care. Of the 7,673, only 3,332, or less than one-half, "were self-supporting, and 4,341 did not themselves contribute sufficient sums for the whole of the expenses of their support." And, adds the committee, "if every one of our churches had its own minister, 1,969 additional ministers would be needed." But in connection with that emerge some further facts which are not particularized in the report, but which bear on the churches' question itself.

The mission churches in foreign lands, of which there were 291, should properly be omitted in this presentation. Deducting them, there were in this country, according to the reports of May, 1899, 7,459 churches. Of that number, about 2,050 did not raise \$200 each in the year for the support of a minister and all congregational expenses: 808 raised nothing; 169 under \$25; 196 between \$26 and \$50; 337 between \$51 and \$100; 539 between \$101 and \$200. Then as to the communicant membership, almost 1,000 had less than twenty members each; 628 between eleven and twenty; 214 between six and ten; 88, five; 20, four; 16, three; 15, two; 13, one; 29 not reporting any. There were nearly 400 churches that made no report whatever.

But perhaps, tho so small in membership and so weak in financial ability, those churches may have been rich spiritually and added many to the church at large. But a further examination shows that over 1,800 of the churches did not report the addition of a single person to the communion-roll that year—not a conversion among them—and the mass of these small and financially weak congregations were in that number. The evangelistic committee has called special attention to the fact that there were 2,141 churches which had no additions during the

year 1900-1901; worse still than in 1898-99.

Of course the first reflection that arises upon these facts is that the Presbyterian Church is a great missionary institution. More than half of its congregations are supported in whole or in part by the other less than a half, which also support themselves. And if there be a necessity for the continuance of this state of things, it involves a powerful appeal to the stronger half of the churches to do still more for the other half, so as to increase the number of available fields for the large number of ministers who are without churches, but willing to labor, and of new ministers who will be sent out from year to year by the theological seminaries.

But if it be the case that nearly one-seventh of the churches have as communicant members less than a corporal's guard in number; that more than a half are not self-supporting; that nearly a fourth had no increase of membership in the year; and if other denominations show a similar state of things, do not some further questions of denominational and interdenominational policy emerge in their bearing upon the good of the nation, the advance of the church, the salvation of souls?

The writer knows, for instance, of an Eastern church organized in the country near a railroad-station, around which there is not even a village. It is within two miles in one direction of an existing church of the same denomination, two miles in another direction of another, and a mile and a half in another direction of still another. A few people said that they could raise a couple of hundred dollars a year for the support of a church, and thereupon they were organized, tho another evangelical church had occupied the field, and with the other churches could meet its needs. This put four churches of the same denomination, with five or six of other denominations, within a radius of two miles—and all of them financially

struggling. Are there not too many churches? Should not more care be exercised in their organization? Should not each evangelical denomination refuse to organize a new one of its own

in a field which has been occupied by another, unless both are strong and self-supporting; and so leave the missionary money to be spent upon the fully destitute?

### SEED-THOUGHTS AND GOLD NUGGETS FOR PUBLIC SPEAKERS.

BY ARTHUR T. PIERSON, D.D.

#### Seed-Thoughts for Sermons.

##### AS TO FINAL REWARDS AND PUNISHMENTS.

There are seven, and only seven, distinct views as to the final destiny of mankind, which are or ever have been held, and under one or other of these every view may be classed. Between them, therefore, we must all take our choice.

1. *Materialism*. This makes man, in common with all animals, simply organized matter. Thought and feeling are nothing but the play of blind forces, like electricity acting on the brain cells as its battery. Hence death is simply cessation of life and the absolute destruction of the human personality.

2. *Annihilation*. This goes a step farther and affirms that ultimately, if not at death, continued, conscious existence shall cease, except with those to whom eternal life is given through faith in Christ. What becomes of the life represented by the unsaved man is not determined, some believing that it is merged into universal life as a drop disappears and loses identity in the ocean.

3. *Universalism*. This asserts the final salvation of all the race, basing it upon the benevolence of God, or on the obedience and suffering of Christ as man's Representative, or both. Some maintain that since God is the universal Father, His love will not suffer any to perish; others that Christ literally died for all and hence all will be saved. *Restitution* is a modified form of this doctrine, holding the ultimate salvation of men after a period of retributive suffering.

4. *Eternal Hope*. This simply extends the period of possible repentance and consequent salvation into the next life. It views God's mercy and man's free agency as not limited by this our mortal life, but insists that whenever and wherever repentance and faith are found rescue will follow. Those who advocate a *second probation* fall under this class.

5. *Eternal Damnation* is the only remaining theory. It holds that the "probation" of man ends with his human life, and that the conditions of character and consequent condition remain unchangeable forever; that there is neither a posthumous opportunity for repentance and faith nor an ultimate sovereign restoration of man to holiness and the favor of God; and that, tho there will be various degrees of suffering and penalty, the lost will continue in eternal sin and suffering.

6. *Eonian* punishment. This is a modified form of the preceding; it accepts all the above positions, except that it leaves the duration of the punishment of sin indefinite and not absolutely eternal. Those who advocate this view affirm that the word translated eternal means literally *age-long*, and therefore denotes an indefinite period only. As to what shall take place afterward, this theory does not affirm.

7. *Agnosticism*. One position more may be mentioned, akin to the last, only going beyond it. Its theory is that of the future state we know nothing, and that it is impossible we should, because our ability to understand even language which may describe is limited by the experience of what is described; and that, as this whole subject is wholly outside of our present



domain of experience, it is wholly inconceivable and unthinkable, and that hence it must remain a mystery until the curtain is lifted from it by actual entrance into the after-death state.

### Nuggets of Gold from Many Mines.

Unconscious character and opportunity :

"Moses wist not that the skin of his face shone."

Saul "wist not that the Lord was departed from him."

Jerusalem "knew not the day of her visitation."

The disciples knew not "what manner of spirit they were of."

"You know," said a suffering saint to me, "I have had Mr. James Chalmers this afternoon. He never comes but when he is gone I think that is just how Jesus Christ would have come to see me. When he sits and looks at me, I think that is how Jesus would have looked; and when he opens his mouth and speaks to me, I think that is how Jesus would have spoken; and when he prays I can almost hear the very voice of my Master praying for me, and he always asks for the things that I think Jesus above everything else would like me to have. He never goes but he leaves behind the impression that it has been like a visit from Jesus. He reminds me of Jesus."

"There is but one thing in life that can bring happiness—it is to follow Christ; there is but one thing in death which can bring peace and comfort—it is to be found in Him. As my father [the Bishop of Durham] lay a-dying, speaking with the utmost difficulty, he asked that two prayers might be said. One was the General Thanksgiving, and the other was the Prayer of Humble Access, from the Holy Communion. After seventy years of such devotion to God as has fallen to few men, he wished to thank God for His love and mercy that had followed him all his days; after seventy years of service he committed his soul to God in perfect childlike trust. May we in our turn die the death of the righteous, and may our last end be as his."—*Canon Westcott.*

The Lord Jesus says: "I do not say I will pray the Father for you, etc." His very presence at the throne is a perpetual plea. It reminds of a story of Eschylus, the tragedian, and his brother. Eschylus was accused of treason, and the evidence was clear. The judges sat on their semicircular seats of stone, and they were just about to cry out with one voice: "Condemn! condemn!" when the brother of Eschylus, who had lost his arm on the battle-field, stepped in, saw the

position of things, stood by his brother, and lifted the stump of this lost arm; and the judges at once cried: "Acquit! acquit!"

Five bleeding wounds He bears,  
Received on Calvary.

They pour effectual prayers,

They strongly plead for me.

"Forgive him, O forgive," they cry,  
"Nor let that ransomed sinner die."

A farmer once went to hear John Wesley preach. The preacher was talking chiefly about money.

His first head was, "Get all you can." The farmer nudged his neighbor and said: "That man has got something in him; it is admirable preaching."

Wesley reached his second division. "Save all you can." The farmer became quite excited. "Was there ever anything like this?" he said.

The preacher denounced thriftlessness and waste, and the farmer rubbed his hands as he thought: "And all this have I been taught from my youth up." What with getting and with hoarding, it seemed to him that "salvation" had come to his house.

But Wesley went on to his third head, which was, "Give all you can." "Oh dear! he has gone and spoiled it all," exclaimed the listener. But getting, without giving, makes only stagnant pools of us.

The saddest failures in life are those that come from not putting forth of the power and will to succeed.—*Bishop Whipple.*

There are some circumstances in which we are not called to shout "Praise the Lord!" "Hallelujah!" but simply and calmly to say "Amen," like Christ in Gethsemane. I was once preaching when a woman fell dead instantly. The body was borne into the vestry, and I went straight on preaching. After the service I went up to the husband and sought to utter some word of comfort; but he spoke up at once, "Praise the Lord! I have two wives in heaven!"

### THE BELIEF OF UNBELIEVERS.

To the Roman centurion He was the "Son of God."

To despair-crazed Judas He was "the innocent blood."

To the perplexed Pilate He was the man "without fault."

He was the "wise man" of Flavius Josephus.

To Celsus He was the miracle-working "magician."

He was the "healer of the lame, blind, and demoniac," of Julian the Apostate.

Porphry called Him the "pious man."

To Diderot the history of Jesus was the "unsurpassed story."

To Napoleon He was the "Emperor of love."

To David Strauss He was the "highest model of religion."

To John Stuart Mill He was the "guide of humanity."

To Lecky He was the "highest pattern of virtue."

To F. Pecant He was the "holy before God, terrible to devils."

To M. Renan He was the "greatest among the sons of men."

To Theodore Parker Jesus was the "youth with God in His heart."

Frances Power Cobbe found Him to be the "regenerator of humanity."

Robert Owen called Him the "irreproachable"; and unconsciously, unadmittedly, Jesus was the "star" of faith which Robert Ingersoll saw rising in the night of death, and as its light fell upon the new-made grave, he mistook the benediction of comfort proffered by the pierced hands for the rustle of an angel's wing.—*Epworth Herald*.

## EXEGETICAL AND EXPOSITORY SECTION.

### SCRIPTURE HEADLINES.

BY J. W. WEDDELL, D.D., DAVENPORT, IOWA.

"SCRIPTURE Headlines, or the Books of the Bible in Panoramic Outline," is the title of a practical scheme of Bible study for pastor and people.\*

It is a great thing just to name your books; it is like Joshua's putting his foot down upon a land of possession. But having preempted the ground, one must go on to trace out and traverse each part, until he come thoroughly to occupy the land. In the brief indications here given we have the itinerary of a hasty walk through the King's country by one pastor and his people. Book by book through a period of three years, happy and fruitful years indeed, the journey was pursued. A book was taken up each week at the pastor's round-table, its name and key-thought were elicited, its main divisions suggested, and chapter headings given in accordance with the general scope. These imperfect notes afford only head-land glimpses; but they present in some measure the lay of the land, and one may return to search out the charming valleys and vistas of sacred truth at his leisure.

### OLD-TESTAMENT OUTLINE.

#### *Historical Books.*

*Genesis*—Book of Beginnings. The gateway to the Interpreter's Lodge and to the House Beautiful.

\*The syllabus of a lecture given before the Bible Institute of Davenport, Iowa, January 21, 1902.

*Exodus*—Book of Departure. The Portico of the Pilgrimage, leading to the Lord's Banqueting-Hall.

*Leviticus*—Book of Atonement. The Priest's chapel in the King's palace.

*Numbers*—Book of the Roll-Call. The Drill Plaza of the Wilderness.

*Deuteronomy*—Book of Remembrance. The Grand Review of the Pilgrimage.

*Joshua*—Book of the Conquest. The Battlefield of the Canaan inheritance.

*Judges*—Book of Degeneracy. The Dark Ages of Judaism.

*Ruth*—A sacred love story. The Nursery of the Kingdom.

1 *Samuel*—The career of Saul. The prophet vs. the king.

2 *Samuel*—The career of David. The prophet and the king.

1 *Kings*—Book of the Disruption, the civil war of the Chosen Nation.

2 *Kings*—Book of the Dispersion. The decay of the Jewish Empire.

1 *Chronicles*—Book of the Theocracy. Saul and David.

2 *Chronicles*—Book of the Theocracy. Solomon and his royal successors.

*Ezra*—Book of the Restoration. The building of the Temple.

*Nehemiah*—Second book of the Restoration. The building of the city.

*Esther*—Book of Providence. A page from the history of captive Israel.

#### *Poetical Books.*

*Job*—Book of Patience. God's way with His People in the drama of life.

*Psalms*—Book of Devotion. The Saint on his knees.

*Proverbs*—Book of Wisdom. The Saint on his feet.

*Ecclesiastes*—Book of Experience. The Saint looking back (and then up).

*Songs of Solomon*—Another sacred love story. Nuptials of the Kingdom.

### *Prophetical Books.*

*Isaiah*—The Messianic prophet. Book of Expectation.

*Jeremiah*—The weeping prophet. Book of Admonition.

*Lamentations*—Hymns of Mourning. The elegy of a forsaken people.

*Ezekiel*—The prophet of visions. Book of Encouragement for captive saints.

*Daniel*—The prophet of dreams. Hope for the desolate. Sunrise book.

*Hosea*—Prophet of salvation. Comfort for smitten Israel.

*Joel*—Prophet of the Spirit. Book of re-enforcement.

*Amos*—The "Herdman" Prophet. A call to the lost sheep.

*Obadiah*—The shorter prophet. (One chapter.) Deliverance.

*Jonah*—The missionary prophet. God's "first so loved."

*Micah*—The trumpet prophet. Book of the Watch tower.

*Nahum*—The world's prophet. Book of the Burden.

*Habakkuk*—The prophet that "saw." Light in darkness.

*Zephaniah*—Prophet of the "Day of the Lord." Book of judgment and mercy.

*Haggai*—Prophet of the Restoration. Builder's book.

*Zechariah*—Prophet of hope. Book of the Future.

*Malachi*—Last of the prophets. "Sunset and evening star."

### NEW-TESTAMENT OUTLINE.

#### *Outline of Historical Books.*

*Matthew*—The gospel of Jesus Christ, the Messiah King.

*Mark*—The gospel of Jesus, the Wonderful.

*Luke*—The gospel of Jesus, Son of Man.

*John*—The gospel of Jesus, Son of God.

*Acts*—The gospel of the Risen Christ.

#### *Outline of Epistles.*

*Romans*—Epistle of Faith. Christ our Righteousness.

*1 Corinthians*—Epistle of Gifts. Christ our Acceptance.

*2 Corinthians*—Epistle of Comfort. Christ our Strength.

*Galatians*—Epistle of Freedom. Christ our Liberty. The Christian's "Declaration of Independence."

*Ephesians*—Epistle of Fullness. Christ our "all in all."

*Philippians*—Epistle of Joy. (Word occurs nearly a score of times.) Christ our Re-joicing.

*Colossians*—Epistle of Praise. (Word occurs seven times.) Christ our Life. (The only "higher life" is the life Christ is living at the throne.)

*1 Thessalonians*—Epistle of Brotherhood. (Word occurs fourteen times.) Christ our Elder Brother.

*2 Thessalonians*—Epistle of Glory. Christ our returning King.

*1 Timothy*—Epistle of Loyalty to the Church. Christ our Teacher.

*2 Timothy*—Epistle of Personal Fealty. Christ our Witness.

*Titus*—Household Epistle. Christ our Heavenly Guest.

*Philemon*—Fraternal Epistle. Christ our Master.

*Hebrews*—Steadfast Epistle. Christ the End of the Law.

*James*—Epistle of a Right Life. (Hebrews, a right faith: James, a right life to go with the faith.) Christ our Example.

*1 Peter*—Epistle for the Homesick. Christ our Shepherd.

*2 Peter*—Epistle for the Persecuted. Christ our Savior.

*1 John*—Epistle of Assurance. Christ our Life.

*2 John*—Epistle of Love. Christ the Truth.

*3 John*—Epistle of Hospitality. Christ our Health.

*Jude*—Epistle of Warning. Christ our Preserver.

*Revelation*—Epistle of Last Things. Christ the Overcomer.

### THE SCRIPTURES ANTICIPATING SANITARY SCIENCE.

*The Literary Digest* of March 15 presents some interesting facts bearing on this subject, in a review of a book by W. Woods Smyth, Fellow of the Medical Society of London, entitled "Divine Dual Government, a Key to Many Mysteries." The position assumed by the author from which to combat the evolutionary philosophy and the higher criticism is a somewhat startling one: that the Bible is not primarily a book of religion, but "a book of law, history, and philosophy, with a correlated religion." Leaving this position to be tested by

those who have the inclination and leisure to read the book, the present purpose is to cite some paragraphs illustrating the author's view, that "the Scriptures form an unerring guide in medical and biological science,"—a view which he sustains by a study of the sanitary code of the Hebrews. Here are certainly some very remarkable and complete anticipations of modern sanitary science:

"The Mosaic code contained the most useful principles of our sanitary laws and distinctly recognized the terrible microbe. Thus every vessel, with its contents, in the houses of the dead that was *uncovered* became 'unclean.' Then we have all procedures of notification and inspection, all the principles of separation and isolation, of asepsis in the numerous washings and and purification by water and by fire, and of antiseption in the use of perfumes and odors in the Tabernacle and Temple containing cinnamon and cassia, substances more powerful than eucalyptus, more effective than carbolic acid for diffused disinfection."

The use of unleavened bread during the Passover is shown to be remarkably in accord with modern sanitary conclusions. After quoting Bouchard to the effect that "the process of baking, altho it has interrupted the fermentation of the dough, does not stop it altogether, and this fermentation reappears when moisture and temperature are again favorable to it; and from this are formed acetic and butyric acids, leucin, tyrosin, and phenol," the author adds:

"It is obvious that a complete interruption to the formation of elements like these, poi-

sonous in their nature, must conduce to health; especially when we remember the degenerative changes which attend the prolonged use of yeast or leaven itself. Therefore we have good reason to believe that this legal enactment given by the Lord to Israel was designed, among other things, to prevent or arrest disease changes by the complete destruction of certain microbes, with the alkaloids they produce, at the critical period of the springtime of the year."

In showing that the theory of "divine dual government" reconciles the conflict between natural and revealed religion, the author reaches a sweeping denial of the conclusion of modern evolutionary theorists, that monotheism has been evolved from polytheism. On this point he says:

"In the light of all the evidence accessible to our research, the honest mind can not accept any or all of the theories, be they ghostly, mythological, or relating to other natural sources, as interpreting for us religious phenomena at the dawn of history. For a progressive evolution—in the natural order of events—from polytheism to monotheism, we have no reliable evidence whatever—no, not in all the earth. Speculations of ancient philosophers at periods subsequent to the age of Revelation are not evidence, inasmuch as the contact between the East and West is now known to have been much more intimate than was formerly supposed. Instead of progress, we have mostly retrogression, even to the passing hour, which witnesses idols, with candles burning before them, in Anglican churches of London!"

These are but instances of the wonderful way in which the Bible has anticipated by ages the late conclusions of science and philosophy.

## PASTORAL SECTION.

### THE PRAYER-MEETING SERVICE.

By WAYLAND HOYT, D.D., PHILADELPHIA, PA.

MAY 4-10.—A LOVELY LIFE.

*Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.—Acts ix. 36.*

READ the whole account. It seems

to me we have here a slight record of a lovely life.

The Scripture is full of these slight portraits, among portraits more fully drawn; just a swift touch, and then a passing on—like "Quartus a brother," "Antipas my faithful martyr," and that is all you know about them.

This portrait has more touches to it. Its outline is completer. But the portrait is still sketch only. Still, I am sure there are hints of lessons in it concerning a lovely life.

*First Lesson—The Rightfulness of Beauty.*

As another has suggested, "Tabitha," "Dorcas" do not at first suggest anything to us; they are simply names, as meaningless as our names usually are. Tabitha is Aramaic; Dorcas is its Greek equivalent. But the English equivalent for both of them is *Gazelle*. And now you begin to get hint of its meaning. For the gazelle was, among Orientals, the highest type and symbol of beauty. So it is by no means stretching things to say that this Dorcas, this gazelle-woman, was of a rare beauty. And, noticing how careful the writer of the Acts is to linger on and explain the name, it is quite certain there must have been about this Dorcas an unusual charm and grace.

But there is better beauty than that of face and form, and this sort of beauty every Christian should seek to have and cultivate.

1. Christians specially ought to cultivate *beauty of speech*. It is noteworthy how constantly the Scripture insists on this: Ephes. iv. 31; James iv. 11; 2 Cor. xii. 20; 1 Peter ii. 1; iii. 10; Col. iv. 6. Some one, speaking of a fault-finding woman, said: "I would rather be blind than have to see as many disagreeable things as she does." Some one says, "a dew-drop does the will of God as much as a thunder-storm." What a difference it makes—the way you say things. Gracious beauty of speech—how sedulously every Christian ought to cultivate it!

2. Also, tho we may not have beauty of form and face, we may have *beauty of manner*; and Christians ought to have and cultivate this. This Dorcas, this gazelle-woman must have had it; they would not have so bewailed her, when she died, had she not had it. The constant courtesy of Jesus is something to be noticed and imitated. "Jesus Christ

was the truest of gentlemen" some one says, and rightly.

*Second Lesson—The True Attitude for Life.* Dorcas, this gazelle-woman, was a "disciple." That is the true attitude for life—a disciple, a learner of Jesus Christ. For Jesus Christ is the unmatched model of all loveliness of living. And that word translated disciple is, in the original, in the feminine—and so opens to us the vista of all that Jesus Christ has done for woman.

*Third Lesson—The True Fruitage for Life.* This Dorcas, this gazelle-woman, was "full of good works."

Christianity is severely practical. You can not get away from the stern testing of St. James (James i. 22-27; ii. 14-18). See specially here the Revised Version. The true fruitage for life is such fruitage as hung upon the branches of the life of Dorcas—good works.

*Fourth Lesson—The True Persistence for Life.*

This Dorcas, this gazelle-woman, was full of "almsdeeds which she did." "Which she *did*"—mark that. Quaint Matthew Henry's comment is in good point here. "Tabitha was a great doer, no great talker. . . . Observe, she is praised not only for the alms which she gave, but for the almsdeeds which she did. Those that have not estates wherewith to give in charity may yet be able to do in charity, working with their hands or walking with their feet. And they who will not do a charitable deed, whatever they may pretend, if they were rich would not bestow a charitable gift. She was full of almsdeeds which she did, *i.e., made*. There is an emphasis upon her doing them. They were almsdeeds, not which she purposed and designed and said she would do, but which she did, which she persevered in, which she went through with, which she performed the doing of. Yes, here is the true persistence for life which Dorcas illustrates—persistence in Christly and beneficent doing.

May we, each one of us, be Christ's

as Dorcas was, and by His help live, in our place and time, some such lovely life as she lived. So shall life be worth the living here,

"And make our branches lift a golden fruit  
Into the bloom of heaven."

MAY 11-17.—WHAT SHALL ONE DO  
WHEN PRESSED BY DOUBT?

*Who, when he came, and had seen the  
grace of God, was glad, and exhorted  
them all, that with purpose of heart  
they would cleave unto the Lord.*—  
Acts xi. 28

It was in Antioch those lived to whom this exhortation was addressed. One thus tells of it:

"Foremost in refinement and culture, false tho they were, Antioch was also foremost in luxury and vice. Frivolous amusements were daily occupations, and vice the business of life. It was a city of races, games, dances, processions, fêtes, debaucheries. Its famous suburb was the lovely Daphne, where the heathen gods Diana and Apollo were enshrined in a temple embosomed in groves of cypresses and myrtles ten miles in circumference, where were fountains and buildings, crowds of licentious votaries and processions of pleasure-seekers intoxicated with sensuality; where all that was beautiful in nature and in art had created a sanctuary for the perpetual festival of vice."

So you can see, Antioch was by no means an easy city to be a Christian in—to live the pure life, the strong, the true.

Yet there were Christians in this Antioch. Indeed, in this Antioch the disciples of Jesus were first called Christians. And the good Barnabas, coming from the church in Jerusalem to visit them, exhorts them "that with purpose of heart they would cleave unto the Lord."

I. This is the point: this Antioch was a place most difficult to be a Christians in. Well, it not infrequently happens that we seem to ourselves to get into Antioch experiences—into surroundings and feelings amid which it seems to be a desperately hard thing to live the true life and the pure.

1. There is sometimes the Antioch experience of *discouragement*. *E.g.*,

Phillips Brooks's flat failure in school-teaching, to which he wanted to give himself at first (see "Life," vol. i, chap. 4).

2. There is the Antioch experience of *peculiar temptation*. *E.g.*, Bunyan's Pilgrim assailed by thoughts of blasphemies.

3. There is sometimes the Antioch experience of *business trial*. *E.g.*, General Grant's failure through the defalcations of Ward whom he so trusted.

4. There is sometimes an Antioch experience of *doubt and questioning*. F. W. Robertson tells of it:

"But there are hours—and they come to us all at some period or other—when the hand of mystery seems to lie heavy on the soul; hours when the sense of misplaced or ill-requited affection, the feeling of personal worthlessness, the uncertainty and meanness of all human aims, and a doubt of all human goodness, unfix the soul from its old moorings, and leave it drifting, drifting over the vast infinitude, with an awful sense of solitariness. The soul; conscious life hereafter; God; will be an awful desolate Perhaps. In such moments you doubt all—whether Christianity be true; whether Christ was man or God or a beautiful fable. You ask bitterly, like Pontius Pilate, 'What is truth?'"

II. Now amid such Antioch experiences, what is one to do? I do not know a better thing to do than this which the good Barnabas told these Christians in this difficult Antioch to do—with purpose of heart to cleave to the Lord.

1. Cleave unto, means literally *remain with* the Lord. At all hazards do that, and keep doing it. Richard Watson Gilder's lines are good for Antioch:

"If Jesus Christ is a man  
And only a man, I say  
That of all mankind I will cleave to Him,  
And to Him I will cleave alway."

"If Jesus Christ is God,  
And the only God, I swear  
I will follow Him through heaven and hell,  
The earth, the sea, the air."

2. And "with purpose of heart" necessarily includes action for Him to whom we cleave.

By cleaving and by nobly doing shall you master Antioch.

## MAY 18-24.—LONELY STRUGGLES.

*And Jacob was left alone; and there wrestled a man with him until the breaking of the day.—Gen. xxxii. 24.*

This Jacob was a man of self-sufficiency. His name means supplanter—one who catches obstacle or adversary by the heel and throws him. During his sojourn with Laban he had wrought well for himself as well as for Laban; he had become an eminently successful man (see Gen. xxx., xxxi.).

But now, returning to his own country of Canaan with his possessions, retribution confronts him in the person of his brother Esau whom he had so foully wronged (see Gen. xxvii.) twenty years before.

"And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom. And he commanded them, saying, Thus shall ye speak unto my lord Esau; thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now: and I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight. And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him. Then Jacob was greatly afraid and distressed."

But Jacob's self-sufficiency and skillful fertility of resource do not desert him. Mark how wisely he arranges for meeting Esau.

1. The division of his flocks (Gen. xxxii. 7-8).

2. Jacob's prayer in the emergency (Gen. xxxii. 9-12).

3. The skilful way in which he sends on a present for Esau—not all of it at once, but divided into portions, so that its iteration may have the more effect (Gen. xxxii. 18-29).

4. The wise provision about his wives and sons, so that, on the other side of Jabok, they would have wider chance of escape from Esau (Gen. xxxii. 21-28).

And now Jacob is left alone. He has done everything that he, the self-reliant man, can do. And still his danger threatens in the person of the

strange one who comes to wrestle with him. True to himself, Jacob accepts the combat and attempts to throw his antagonist. Through the long night the struggle goes on. The antagonist does not prevail over Jacob; Jacob can not prevail over him. Then, as the dawn breaks, by a touch, the strange antagonist dislodges from its socket the thigh-bone of Jacob. It is impossible now for Jacob to continue wrestling—he can no longer stand. But he can cling and he does. And by his *clinging*, not by his wrestling, he conquers. In name and character he passes from being supplanter into being Israel, the prevailer. But he does it by clinging, not by wrestling.

The old, dim story teaches a lesson luminous and important. Who has not known the hour of the lonely struggle, when, having done our little best, we seem so impotent? The victory for that hour comes, not by wrestling but by clinging; comes by grip on the divine promises; comes by yielding to the claims and truth of God.

1. A man enters into forgiveness, not by doing, but by ceasing doing and clinging to what Christ has done for him.

2. One masters a great sorrow, not by vainly trying to get it out of his life when it is inevitably in it, but by clinging to the sympathizing Christ and to His promise of help and of growth of nobler character through and in the sorrow.

## MAY 25-31.—INFLUENCE. DECORATION DAY.

*Inasmuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.—Acts v. 15.*

Specially notice that this healing shadow St. Peter cast was something altogether aside from and beyond his own volition. With that shadow, as far as his own will was concerned, he had nothing whatever to do. He could not help the casting of his shadow. He

could not walk the streets of Jerusalem and not cast it. The sun shone on St. Peter and flung his shadow down, and that was the whole of it.

Yet it was a *real something* St. Peter cast. His shadow, albeit it were thrown unconsciously, had strange and healing power in it, as our Scripture tells.

Right here, does there not open before us an even startling analogy between what St. Peter was doing there in the streets of Jerusalem and what we are every one of us doing here and now?

*First.*—From every one of us is going forth a something which is a force very real and great. It is not always healing, as was the shadow of St. Peter. It may be hurting. Our name for these moral shadows we are casting is rightly—*influence*.

"No action, whether foul or fair,  
Is ever done, but it leaves somewhere  
A record written by fingers ghostly,  
As a blessing or a curse."

*Second.*—There is such a thing as unconscious influence, as St. Peter's shadow-casting was unconscious.

*Third.*—Because this unconscious influence is so silent and unobtrusive we ought not to think lightly of it. St. Peter's shadow wrought much. Often the mightiest forces are the silentest; *e.g.*, the sunlight, gravity, etc.

*Fourth.*—This unconscious influence is often more powerful than influence

consciously exerted. One, thoughtfully looking back along his life, says:

"I have just been thinking over the things that have actually influenced me, and it is astonishing to note how many of them have been by the way, merely incidental words or unplanned deeds. I am very certain that, probably without exception, the men and women that have most influenced me never thought that they were doing it, and would be mightily surprised if I were to tell them about it. They just lived."

*Fifth.*—Our unconscious influence, these moral shadows we are casting, are blessing or blighting as is our *character*. St. Peter's shadow was so helping because he was full of the Holy Ghost.

And all this that St. Peter's shadow has been teaching us finds signal illustration in the dead heroes whose graves we now so gratefully garland. Filled with a noble love of country, they consciously went forth into privation, danger, blood, death, to save their country. And they did save it and at what vast cost! But that was not the final end of what they did. Being dead, they yet speak. Even their graves are fountains of helping influence. What steady teachers these heroes still are of patriotism! All unconsciously to themselves it may be are they deathlessly inciting to a devotion to country which hesitates at no personal cost. Decorate such graves! And, as you do it, let their influence of a holy patriotism be ennobling contagion to yourselves.

## PREACHERS EXCHANGING VIEWS.

Conference, Not Criticism—Not a Review Section—Not Discussion, but Experience and Suggestions.

### Who Wants to be Saved?

THAT church attendance has fallen off during the past few years, and additions to our communion rolls on the testimony of experience are lamentably few, is generally confessed, yet it is doubtful if the real cause has yet come under discussion, and I do not know that I shall touch the vital point in this article, but I do want to raise a

question to broaden the vision a little if possible.

Ministers are usually brought to task for the decadence.

It is said, "Preachers are not preaching Christ, but preaching *about* Christ." Is this not a mere play on words?

It is said, "The pulpit of to-day is not evangelistic."

Who hears the pulpit of to-day? Are there not thousands of ministers



filling our pulpits every Sabbath whom the corresponding critics never hear? It is but fair to believe that the large majority of the present-day preachers are preaching the Gospel of our Lord Jesus Christ.

Some we know are doing this; and in many congregations where simplicity prevails, and the Gospel is apparently preached in its purity, and Christ is lovingly presented as the world's hope, spirituality is low, but few, where many are possible, attend the place of worship, and conversions are only in very small numbers.

It is said by the critics: "Brethren, preach Christ; the world does not want discussions on Higher Criticism, nor science, nor popular questions, nor sensational orations. The world wants the simple Gospel—it wants to be comforted and saved."

But is this true? The few who go to church probably want to be saved and comforted, but is it true that any considerable number of the outside world—those who do not go to church—think anything about it? If they care to be saved, surely there is once in a while a faithful pulpit, but even there they do not go.

Is there not as much mawkish sentiment outside the Church as in it?

Is it not true that a very large number outside the churches never, or but seldom, give the salvation of their souls a single serious thought? They do not feel the need of the Gospel comfort. Now and again one may, but usually those who are concerned can find somewhere a good Samaritan pulpit.

But the truth is, a dangerous paralysis has smitten the conscience and affected all the moral sensibilities, and the two words "don't care" give the unvarnished statement of the actual state of the masses outside the churches.

This paralysis has come through the medium of worldly ambitions. The struggle for more wealth by some, the struggle for bread by others, and the insane pursuit of pleasure by many of all classes have struck dumb the

soul's voice for better things. They don't want the Gospel. They are not anxious to be saved. They are not pining for comfort. If they were surely there is help in some church not far away; but they are not there.

Where are they? And what are they doing to show their concern? Nothing. I suggest no remedy. "Stand still and see the salvation of God." We are living in "perilous times." The times of "falling away." Men are lovers of themselves. Selfishness prevails. Something awful is behind the indifference that holds the world in moral check.

Let us not encourage the careless, indifferent, non-church-going element by depreciating the spirituality of the pulpit. It is not in vice alone that Satan leads men captive, but also in moral conceit, self-righteousness, also in intellectual conceit, pride, and knowledge. They know—or seem to know—more than the Bible or Bible students can teach them. Intellectual and moral vanity contribute their quota to the world's indifference.

It is the day of struggle. But the end will come. It may not be far away:

"The morning cometh and also the night."

Whosoever falleth upon this stone shall be broken, but upon whomsoever it falleth it will grind him to powder."

S. BEAMER.

SANILAC CENTRE, MICH.

### The Apostleship of Matthias.

IN all the discussions which have come to my notice on the appointment or the election of Matthias to the apostleship, to take the place vacated by Judas, none, if my memory serves me right, takes notice of the fact that there were *thirteen tribes* in Israel. Here they are: Reuben, Simeon, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Ephraim, Manasseh, Benjamin, and Levi (thirteen in all).

If this fact be borne in mind when reading Acts i., concerning the appoint-

ment of Matthias to the apostleship, and in reading also of the call of Paul to be an apostle, then it is probable that no one would find any fault with Peter for proposing, and with the rest for

agreeing with him, to elect Matthias to the apostleship; as the Bible evidently does not find any fault with it.

C. W. C. ERICSON.

UNIONDALE, KAS.

## SOCIAL SECTION.

### RELIGIOUS AND SOCIAL THOUGHT AND MOVEMENT.

By J. H. W. STUCKENBERG, D.D., LL.D.

#### I. RELIGIOUS THOUGHT AND MOVEMENT.

##### Thoughts for the Pulpit.

ROTHE saw in the person of Jesus Christ the supreme attraction for men in times of doubt. He says that mankind is so attached to Him that it can not let Him go; it is absorbed by the interest He excites and by the problems concerning His personality.

Much of Thomas Binney's power in the pulpit is explained by the statement that "his preaching was strong and real in its nature." *Reality* is among the greatest demands now made on the pulpit.

Growth with the years in power and effectiveness is the ideal. "If anything Dr. Maclaren has become simpler and directer as he has become older, and more urgent and persuasive as the years have passed."

Give us marrow in the sermon. Let it have nerve and muscle. This means that it must have thought, but also something besides. It must contain the living Word, passing through the living experience of the preacher to the hearer. All true preaching is from person to person, from life to life. It makes the impression of being real, substantial, earnest, something to be taken home for reflection, to build up character, and to be made the guide in dealing with the realities of life.

A worthy thought as the basis of the unifying power saves the sermon from becoming a medley. Strength requires

concentration. Some sermons are like watches which tick, but never strike. They have no synthesis of power, no concentrated force as the consummation of the discourse, no culmination or crystallization of the discussion.

Positive thought is needed, thought that clasps and sticks, that has, as Luther said, hands and feet. Negations are the vacuum in which no one can breathe. The pulpit that would be effective must be positive.

A single kernel of truth has greater power, better vitality, and more hope of endurance than a whole universe of error. Even if buried a thousand years with mummies, it may eventually find a fruitful soil and bring forth an hundredfold.

It is on the level on which we meet men that we can serve them. They are out of our reach if we get below or above them. Our common humanity is the bond of our common brotherhood. Piety has its human as well as its Godward side; and its human side must be exercised to influence men. The highest learning can be made so thoroughly human as to reach, in some way, the humblest of God's children. It is the man in the preacher that touches men, especially if divinity exalts the humanity of the preacher, as in the case of Jesus Christ.

#### The Depth and Intensity of the Religious Interest.

Those who in our day speak slightly or disparagingly of religion can

have no appreciation of its real character and value. They, however, give a revelation of the fact that they have never come to themselves and have not fathomed the meaning of religion to humanity. Whatever a man's personal faith may be, there is no apology for a flippant and irreverent attitude toward what most deeply concerns the beliefs and hopes and happiness of mankind. We can understand the earnest doubt of serious men who use their utmost endeavors to attain a basis of religious certitude; but whoever dismisses with a sneer the most urgent demand of a sincere heart and the highest aspiration of the human soul simply condemns himself as an unfit judge.

It is interesting to turn from this class to profound students of human nature and really great minds to learn their estimate. To such a student and mind we are introduced by Dr. J. B. Baillie, lecturer in philosophy in University College, Dundee, in a recent volume on "Hegel's Logic." He refers to Hegel's interest in religion and theology which impelled to his profound philosophical researches:

"It is unquestionably Hegel's intense appreciation of the aims and objects of religion that gives the dominant tone to his whole philosophy. Not only is this evident from such records as we have of his studies during the years immediately succeeding his residence at Tübingen Theological Seminary, but we shall find it impossible to understand the position he assigns to religion in his final scheme, and the incessant recurrence of its fundamental ideas and problems throughout his work, unless we assume this peculiarly intimate connection in his own thought between religion and philosophy."

It was his aim to find in reason the basis for what in religion appears in the form of doctrine, fact, and history. He was convinced that the mind is one and demands unity, and that reason and faith must eventually be harmonized. Hence among his deepest aims we find the effort to give an intellectual solution of the great religious questions:

"The problems of the religious consciousness of his time compelled him to seek some

satisfaction for them in philosophy; and in the light of this origin of his inquiry his subsequent development must be interpreted."

Hegel was too purely intellectual to do justice to the emotional element in religion. He seemed to forget that the heart has its reasons which reason can not fathom. But the profound appeal of religion to the intellect of the most speculative philosopher of history is significant. He recognized morality and religion as involving man's highest concerns:

"Both express what in man is most concrete, most universal, and most vital in his interests, and hence both directly appealed to a mind like Hegel's, which from the first was awake to all that was deepest and most real in human life. These then must be taken together as supplying the objects with which Hegel was primarily concerned."

Hegel's system stands before the world as a monument of marvelous speculative power. Some parts of his philosophy still remain obscure to the deepest thinkers. But if we want to find the key to the system, we must look for it in the author's deep interest in the demands of the human spirit and life, in his estimate of the value of ethics and religion.

### The Great Need of the Hour.

The needs of the times and how to supply them are among the most profitable discussions of the day. These discussions are numerous, pertaining to the needs in the pulpit and the pew, in the family and the schools, in social life and official positions. Evils are exposed, reforms are advocated and actually instituted, and methods and means of progress are suggested. The religious press contains many articles on the deep and broad doctrines of Christianity as the ferment and inspiration of the spiritual life, and on the agencies to make them effective. A better appreciation of Christian ethics is a hopeful sign of the times.

But, however valuable these discussions of truth and method, the supreme need of the hour is *men* in whom the

truth is so embodied as to become personality, and through whom the methods are made effective. Deep and earnest is the conscious need of such men. It is not confined to the Church, but is felt in respect to statesmanship and scholarship in all the enlightened lands. The personality is wanted to grasp and solve the perplexing problems of the human mind, to speak the clarifying word demanded by the situation, and to lead the way through jungles which are impenetrable to ordinary men.

In reply to the charge that such large amounts of money are required for institutions of learning, it was lately said in England that a Faraday, a Koch, a Pasteur, is worth a million. Men of that kind are, in fact, invaluable when measured by the service they render to humanity. Money can not provide or purchase them. An increasing demand is made on the schools to train men, to develop character, to unfold mind, to evolve marked personality, and not merely to impart information and make scholars.

#### **The Whole Gospel as an Organism of Life.**

Are we not in danger of losing the life of the Gospel by excessive analysis or dissection? We can not dissect the living body and retain its life; does not the same principle apply to the great system of Christian teaching? Fragmentary truth makes Christians and churches partial, fragmentary.

The marvelous effect we behold in Christianity has its undoubted source in the Gospel of Jesus Christ. This means the Gospel as a whole, not any particular part severed from the rest and treated as if it stood alone. It is this dissecting process, abstracting a part here or there and treating it as if it were to be judged by itself, which creates most difficulty. Honest investigators dispute about particular passages who agree respecting the impression produced by the Gospel as a totality. The essence of this impression

is that here we have a unique doctrine which emanates from a unique person; that the message He brings is spiritual, heavenly, and divine; that Jesus Christ embodies and lives the doctrine which He teaches; that His teaching meets man's needs with regard to a religious revelation; and that the ethical factors of the doctrine are of the most exalted character.

The unity prevalent in Christendom must likewise be attributed to the influence of this Gospel as a whole. Separate passages are variously interpreted, and this causes differences among Christians; but a great fund of doctrine drawn from the entire Gospel forms a basis for the large body of evangelical believers. There is practical unanimity respecting the Father; Christ as the Revealer of His person and the Redeemer of man; faith and love as the bond of union between man and God; love as the essence in the relation of man to man; and that consecration to God and the service of man go together, just as the fatherhood of God and the brotherhood of man are inseparable.

In this total effect of the total Gospel there is an apologetic value which deserves more prominence. Much in the life of an individual may be obscure to us, while as a totality its character, aim, influence, and value are unmistakable.

## **II. SOCIAL THOUGHT AND MOVEMENT.**

### **Another Step Forward.**

The Episcopal Church has no longer a monopoly among Protestants of putting itself officially on record in the determination to study the labor question and help to solve its problems. At the National Council of Congregational Churches, held in Portland, Me., October, 1901, a national committee was appointed on labor questions and conditions. It consists of President Tucker, Dartmouth College; D. N. Beach, Denver; Washington Gladden, Colum-

bus, Ohio; and W. A. Knight and F. W. Merrick, Boston.

The last named wisely gives an account of this new movement in the *American Federationist*, in order to let laborers know that the Church is becoming desirous of considering their claims. This movement "shows an awakening sense of neglected duty and privilege. It testifies to the regret felt at past neglect, with the resulting present condition, and to the steadily waxing purpose to make all possible amendment; for, deny it or conceal it as we may, a large part of the labor population is estranged from the churches." The words of President Tucker before the council are quoted: "The estrangement, if not alienation, of the labor population of the Christian nations is chargeable in no slight degree to the unfaith of the Church."

How make good past neglect and overcome the evil results? The author answers, by studying existing conditions, by helping to promote, through friendly cooperation, the well-being of the workers and the Church. The author of the article then goes on to say: "It is my conviction that we need each other, and ought to serve each other."

Attention is also called to the fact that all the churches and all the members have not been unmindful of the cause of labor. It is claimed that "even when the Church has been apparently most unmindful of industrial toilers, many of the best friends the working men have had have been in the Church's ranks; and that a new and highly prophetic spirit of appreciation and fraternal good-will toward laborers of all types and grades is gradually rising in the churches."

The work of this national committee is thus indicated:

"It would promote a better understanding, deeper mutual interests, and heartier cooperation, not only between employers and employees, but also between those who are responsible in some degree for the world's work and those who are responsible in some degree for the world's faith."

#### Facts About London.

Many faces and more minds will be turned toward London during the summer. It is the largest city the world has produced, teems with the most interesting social problems, and presents many opportunities to study some of the most important movements of society. Those who desire to engage in this study will find the large district of which Whitechapel is the center a most promising field. Directions for investigation can be received at Toynbee Hall, which is located in the district. All grades of humanity are found in this city, and in London one can study the world in epitome. It makes a deep impression as one emerges directly from Lombard Street, the Bank of England, and the great center of wealth and commerce, into the slums, a contrast the like of which it is hardly possible to find elsewhere. In spite of the multitudes which hustle, and almost trample on, each other, it can be the dreariest and loneliest place on earth. "I have no one to think of or care for me," said a lady who had spent her entire life in the heart of the city. So overwhelming is the great mass that the individual is in danger of being lost and life of becoming cheap.

Interesting statements respecting the city were made recently by the editor of "Great Thoughts." Taking the whole of London, not merely what is technically called The City, we find that its area stretches fourteen miles from north to south, and seventeen from east to west. It contains at least thirty thousand streets which, if placed end to end, would stretch as far as from New York to San Francisco.

"There are more Jews in London than in the whole of Palestine, more Scotsmen than in Edinburgh, and more Irishmen than in Dublin. It contains thousands of Germans, Frenchmen, and Italians, while numbers of Dutchmen, Spaniards, Japs, and Chinamen mingle daily in its crowded thoroughfares. . . . It exceeds by three hundred thousand souls the whole population of Portugal, by eighty thousand that of Canada, and surpasses that of the Netherlands by more than half a million."

A child is born every three minutes, and a death is registered every five minutes.

The city contains over seven hundred railway stations, nearly eight hundred miles of railway line, and eleven railway bridges span the Thames. Daily a million persons travel on the underground railways, and two and a half millions in five thousand omnibuses, seven thousand hansoms, fourteen thousand cabs, and seven thousand trams. The total population is between six and seven millions.

Four thousand postmen deliver ten million letters weekly, walking a distance equal to twice the circumference of the globe. Sixty thousand letters are written a day, consuming thirty gallons of ink.

"Ten thousand miles of overhead telegraph wires almost shut out the smoky canopy which spreads above the same London streets, and the number of telegraph messages received in London last year was over six millions. Ninety million gallons of water are consumed daily."

#### Some Problems Connected with Evolution.

In his "Romanes Lecture" Huxley uses development and evolution interchangeably, as when, after speaking of the expansion of the germ into the full-grown plant, he says that we "thus arrive at the conception of 'development' or 'evolution.'" The lecture itself gives a valuable contrast between cosmical and ethical evolution—a contrast which some scientists overlook, but which others now specially emphasize.

That evolution, in this sense of development, actually takes place and applies to all departments of knowledge is now generally admitted. Its effects are too evident to be disputed. As a consequence we find that it is not only accepted by scientists but also by scholars in general.

Many problems are, however, connected with evolution respecting which scientists themselves are divided and

which now form subjects of controversy. The disputes pertain to the exact nature of evolution, what it can accomplish, and how its results are brought about.

The theory that the evolutionary process is purely mechanical, that it involves matter and motion but dispenses with mind, is meeting with emphatic and, it seems, growing opposition on the part of scientists. Evolution as a purely mechanical process has not accounted for the origin of life out of inorganic matter, and in so far as has failed to explain the universe. It has failed to account for consciousness and for the higher processes of thought, for reason, for esthetics, for ethics, and for religion. Indeed, more and more do scientific and philosophical investigators and thinkers look on our conscious life and our mental processes as inconceivable if the universe has only matter and motion. That moving atoms can somehow so combine as to produce self-consciousness, the notion of truth, of beauty, of duty, and of God, seems absurd. So unthinkable is it that its acceptance is pronounced explicable only as the result of some preconceived theory, some faith or dogma, from which it is an inference. No possible scientific investigation can ever find an idea as the result of mechanical movement.

Natural selection, so far as it is supposed to account for all progress, is also losing ground among scientists, at least on the continent of Europe. It has an important place, but is only one of many factors in evolution. Especially does it fail to account for human history. There is an intellectual and ethical selection which subordinates or antagonizes natural selection. Natural selection controls primitive man; but the enlightened man selects and adapts nature to his purposes. So far as natural selection is supposed to dispense with mind or intelligent purpose in the universe it seems to be losing ground.

On the continent of Europe it is common to hear certain phases of Dar-

winism pronounced a failure. It is certain that the extreme views which have been attached to the name of Darwin are meeting with more opposition than formerly. The following are named among the scientists who reject the mechanical theory for which Darwinism has been held to stand: Naegeli, von Baer, Koelliker, M. Wagner, Snell, Forel; the botanists A. Braun, Hoffmann, and Askenasy; the geologist Oswald Heer; the physiologist Bunge; and the zoologist Otto Hamann. The decadence of these extreme views within the last few years has been made specially evident by Zoeckler and Steude, editors of *Beweis des Glaubens*, a valuable apologetic monthly. But Darwin's name stands for other than these extreme views, and his great scientific merits are freely recognized.

#### QUESTIONS.\*

The following questions are from the chairman of the committee on labor organizations appointed by the General Association of the Congregational Churches of Massachusetts. The note which accompanies them says:

"The committee has worked hard to secure a rest-day in the week for working men; it has secured an investigation of the number of men who work seven days in the week; and it has mediated between the capitalists and employees in a strike of the street-car men of Boston. It now seeks, in addition to this work, to labor with as well as for the working man. It desires mutual knowledge, respect, and sympathy. It asks, therefore, in the spirit of brotherhood, if you will kindly help us by answers to the following questions:"

1. What is the Attitude of the Great Masses of Working Men Toward the Church? Are They Estranged from It, Indifferent to It, Opposed to It, or in Fellowship with It?

Some of the working men are in fellowship with the Church, others are actively opposed to it, but the large

majority, particularly in the cities, are indifferent to it and estranged from it. The alienation of those from Protestant families seems to be deeper and more extensive than among Catholics. The estrangement is much greater in some regions than in others. That it is quite general in the large cities is made evident by the attitude of working men to the church, by numerous public and private statements made by them on the subject, and by careful investigations of experts. The estrangement is not confined to the United States, but is found also in England, Germany, and other countries.

2. What is the Explanation? Is it Primarily in Some Condition in the Church, or in the Industrial Situation, or in Working Men?

The industrial situation is a factor in the question only so far as it affects the church and the working men. The reason can not be sought "primarily" in either factor, because all the factors have been reciprocal and cooperative, and sometimes the fault may have been chiefly on one side, at others on another. We must be careful not to identify estrangement from the church with hostility to religion.

The attitude of working men is necessarily controlled by their view of the church, whether that view be true or false. Those who are estranged give many reasons. They claim that the church has become an aristocratic instead of a democratic institution; that it is less intent on souls than on wealth, position, and worldly respectability; that the social spirit of the fashionable world controls the church; that the whole atmosphere of the church, the dress, the rented pews, the large expenses, and the treatment of working men repel them; that in labor troubles the church is apt to throw its influence on the side of the wealth on which it depends for support; that for flagrant wrongs it has no reproof; that as an institution the church rarely makes the cause of the toilers its own, and that in

\* Address questions for this department to J. H. W. Stuckenberg, 17 Arlington Street, North Cambridge, Mass.

this respect it has lost the spirit of Christ; that the services are not helpful. Many other reasons are offered, but the above give the most general ones. Especially are working men incensed that capitalists from whose injustice they profess to suffer are prominent in the churches. Likewise are they embittered when treated with condescension or as objects of charity.

How far the church is to blame for these censures is a difficult problem. Some churches are more at fault than others. A few prominent ones, known for their aristocracy and fashion, may be the standard by which all are judged. No specialist in social studies questions that the Protestant Church at large has not taken the interest in the problems of labor, working men, their hours of toil, their wages, and their families, which these deserve. But many churches must be exonerated from this general charge. And an awakening is now taking place which indicates a change for the better.

### 3. What Can the Church Do to Remove Whatever Hinders the Proper Relation of the Working Men to It, and It to Them?

There is, no doubt, much latent sympathy for the working men in the churches which does not reach them, and of which they consequently know nothing. Whether found among the

preachers or the laity, it ought to be organized and made effective.

Besides, the church can study the condition of working men in the spirit of Jesus, making the tolling, needy, suffering classes objects of special solicitude and sympathy; it can fight the iniquities backed by individuals and corporations of wealth and power; it can enthrone Christian ethics where gross injustice now reigns, and can infuse the spirituality of the Gospel where materialism now curses the church itself; it can take its stand with the prophets and Jesus for truth and righteousness and mercy and love and helpfulness, not merely in the abstract and in general, but wherever the oppressor's heel is felt and the needy cry for relief. God as Father of all and the brotherhood of man must be emphasized in the arrangements of God's house and in the relations of capital and labor. The best friends of the church must, in love, expose its grievous errors and mistakes, in order to bring about the remedy. Those seem in the right who believe the church needs a deeper and broader reformation than that of the sixteenth century.

This is written the day after Easter. A lurid light is thrown on the situation by the fact that a number of papers lay the stress on the display of fashion as the most striking feature during the Easter services!

## LIVING ISSUES FOR PULPIT TREATMENT.

### Drink as a Cause of Crime.

*I have . . . mingled my drink with weeping.*—Psalm cii. 9.

ONE needs only to read the daily papers to note that a large percentage of the crimes of violence are committed by men under the influence of liquor. Mr. R. P. Moncrieff, noting this fact, and noting that drink causes at least three-fourths of pauperism, joins to these the further fact that the police, the courts, and the poorhouses are

mainly engaged in looking after the saloons and their results, and asks pointedly why the saloon should not be called upon to pay at least three-fourths of the poor and police rates. Mr. Moncrieff, who makes this suggestion in *The Alliance News*, takes the pains to reckon up the cost to the State of thirty-eight prisoners recently brought before the Liverpool Assizes, whose crimes were due to drink, and finds the cost to be, in round numbers, \$8,000. He comments:



"This is for one assize only. What will the total be for the whole country over a term of years? The brewers and publicans get all the profits accruing from drink; why should they expect the rest of the community to be taxed for prosecuting and maintaining the criminals manufactured by them? But perhaps a more reasonable question would be, Why are the other taxpayers so foolish as to allow it to exist in their midst without protest?"

Mr. Justice Wills, in an address in Bradford, England, a few weeks ago, said that he had come to regard gambling as one of the chief factors in crime. He said that he used to regard drink as at the bottom of it all, but now believes that gambling is as prolific an abuse as drink.

### Three Billions of Capital.

*Whoever will be chief among you, let him be your servant.—Matt. xx. 27.*

How enormous is the modern aggregation of capital in industrial combinations is disclosed by facts recently made public by the census bureau. The figures cover 183 of the largest industrial corporations of the country. Their combined securities outstanding on May 31, 1900, was \$3,085,200,868, or 50 per cent. of the capital of all the manufacturing industries of the nation returned in 1890. Of these securities belonging to 183 corporations \$216,412,759 is in bonds, \$1,066,525,963 in preferred stock, and \$1,802,262,146 in common stock. How much of this is "water" is another question. Even the enormously inflated values of the stock exchange do not measure up to this total.

As to results, the total value of the products manufactured during the year was \$1,661,295,364, which was nearly a fifth as much as the entire manufactures of the country as reported in the census of 1890. The raw materials used in these manufactures aggregated \$1,085,083,828.

In manufacturing these products an average of 899,192 wage-earners were employed and their wages aggregated \$194,534,715. This is an average of

\$487 per worker, against \$444 average of all industries ten years before.

### What to Do with the Tramp.

*If any would not work, neither should he eat.—2 Thes. iii. 10.*

THE tramp is a growing trouble, according to the estimates of Prof. John J. McCook, of Trinity College, Hartford, Conn. It will be remembered that Professor McCook has been keeping tab on the tramp problem for a number of years. His basis for estimating the number is the daily average of lodgers in the public lodging-houses of Massachusetts. In 1890-91 he studied statistically 1,349 tramps and came to the conclusion that there were an average of 3.58 times as many tramps in the State as were to be found in the public lodging-houses. The proportion between the population of Massachusetts and that of the United States gives a basis for estimating the tramp population of the whole country as follows:

	Tramps in U. S.	Per cent of Gain.
1870.....	16,991	—
1880.....	46,376	172.94
1890.....	42,687	7.96*
1899.....	56,896	33.29

\* Decrease.

Population gained in the ten years to 1880 only 30.08 per cent., so that the tramp army increased nearly six times as fast as population. There was a falling-off in 1890 from the figures of 1880, but the increase from 1870 was still two and a half times as rapid as that of population. The figures for 1899 indicate that in the 29 years from 1870 tramps have increased 235.4 per cent., or almost four times as fast as general population.

Professor McCook finds the most notable advances in the years 1874 and 1894, following the years of extreme panic. In 1894 the tramp population reached its high mark of 62,026. The gain in a single year was 63.9 per cent., or nearly four times as rapid as general population.

Generally speaking, the tramp popu-

lation has followed exceedingly closely the variations in hard and easy times. Professor McCook finds the tramp especially liable to be affected by business depression, not because he is below the average in skill and intelligence, for he is not, but because of his drinking habits and his lack of family ties. Once in the roving life it is easy to stay there.

The remedies are to keep the men from breaking away, or to whip them back into the traces as speedily as possible. How? Professor McCook answers:

"By interfering with their becoming drunkards; by encouraging or compelling thrift; by breaking up train-jumping; by stopping indiscriminate charity; by applying something like scientific principles to their reformation."

Methods distinctively religious, according to the professor, are to be reckoned among the "scientific," and the best of these are institutions or missions especially adapted to meet the problem. Meanwhile the 57,000 tramps are costing the nation at least \$11,000,000 a year, while they produce nothing, besides the disease and crime of which many of them are active centers.

#### Pennsylvania's Disgrace.

*Thou shalt not steal.*—Ex. xx. 15.

The Pennsylvania street-franchise robbers have at last been able to realize on their thievings. It will be remembered that in June last a little group of Quay politicians rushed a bill through the legislature in its closing hours, and with the help of a pliant governor. Machine councilmen at Philadelphia and Pittsburg followed with gifts of street-railway franchises in the two cities, worth millions of dollars. In Philadelphia John Wanamaker made a public offer of \$2,500,000 for the franchise thus granted, but his offer was spurned. The voters of the two cities, blind to the true facts, or wilfully negligent, have put the stamp of their approval upon the robbers, and now these politicians are dividing the spoils. The Pittsburg franchises are said to

have brought about \$2,000,000, and those of Philadelphia \$2,250,000. Where is the spirit of the honest William Penn? Pennsylvania should prove a good field for the home missionary with a gospel of honesty. New York has purged herself of Crokerism. Quayism in Philadelphia and Pittsburg, equally guilty, yet defiantly lifts its head.

#### Disease in the Tenements.

*Neither shall any plague come nigh thy dwelling.*—Psalm xci. 10.

We are accustomed to consider that the tenement problems belong only to the large cities. But Yonkers, N. Y., a city of less than 50,000, has housing conditions that are declared by citizens to be far worse than exist in many larger cities. A committee of public-spirited citizens has been appointed by the Common Council to report on needed revision of the sanitary and building laws.

Even country districts, tho they have the advantage of more room and sunlight, frequently contain filthy and overcrowded dwellings that are a menace, moral and physical, to the occupants and to the community. Why should not the church extend a helping hand to these homes? Cleanliness is not only next to godliness but a prerequisite condition.

#### Protect the Pigeons.

*One sparrow shall not fall on the ground without your Father.*—Matt. x. 29.

The New York Society for the Prevention of Cruelty to Animals is fighting at Albany for a law to prevent pigeon-shooting as a sport. John P. Haines, president of the society, proves by affidavits that on Long Island alone last year 120,000 pigeons were killed in shooting-matches. The State protects its dogs from being fought together to amuse human brutes, but the noble sportsman (!) may kill the pigeons as he pleases. It is time for a reform.

## MISCELLANEOUS SECTION.

### THE "PULPIT," "PREACHING," AND OUR PRESENT PROBLEM.

By D. S. GREGORY, D.D., LL.D.

MUCH attention has been given in THE HOMILETIC REVIEW to the great problem and duty of immediate and world-wide evangelization. The writer believes that to be the vital and vitalizing theme of the day. Failure to bring the churches to face their great field of gospel effort—the world at home and abroad—has led to continuous failure in results; so that, while it is the plain duty of the churches to give the Gospel to the world of this generation before its hundreds of millions pass on to judgment, there is nothing in the present pace to warrant the expectation that the twentieth century will witness the performance of that duty.

But while insisting upon the paramount importance of the Great Commission, the present purpose is to turn attention to the problem that confronts the churches here at home, in city and country alike. And may we not be permitted to suggest that this is a fruitful theme for Christian thought and action for the coming summer months? The subject will lead to the consideration of present conditions and needs, and to suggestions of remedies.

I. The first thought is of *the religious conditions, and of the inadequacy of the provisions for remedying them.*

Limitations of space forbid any adequate setting forth of the present religious conditions either in city or in country. The writer has already dwelt so often upon this theme that some bare hints must suffice.

In "The Twentieth Century City," by Dr. Josiah Strong, the factors in the present problem of the city are graphically set forth. Let the reader read the four chapters entitled respectively, "The Materialism of Modern Civilization," "A Nation of Cities,"

"The Materialistic City a Menace to Itself," "The Materialistic City a Menace to State and Nation."

In New York, the typical city, ignorance and vice, organized as "Croakerism" and "Deveryism," have been in absolute control, and similar conditions prevail in many of the other large cities. The churches have lost control, and have been practically almost submerged. With a membership embracing only a small percentage of the population in the commercial metropolis of the Western world, they are failing to reach and mold nine-tenths of the people. The masses of even the American-born citizens rarely, if ever, enter the churches.

Outside of the cities, in the country regions, from the Atlantic to the Pacific and from the Great Lakes to the Gulf of Mexico, the churches are struggling for existence, and the whole is largely a mission-field.

Prof. George T. Ladd, of Yale University, in the preface to his latest book, "Philosophy of Conduct," thus diagnoses the condition of the churches that are depended upon for reaching and saving city and country:

"The tone of prevalent moral sentiment is neither strenuous nor lofty. The presence of baleful 'double morality' is quite generally either openly proclaimed or secretly tolerated. The high ideals of the best ethical teachings of the past—even, and especially, of the New Testament—are not taken to heart or made the models of actual living. And in all this the multitude who compose the existing Christian organizations—with a considerable number of notable and noble exceptions—take the part of silent acquiescence, if not of unquestioning or bewildered conformity, rather than of remonstrance and opposition. I repeat that the ethical spirit is low and nerveless just now in the body of that community which bears the name of the world's greatest teacher of a spiritual and divinely inspired morality."

The remedy proposed by the churches as at present organized and conducted is "preaching" of the set and formal kind, mainly from the

"pulpits" of elaborately constructed and expensively managed edifices called "churches." The system embodies several fundamental and fatal errors that need to be carefully noted.

The first error is involved in the often reiterated statement that "preaching," or "the pulpit," as found in these "churches," is the one divinely appointed agency for reaching men and establishing the kingdom of God. In the sense in which the statement is intended it is anything but true and farthest possible from Scriptural.

The misuse of the word "preaching" can readily be made clear. It is confined to the formal and stately delivery of a literary production known as the set sermon, at certain stated hours on Sundays, from the pulpits of these "churches," by men officially ordained and set apart for that work. Now, however valuable such preaching may be, it does not answer to "preaching" as set forth in the New Testament.

Any one who is interested in this subject will find a helpful discussion of it in Dr. H. Clay Trumbull's little book, "Individual Work for Individuals." Or, if one should think that this author unduly emphasizes individual work at the expense of preaching, he can find in *THE HOMILETIC REVIEW*, for February, 1900, a careful induction by Professor Quarles, from all the New-Testament terms for preaching, that will enable him to look into the matter for himself. Out of the ten words used in the New Testament to designate what we consider the preaching function of the Gospel minister, four alone are found to be important:

"(1) *καρπύω*, which, in its several forms, is found seventy-four times; (2) *εὐαγγελίζω*, its root forms found one hundred and thirty-six times; (3) *προφητεύω*, found one hundred and ninety-nine times; (4) *διδάσκω*, found two hundred and eleven times."

The conclusion reached from the induction is, negatively, that not one of these terms is confined to "official preaching"; positively, that every one

of them is applied, not only to Christ and the apostles and elders, but also to *laymen*.

The fallacy in the claim that "the pulpit" is the one divinely appointed agency for reaching men is easily made to appear. The pulpit, as the elevated platform in the great churches, is not a Scriptural institution. The word pulpit occurs only once in the Bible—in Nehemiah viii. 4—where it was the "tower," on which Nehemiah stood, with thirteen *helpers* or interpreters used by him to make clear to individuals what he said or read. As Dr. Trumbull suggests, it was "the place of a Bible class leader in an intercolloquial service." The "pulpit," in the sense used when making such great claims for it, is not a Scriptural institution but a modern invention which, in the estimation of many well-qualified to judge, has been an immense hindrance to the Gospel. Christ and His apostles and the early Christians knew nothing of the kind.

Equally groundless is the claim for the cathedral-like "church" as the one divinely appointed agency for reaching men with the Gospel. The "preaching" of Christ and the early Christians was done, sometimes in the synagogues, but oftener in the open air, on the hillside or seaside or by the roadside, or in the private house; and so the Apostle Paul writing of Aquila and Priscilla, sends greeting, in the Epistle to the Romans, to "the church that is in their house." It was well that the Pilgrim fathers emphasized the distinction between "the church," made up of living members, and "the meeting-house," the place in which the church might assemble. The imposing structures now monopolizing the name of "church" have no right to such monopoly.

The church in this sense with its pulpit and preaching has done its best by this its chosen method, and has failed to reach the masses of men. As President Tucker said at Portland last year: "The Christianity of our gener-

ation has not mastered the city. . . . The city itself, at least in this country, is in no sense a Christian or a Christianized institution." Experience has demonstrated that it is impossible through the "church" to reach and evangelize the outside masses. Its "pulpit" is too formal and professional, if not too unreligious. Its "preaching" is too learned and philosophical and technical. Its architecture is too forbidding and gospel-killing. Its social atmosphere is such that the masses do not feel—and never will feel—at home in it. Its exclusiveness and selfishness beget a spiritual dry-rot that is deadly even to itself, so that oftentimes it is scarcely able to maintain its own existence, much less prove a "savor of life" to the world outside.

The addition of mission-churches so-called, and of institutional churches, has by no means solved the problem. To begin with they are based on the caste idea; and then they are likely soon to reproduce the conditions that render the originating churches powerless,—the stately audience-room, the conventional pulpit, the formal rhetorical essay, and the chilling social atmosphere.

Nor has the hippodrome method—the gathering of great crowds in vast central halls or tabernacles to listen to eloquent and forceful preachers and evangelists—sufficed to reach and influence men widely and permanently. Even with the prestige given it by Mr. Moody its power waned and it was ultimately admitted a failure. Last year the National Simultaneous Mission, with the aid of all the eloquence the churches of Great Britain could furnish, was able to reach even temporarily only a bare two hundred thousand out of the six millions in London.

In the city and country alike, to say nothing of the possibility of any forward movement such as is demanded by present conditions of the world, the churches are, to say the least, scarcely holding their own.

II. This leads to the consideration of

*the provision that must be made to meet the needs,—the Gospel must be taken to these lapsed masses, of city and country, just where they are.*

That will manifestly require preachers and preaching almost a hundredfold more than are to be had now.

But how can that be when the churches are everywhere lamenting over the failure of the supply, and the consequent depleted ranks of the ministry? There must, of course, first come a reversion to the Biblical idea of the "preacher" and "preaching" and of the "church." The primitive preachers who "went everywhere preaching" in the early days were not merely the apostles, but *all except these* (Acts viii. 1, 4). They were not college men, nor ordained men, but plain Christians who went forth telling the story of the crucified Christ out of burning hearts. This condition is reproduced in every age of awakening. Wyclif trained and sent out his hosts of lay preachers to give the people the Gospel in the vernacular, and in spite of persecution to the death his work transformed the English people. It has been reproduced in the history of Methodism. It is reproduced on a smaller scale in every genuine revival that reaches the element outside the churches.

The meeting of the present needs implies therefore that provision shall be made for developing out of the lay membership of the churches the great number of Gospel witnesses required to reach the masses of men.

A highly educated ministry may always be needed to hold central and strategic positions, but the overwhelming majority of the preachers, especially the Finneys and Spurgeons and Moodys who move and mold the masses of the common people, will probably never come from the colleges and theological halls. Indeed it is patent that many of these "highly trained" men are trained out of sympathy with common humanity and know next to nothing either of itself or of its needs;

so that to the great lost world it matters little which or how many may hold valid of the twenty or more reasons recently given why young men do not offer themselves for the work of the ministry. The supreme need of the hour is, not for a great increase in preachers highly educated and ecclesiastically ordained, but for preachers—lay preachers, it may be—who are of the people and in sympathy with them, and so able to reach and grip them with the Gospel.

This would of course require that practically the entire membership of the churches should be recognized as being saved to be witnesses for Christ to men, and that the leaders in the churches should set to work intelligently and systematically to train them for such witnessing and to lead them into it.

There are confessedly multitudes of laymen, with business or professional experience, in all the churches, who if properly trained and directed would develop tenfold more capacity for reaching the lapsed and neglected masses than is possessed by the most learned and eloquent of their pastors. They merely need instruction, impulse, and direction from pastors, churches, presbyteries, and conferences to prepare them to take up this task for which Christ has saved them and for which He has fitted them, and prosecute it with largest success. Spurgeon's church in London, under his magnificent leadership, training a host that made its influence felt, not only in London but over the British empire and the world, has furnished a model and an inspiration for every pastor and church organization in Christendom. Multitudes of men and women in all the churches have the leisure for such work, and would be glad to be trained for Bible reading and Bible teaching, for exhortation and for pressing home the Gospel in cottages and halls and by the way.

But all this implies the transfer of the principal activities of the Christian membership—indeed, of practically all

except preparation and inspiration—from the great central church edifices to the places where the people live who need the Gospel.

This might involve a crucifixion of the preacher who is ambitious to display his learning and eloquence, and of the people who are selfishly anxious to be entertained and moved emotionally or esthetically, but it would revolutionize many a church and take it back to primitive Christianity. A new conception of the Christian life and its relation to the Church would be brought in. It would no longer be a selfish and self-centered life on Sunday, with five or six church-goings more or less, but a living cooperation with Christ in saving men from sin and wo.

It would be necessary to find openings for reaching the people, and to make use of every available opening. Sometimes Gospel meetings in halls and tents might be in place, but most of the effective work would have to be done from Christian homes as centers from which to reach and find entrance to other neighboring homes that are not Christian. Infinite tact and patience and love would be necessary in making, and in making the most of, such openings until the whole mass should be leavened with the Gospel and the way prepared for the restoration of the "church in the house" and the saving of the city.

There are doubtless hundreds of Christian churches in New York City that could do, and should do, just this kind of work, and do it with all their might. And, however much easier it may be to adhere to the modern idea of the "church" and "pulpit" and "preaching," is not this hand-to-hand and heart-to-heart touch more in accord with the Gospel spirit and the Scriptural method?

Three classes of agencies, it may here be suggested, could and should be directed and used with peculiar effectiveness by the churches in undertaking and carrying forward what has been proposed.

There are probably more regularly ordained preachers in any city like New York who are unemployed, so far as their calling is concerned, than there are settled pastors. Many of these are men of large experience and power, and the churches and ecclesiastical authorities should lay hands upon them and set them at work in pushing their Christian enterprises. That would cost the churches nothing or next to nothing, would be a godsend to every unemployed minister whose heart is in his work, would practically solve the financial problem, and would add immensely to the forces available for the extension of the Kingdom of God.

The officers and official leaders in the churches constitute an element of power of which little has been made, but of which much should be made. The elders and deacons and stewards are not simply for passing the bread and wine on communion occasions, for taking and distributing collections, and for attending ecclesiastical meetings; but for planning, directing, and pushing what has been set forth as the work of the churches for the lapsed and lost multitudes. The other leading members of the church—its social leaders—are not mere exotics in the garden of the Lord, to be subjected to hothouse treatment on Sunday for their own personal and selfish beautifying; but *laborers in Christ's vineyard*. Upon the pastor rests the responsibility of taking the initiative in giving them the Christian conception of their places of leadership, of directing and going before them in the task, and of making them an incalculable power in the extension of the Kingdom.

The young people, as organized into their various church societies, undoubtedly constitute at the present day the most powerful factor to be used in the accomplishment of the suggested task of reaching the lapsed and lost. And do they not need to have just that one feature added, in order that they may not be a mere machine clogging the work of the churches, but a living

organism in the Kingdom of God? *Do they not lack just that one thing to make them the mighty transforming agency Christ intended them to be?* All that is required is that pastors and leaders should open the way for them and lead them on; and they will speedily develop into the very agency needed to reach out through all the Christian homes into the unchristian homes and into the very slums, and save the city.

The method suggested is a simple one, but it is applicable to city and country alike; and is it not true that, since it was first in vogue in the early Church, no other way has ever been devised for reaching the masses of men?

Is it objected that the churches can not be brought up to this Christian task without a radical revolution in views and methods? So much greater then the need that such revolution shall come speedily.

Is it objected that this calls for a new order of missionary zeal? We can only reply in the words of Rev. S. F. Zwemer, that remarkable missionary to the Arabs:

"It is a labor of love. I have written in my Bible the word 'Arabs' in the thirteenth chapter of First Corinthians. Put there the word 'native'—that Chinese woman or that Arab—and then read: 'Tho I speak with the tongues of men and of angels and have not love for the Arabs, I am become as sounding brass or a tinkling cymbal. . . . And tho I bestow all my goods to feed the poor in China, and tho I give my body to be burned in China, and have not love for the Chinese, it profiteth me nothing.'"

One who is to do the work required in New York City, for example, will need to put into and right through that chapter, "Fifth Avenue" and the "East Side" and the "Bowery" and the "Slums," and to pray it through every day, and then, as young Zwemer proposes, in words that tell of tears and groans and strong wrestlings with God, *go out and live it every day*. Nothing less than such consecrated effort all along the line can save the one-tenth, that now looks upon itself as riding the

wave securely in the Ark of the Covenant, from changing places with the submerged nine-tenths.

### THE TWO HUNDREDTH ANNIVERSARY OF THE BIRTH OF DODDRIDGE.

By REV. JAMES H. ROSS, A.M., CONGREGATIONAL HOUSE, BOSTON, MASS.

PHILIP DODDRIDGE, the well-known preacher, teacher, author, and hymnist of the eighteenth century, was born June 26, 1702, and died October 26, 1751. The one hundred and fiftieth anniversary of his death has just passed, therefore, and the two hundredth anniversary of his birth is not far away. It is chiefly as a hymnist that he is remembered, altho his prose work on "The Rise and Progress of Religion in the Soul," which, in its early history, exerted a wonderful influence alike over individuals of prominence and over Christians in general, is not wholly obsolete. Doddridge, like Watts, Wesley, and Newton, wrote many hymns in the routine of his work as a preacher and pastor. He wrote too much, regardless of special interest and inspiration. Supply was stimulated by demand. Some of his hymns were ephemeral. Others have gradually become obsolete, in part because replaced by new hymns by new hymnists. Nevertheless, he holds a leading place among the leading hymnists of the last two centuries; and the modern hymnists are fortunate an equal number of whose hymns have been adopted by the most recent and critical compilers.

Isaac Watts (1674-1748) was the inventor of English hymns, and Doddridge, altho nearly thirty years younger, was his contemporary and poetically his heir. There is a marked analogy between the two hymnists. Watts in spirit bequeathed to Doddridge what he had been and done; Doddridge accepted it and returned the legacy to the churches and to the Lord with usury. Both hymnists were

prolific, both made their sermons the bases of their hymns and used the texts and titles of the sermons as the texts and titles of their hymns. Both lacked the high standards of the great poets and neither revised his hymns for publication. Each wrote for his own church and congregation and neither realized that he was writing for the Christian public of at least two centuries and more in all English-speaking countries. Watts was the greater and more prolific poet and hymnist. He wrote some poetry other than hymns. Doddridge wrote no poetry save hymns, the only exception being his "Principles of the Christian Religion in Plain and Easy Verse" and his famous paraphrase of the familiar motto: "Dum vivimus vivamus."

"Live while you live, the Epicure would say,  
And seize the pleasures of the present day:  
Live while you live, the sacred Preacher cries,  
And give to God each moment as it flies:  
Lord! in my views let both united be,  
I live in pleasure, when I live in Thee."

Watts and Doddridge contended against physical infirmities from birth, yet Watts lived to be three score years and fourteen and Doddridge died in his fiftieth year. The hymns of Watts were published during his lifetime and widely circulated; those of Doddridge were circulated only in manuscript while he lived, and they were not published until four years after his death. The Rev. H. Leigh Bennett, M.A., prebendary of Lincoln Cathedral and rector of Thrybergh, Yorkshire, regards Doddridge as a greater hymnist than Watts in some respects. He says that the hymns of Doddridge excel those of Watts in simplicity, serenity, and tenderness; that there is a sweetness in his common meter which Watts rarely excels. Nor has Watts any hymn so perfect in the combined qualities of feeling, structure, melody, and diction as Doddridge's,

"My God and is Thy table spread?"

To excel Watts in as many particulars as are here specified is to be in the



front rank of the hymnists of the last five generations. Doddridge was the transition hymnist, also between Watts and Wesley. He was such chronologically and in comparative rank as a hymnist. He had but one English model. He made his hymns for his weekly services, and when prompted by special occasions, such as the dedication of a church and the ordination of a minister. His plan of writing was methodical, uniform, somewhat narrowed by circumstances, but the product became a vital part of the immediate and permanent literature of hymnology.

His hymns illustrate the relative permanence of the preacher and the poet, of the sermon and the hymn. He was not wanting in power as a prose writer, as his "Rise and Progress of Religion in the Soul" shows. But we know of no sermon of his which has become a part of the permanent literature of homiletics. The sermons which were concluded by his hymns and whose leading thoughts were summarized in the hymns speedily became obsolete. But the hymns circulated, in manuscript and in print, in biographies and hymnals, and many of them are circulating still, after a wide history among English-speaking Christians, and a long one too, extending through one hundred and fifty years.

The wedding of hymns to music is an element of power in which sermons do not share. The Rev. Benjamin Hall Kennedy, D.D. (1804-1889), in the preface of his "Hymnologia Christiana," 1863, stated a general truth when he said that "if we look only at the influence of hymns in promoting religious truth we shall find it in permanent vitality, at least, to surpass the power of sermons."

The most of Doddridge's hymns were composed between 1735 and 1740, or within a period of five years. The circulation of some of them in manuscript occurred naturally and inevitably. Authors, like men in general, are apt to remember their friends and corre-

spondents and to exchange literary products. Doddridge sent some of his sermons to Colonel Gardiner, whose biography he wrote, and to the Rev. Robert Blair (1699-1740), Athelstaneford, East Lothian, Scotland, who is best known as the author of a poem entitled "The Grave." The first and the immediate appearance of some of them in hymnal literature was in the Scotch Paraphrases, originally prepared by a committee appointed by the General Assembly of the Church of Scotland in 1742. The Assembly of 1745 ordered them to be printed and sent to presbyteries that they might report. That collection of paraphrases (and translations) in 1745 contained forty-five paraphrases, of which twenty-three were by Watts and five by Doddridge. They were printed and sold, for public uses, in 1781, altho they have never received the formal sanction of the Church of Scotland. They are still used in the various sections of Scottish Presbyterianism and in many lands and churches. The facts show a marked influence by Watts and Doddridge on Scottish hymnody, and an interdenominational fellowship along hymnal lines such as was then wanting in every other department and phase of ecclesiasticism. Some of those hymns of Doddridge thus adopted by the established National Presbyterian Church of Scotland were among the best that he ever wrote. One of them was—

"Father of Peace and God of Love."

It was based on the familiar invocation (Heb. xiii. 20, 21), "Now the God of peace," etc. Its theme was "The Christian Perfected by the Grace of God in Christ." It seems to have been one of the hymns which Doddridge had circulated in manuscript. The Rev. Robert Blair gave it to the Assembly's Committee of 1745 on the Paraphrases, a committee composed of nineteen ministers and three elders. They included it in their compilation, and in one form it has been widely used by all English-speaking Christians. The committee included the productions of only three

writers outside of their own church. One was an Irishman, Nahum Tate, and the other two were Englishmen, Watts and Doddridge.

"Hark, the glad sound"

was dated December 28, 1785. It was one of those which Robert Blair obtained and gave to the Committee of the Church of Scotland on Paraphrases and Translations, and was printed in 1745, or a decade after its composition. In 1781 it was published, as already stated. There is no record of the printing of the hymn in England until 1755, or ten years after it was printed in Scotland. It has been adopted by nearly every compiler since in the Church of England and among Baptists, and into nearly all the hymnals of other denominations. It is extensively used to-day by English-speaking Christians. It has a history covering one hundred and fifty-six years. It is one of Doddridge's best-known hymns. It has been translated into Latin and into several other languages. It is highly regarded by the very best hymnologists. Lord Selborne says that "a more sweet, vigorous, and perfect composition is not to be found even in the whole body of ancient hymns."

The Rev. W. G. Horder, of London, a specialist on hymnology, who in May, 1902, is to lecture on the subject in Hartford Theological Seminary, and probably in the New England Conservatory of Music, Boston, says:

"I should be disposed to rank this as one of noblest hymns ever written, alike as to style and substance. There is a mingling of boldness and tenderness, a suitability and melody in its style that stamps it as a masterpiece."

"O God of [Abraham, Jacob] Bethel, by whose hand

Thy people still are led,"

was written January 16, 1736 or '37, and it was included in the Scotch Paraphrases in 1745. It has been widely used and in many forms. It was based on Jacob's vow (Gen. xxxiii. 20-22). It is through the Scottish text that the hymn is most widely known. This hymn was found among the effects of David Livingstone, and it had sustained

him in his wilderness journeys through Africa. As his favorite it was sung at his funeral in Westminster Abbey, April 18, 1874.

The Rev. George T. Coster, of Hesle, Hull, Yorkshire, England, says:

"Never shall I forget the singing of Doddridge's 'O God of Bethel: by whose hand' at the funeral of Livingstone in Westminster Abbey—and how, thinking of the lonely end of the great explorer, many eyes were tear-dimmed as the verse arose:

"O spread Thy covering wings around,  
Till all our wanderings cease,  
And at our Father's loved abode  
Our souls arrive in peace."

It is apparent that Watts and Doddridge found a unique place in the early history of Scottish Presbyterian hymnody. Watts and Doddridge have been accepted hymnists in the hymnals of the Church of England, altho both were Dissenters of the most pronounced type. Both refused to be educated for the ministry of the Church of England, when offered financial aid by women of the nobility. The hymnologists of the Church of England have been partial only to the best of Doddridge's hymns.

"Awake, my soul, stretch every nerve," was entitled, when published in 1755, "Pressing on in the Christian Race." It was based on Phil. iii. 12-14. It consisted of five four-line stanzas. From 1760, or fourteen years after it was first published, it came into common use and has been widely known in Great Britain and the United States until the present time. It has a record of nearly one hundred and fifty years, and there are no signs yet of its becoming obsolete. The Rev. John Julian, the highest living authority on hymnology, says that "in modern collections it is held in greater favor by those of the Church of England than those of Non-conformists." It has been used as a "confirmation" hymn in Episcopal hymnals and services. It is an appeal to oneself, a call for a strenuous Christian life, a runner's speed, intensity and desire for victory. Its sentiment is a marked contrast to that of Horatius Bonar's hymn:

"Calm me, my God, and keep me calm."

The sentiments of both hymns are peculiarly appropriate for these times.

Thus far we have treated the subject historically and denominationally. The history determines the denominational treatment. Naturally, we should expect to consider Doddridge's influence upon Independents or Congregationalists. But Presbyterianism and Episcopacy seem to deserve the earlier consideration. Fortunately, however, hymnology is as free as any phase of Christianity and ecclesiasticism from the spirit of sectarianism. All denominations concur in accepting the hymnists as allies and friends more than they concur in any other particular. Theologically, Doddridge as an Independent was opposed to Unitarianism, to that which differentiates it from Evangelicalism. Yet he expressed ideas concerning God, the New Year, the temptations of life, and other theological and ethical truths which man as man, and Christian as Christian, and any body of Christians, may easily adopt. Unitarians have found Doddridge, therefore, not only an acceptable hymnist but one of the most agreeable and useful for their own ends. Martineau's "Hymns of Praise and Prayer" (1889) contained thirty-four of Doddridge's hymns.

"Beast with snares on every hand"

related to "Mary's Choice of the Better Part." It has been used, but not commonly used, in the hymnals of Great Britain. It is found in many American hymnals. It has been a favorite hymn with Unitarian compilers. It is No. 255 in Martineau's "Hymns of Praise and Prayer."

"Blest Jesus, Source of grace divine"

was a hymn on "The Water of Life." Its most popular form was given to it by some American Unitarian compilers early in the nineteenth century.

"Blest Spirit, Source of grace divine"

is the form in which it is given in the "Unitarian Hymn and Tune Book," Boston, 1868, and in some other collections.

"Father of Lights, we sing Thy Name"

was based on Matt. v. 45, which relates to the bounty and sovereignty of God in making His sun shine on the evil and the good, His rain fall on the just and unjust. It has been used very generally in American Unitarian collections.

It is taken for granted that Congregationalists, Baptists, and Methodists have made common and extensive uses of the hymns of Doddridge.

The following are the first lines of some of his hymns which ought not to pass unmentioned in this review of his history as a hymnist of the first rank:

"Do not I love Thee, O my God?"

"Grace 'tis a charming sound."

"O happy day, that fixed my choice."

"See Israel's gentle shepherd stands."

"Ye servants of the Lord."

Necessarily, at this late day, Doddridge is tested by the law of the survival of the fittest, and the hymns of but few hymnists stand the test so well. He wrote about four hundred hymns, and about one-third of them are in common use at the present time. The residuum is large; it would be if he had written about one-third as many hymns as he did write, and one-third of those were still in common use; for they rank high in the history of hymnology who have written twenty-five hymns which have a history of a century and a half and a vitality which gives them current uses and prospective history. Doddridge is not unhonored nor unsung. He is honored by being sung. The singer and his songs are not forgotten. Both are well remembered by many of the aged, by those who have had a deep, decisive Christian experience and a pronounced Christian history. The twentieth century will continue the record made in the eighteenth century, which was ratified and repeated in the nineteenth century. No mortal is competent to predict when the name and fame of Doddridge as a hymnist will become obsolescent or obsolete. But any prophet, or son of a prophet, is warranted in predicting that the day is far distant.

## EDITORIAL SECTION.

## EDITORIAL NOTES.

**Neglected Duties to Children.**

IN his sermon on "The Debts Parents Owe to Children" (see p. 412), Rev. Dr. Hillis sharply calls attention to and strongly condemns the neglect by parents of the religious training of their children. In the concluding paragraph he said: "No parent has done his duty until he has fixed in memory certain great essentials of the Christian faith." He then sketches what should enter into a summary of such essentials, beginning with the great negatives, the "Thou shalt nots" of Moses; the ten great Bible stories of the major temptations that come to us, and the ten great virtues; the great Psalms and other great Scriptures; the twenty classic hymns of the Church, and as many great poems of the Christian faith (see pp. 418, 419).

In closing his sermon, Dr. Hillis asked for \$250, the sum necessary to enable him to send out such a summary in book-form. The interest was shown by the contribution of that sum on the spot; and by the further fact that a goodly number came forward ready to give the sum required, only to find themselves too late.

**A Lesson for Christian Multimillionaires.**

THE doctrine of Christian stewardship of wealth is one that undoubtedly needs at the present time to be clarified and enforced as never before, and especially for a twofold reason: (1) the almost fabulous increase of wealth in the hands of individual Christians, and (2) the unprecedented openings for Christian enterprise and expenditure on a vast scale furnished by the world now waiting for the Gospel. Opportunity and power to meet it confront each other as never before; but the opportunity, which is at the same time the grandest privilege, appeals without

avail, and the power of untold wealth in Christian hands is used chiefly in the mad rush for more treasure or for purely selfish ends.

The comparative pettiness of the distinctively Christian and evangelistic enterprises undertaken by men of great wealth is brought out into sharp contrast by the examples, just now prominently before the world, of two multimillionaires who have made no pretension to Christian motives or aims, altho their courses have undoubtedly been shaped by the Christian forces and influences under which they were reared and in the midst of which they have lived.

Andrew Carnegie is the first of these examples. Starting a penniless boy, unconsciously moved and nerved for a remarkable career by Scotch thrift and Scotch Calvinism; becoming by sheer force of personal will, industry, and economy the "Steel King"; and then voluntarily stepping out of the place of power and wealth-getting with the determination to die poor by expending all his wealth in establishing an extensive system of libraries for the popular education and elevation of the great democratic masses to which he claims to belong—is not that an example to make his professedly Christian fellows in the industrial world stop and think and act?

The other example is that of Cecil Rhodes, of South Africa, who passed away only the other day, a comparatively young man, with the dying words: "So little done; so much left undone!" The career of the Diamond King and the Colossus is familiar everywhere: from the lad's leaving the rectory, the home of his father, and the halls of Oxford in broken health for the wilds of South Africa, and yet completing his university course; to the enormous development of the diamond

and gold interest in that land; to the leadership of that whole region and the shaping of its future by his policy of imperial federation; to his Cape to Cairo railway scheme which he rendered possible by adding to the British empire South African territory 1,500 miles by 800 in extent, or equal to the United States east of the Mississippi; to the bringing on with apparent ruthlessness of a terrible war rendered necessary by the interests and progress of future civilization, and made inevitable by his imperial schemes; to the day when he lay down to die, to many the world over a supposed embodiment of selfish and unscrupulous greed for gain. All through the years this man—without any pretensions to Christian motive—had been cherishing and perfecting an educational scheme that was embodied in his will—a will first made in 1877 when he was a young man of twenty-four—and that takes in the world; and for this he was securing his untold millions. A codicil to his will cabled from South Africa, said:

"A good understanding between England, Germany, and the United States will secure the peace of the world, and educational relations form the strongest tie."

In this faith, under the influence of merely humanitarian and patriotic motives he devoted his millions—whether thirty, fifty, or seventy-five matters little—to bringing together the students of the world, by a system of free scholarships, to the University of Oxford as a common center for education. As Mr. Stead shows, that idea had dominated the life of this man well called "the Colossus" of South Africa. To quote Mr. Stead:

"The central principle of his scheme is that to every English-speaking colony and to every State and Territory in the American Union should be offered a scholarship of the value of \$1,500 a year, tenable for three years at Oxford."

The examinations prescribed are such as to test "the all-round force of character and capacity for development of the highest type of manliness."

We have nothing to do here with the

weaknesses, the mistakes, and the failures of these two men, but we desire simply to hold up their example to the thousands of *professedly Christian* men who are millionaires or multimillionaires, but who are doing practically nothing for the great Christian enterprise to which God has called this generation, and for which He has given them this fabulous wealth. It is veritably a day of large giving, but is it not largely to humanitarian, secular, social, or educational objects, to the neglect of distinctively Gospel objects?

Why is this dereliction in the duty of Christian stewardship? Are the rich ignorant of God's claims? Has the pulpit failed to make the obligations of stewardship clear to them? Has it failed to set before them in burning words the splendid opportunities offered them? Why are they falling so far behind "the children of this world"? Why does not some Christian rich man arise to undertake the giving of the Gospel to Puerto Rico, or to the Philippines, or to Cuba, or to some ward in New York City, or to some other of the ten thousand fields open to Gospel effort, and to undertake it on a scale commensurate with the administrative ability that has given him his millions? The preachers and the rich men will alike have to reckon with these questions some day. Ought not the splendid examples of the Steel King and the Diamond King to stir to thought and action now?

#### Shall New York City Give Up Sunday to the Saloons?

THIS has been for months a burning question in the chief city of the Western continent. We have already called attention to it in the pages of THE REVIEW, and shown the illogical character of the pleas put forward by the advocates of the "open Sunday." The contention has been, that a man should have the same freedom to go out and get a drink on Sunday as to go to church. This implies of course that the saloons should be as open to him as

the churches. It is better to have the saloons opened by law on Sunday than to have men buy liquor surreptitiously on that day; since the latter course induces evasion of law on the part of the saloon-keeper and hypocrisy on the part of his customer. In other words, it is better not to have the law forbidding the sale of intoxicants, because it may be evaded. It is easy to see that this reasoning, carried out would wipe all laws against crimes from the statute-books and bring in "personal liberty" with a vengeance.

Quite naturally the better people—not to say the saloon-men themselves, and even the "yellow journalists"—have been greatly shocked by the advocacy of the "open Sunday" on these grounds, by such men as Mayor Low, Bishop Potter, Rev. Drs. Abbott and Rainsford, and others. The course of these men has been to multitudes wholly incomprehensible, and the protest against their views has been wide and profound.

Most of the pulpits of New York have been outspoken for temperance and law enforcement and Sabbath observance, but there has probably been no stronger utterance than that of Rev. Dr. William R. Huntington, who succeeded Bishop Potter as rector of Grace Church—an utterance all the more influential from the fact that some prominent leaders of the open movement belong to the same ecclesiastical fold as himself. We give the following paragraphs from his sermon on the subject, as being of permanent value:

"There is not an educated man or woman who will deny that the institution known as Sunday has had an immense, a quite incalculable part, in shaping the social and public life of our whole country. Emerson, a prophet not overfriendly to the Christian religion, as commonly understood, called Sunday 'the backbone of our civilization.' I feel, therefore, that I run no risk of being charged with overstatement when I say that any attempt to loosen the restrictions which now serve to fence off Sunday from other days is virtually an attempt to alter our type of civilization. That type of civilization was practically fixed by the middle of the century which has lately closed. The greater

part of the immigration, at whose behest we are now told we must change things, has come in since then. If, under the law of universal suffrage and the prevalence of the will of the major number of voters, our type of civilization, under which, be it remembered, all our greater triumphs as a people have been achieved—if, I say, it is inevitable that under existing political conditions the type must change, so be it; but let us not by 'contributory negligence,' as the lawyers call it, make ourselves responsible for the loss of something which once gone it will be hard indeed to recover.

"Upon the argument that laws acknowledged to be righteous and wholesome must be abandoned the moment it comes to be generally believed that they can not be enforced, I should be mortified to dwell. That sort of reasoning 'eateth,' to use Paul's simple simile, 'like a gangrene' into the very vitals of the body politic. Who knows beforehand how much or how little of law can be enforced until an effort at enforcement, an impartial effort—an effort, that is to say, which knows of no distinction between rich and poor—has been made? That is where the sting lies.

"A few weeks ago it was the policy-shops that could not be suppressed; just now it is the Sunday saloon. But certainly for a reform administration, chosen on the direct issue of the non-execution of the laws, to start upon its career with a tacit understanding that certain laws are not to be enforced, will be a most unhappy augury. Let us at least find out by honest experiment just which those laws are that can not be executed, before we pusillanimously wipe them from the statute-book, lest peradventure in passing our sponge over certain ordinances of man we blot out somewhat of the handwriting of Almighty God. I have used the word 'effort.' Of course, there must be effort. It is a mistake to suppose that communities, any more than individuals, grow strong by having everything that is hard or of the nature of restraint taken out of the path. The line of least resistance may be the way of life in physics, but as often as not it is the way of death in psychics.

"I have spoken strongly, friends; but this is a great city, its example is mightily potent for good or for evil the country over, and the minister of religion who, under the specious cover of a disinclination to trench upon politics, fails to let his people know what he really thinks about the grave moral questions which from time to time force themselves to the front, is unworthy of his calling. Let him speak out—for or against."

These are brave, true words with the ring of righteousness in them. It should be added that the most pitiable, contemptible, and immoral plea of all

those put forward in lieu of argument is the plea for the "open saloon" and the "open Sunday," lest the policy of enforcing the law for Sunday closing should restore the Tammany rule again in New York City. Better—a thousand times better—that Old Tammany

should be returned to place than that a gilt-edged Tammany should be developed out of the forces of reform pledged to righteousness but subsidized to Satanic principles that every true man must repudiate and loathe.

## NOTICES OF BOOKS OF HOMILETIC VALUE.

**PRINCIPLES OF WESTERN CIVILIZATION:** Being the First Volume of a System of Evolutionary Philosophy. By Benjamin Kidd, Author of "Social Evolution," "The Control of the Tropics," etc. New York: The Macmillan Company, 1902. Price, \$2.

"Social Evolution" had a very wide and appreciative class of readers. It owed its popularity and power to the fact of its recognition of religion as the great factor in the evolution of society—a recognition forced upon evolutionary thinkers by indubitable facts requiring to be reckoned with in any genuinely inductive treatment of their subjects. "Principles of Western Civilization" is another departure of similar character from the original materialistic, Darwinian, and Spencerian evolutionary philosophy, and in consequence of a like inductive pressure for the recognition of undoubted facts overlooked in that philosophy, and it seems designed to fill an office kindred to that of Mr. Kidd's former work. What the author adds in his present work is what he calls "the principle of projected efficiency." In his own language:

"All the phases of thought and action here discussed" are "but the closely related aspects of the influence on the mind of a single conception, the meaning of which may be said to have dominated the theory of our social progress through the democratic development of the nineteenth century, namely, that the controlling center of the evolutionary process in the drama of human progress is in the present, and that the ascendancy of the interests of the present is the end toward which the whole order of our social and political development moves."

In accordance with the conclusions of Professor Weissmann and others it has become necessary to shift the evolutionary center from the *present* to the *future*. "The interests of the existing individuals, and of the present time, as we now see them, are of importance only in so far as they are included in the interests of this unseen majority in the future." Hence the recognition of the "principle of projected efficiency."

The author traces the development of this principle in the history of Western civilization—starting from the free principles of the Reformation—and forecasts some of its results in connection with the modern world-conflict. We give the brief statement made of the two successive ruling principles:

"In the first epoch of social development the characteristic and ruling feature is the supremacy of the causes which are contributing to social efficiency by subordinating the individual merely to the existing political organization."

"In the second epoch of the evolution of human society we begin to be concerned with the rise to ascendancy of the ruling causes which contribute to a higher type of social efficiency by subordinating society itself with all its interests in the present to its own future."

To one familiar with the Christian philosophy of the wider political, social, and literary movements of history, it will be apparent that the author has partially grasped and presented in his two works two principles that constitute but a small part of the Christian principles that are working a world-wide revolution in human society, and that are waiting for some thinker and writer of the Baconian and Newtonian order to give them adequate presentation in the unfolding of the drama of modern Western civilization. In the mean time we are thankful for even a little progress away from the inadequate materialistic explanation that has been in vogue. We may look upon Mr. Kidd's latest principle as a dim recognition of that presence in the world of intelligent purpose without which, as Mr. Mallock has so well shown, there can be no rational progress in development.

**THE AUTHORSHIP OF THE BOOK OF DEUTERONOMY.** With its Bearings on the Higher Criticism of the Pentateuch. By John William McGarvey, LL.D., President of the College of the Bible, Lexington, Ky.; Professor of Sacred History and Christian Evidences in same; Author of "Text and Canon of the New Testament," "Credibility and Inspiration of the New Testament," "Lands of the Bible," and Commentaries on Matthew, Mark, and Acts of Apostles. Cincinnati, Ohio: The Standard Publishing Company. Price, \$2.00.

Deuteronomy is considered the bulwark of the higher critics, which they have done their best to make impregnable. President McGarvey, who knows the Bible as few men living know it, takes up the leading exponents of the new method as applied to Deuteronomy, and mercilessly exposes the shallowness of their assumption that the higher criticism in their hands "is exact and thorough in its methods." Several years since Dr. George Frederick Wright, of Oberlin, who knows so well the difference between science and guesswork, took up all the passages on which Dr. Driver had attempted to base the new views concerning the origin and late date of Deuteronomy, and showed that there was not one really relevant passage in all the long list; thereby making it plain that the new views were absolutely "unscientific," i.e., without any inductive basis of fact, and therefore utterly false. President McGarvey's book is an exhaustive application of the same thoroughgoing method to the statements of all the leading rationalistic critics on the points at issue—of Kuenen, Wellhausen, Robertson Smith, George Adam Smith, Cheyne, Driver, Briggs, Ryle, etc. The Introduction embraces "Higher Criticism Defined," "The Analytical Theory of the Pentateuch," "The Suspicious Sources of this Theory," "The Unbelieving Tendency of this Theory," "Relation of Deuteronomy to this Theory," "Plan of this Work," "Authorities and Abbreviations."

In the main body of the work the author presents, in Part First, "Evidences of the Late Date Assigned to Deuteronomy"—from the account of the book found by Hilkiah, from alleged conflicts with previous legislation, from the early disregard of a central sanctuary, from the alleged absence of the Aaronic priesthood, from alleged contradictions, from internal evidence, in various expressions, passages, and dates, and from evidences in the historical books and in the early prophets.

In Part Second he treats of "Evidences for the Mosaic Authorship," dealing with the questions at issue all the way down to that final issue, the testimony of Jesus.

The treatment throughout is thoroughly scientific, in the sense that the author's conclusions are reached by induction from all the facts as they appear in the Bible itself. The reader will find a good illustration of this method in Professor Beecher's article on "Pillars in the Old Testament," in the present number of *THE HOMILETIC REVIEW* (p. 397). We commend the book as just the treatment of the subject needed at the present time by the multitudes who have been dazed by the easy assumptions and glib assertions of shallow and hasty so-called observers who see in the Bible only what they wish to see.

**WINDOWS FOR SERMONS: A Study of the Art of Sermonic Illustration, Together with Four Hundred Fresh Illustrations suited for Sermons and Reform Addresses.** By Louis Albert Banks, D.D. Funk & Wagnalls Company, New York and London. Price, \$1.30 net.

The first sixty pages of this thick volume, "The Art of Sermonic Illustration," was prepared by Dr. Banks to set before the readers of *THE HOMILETIC REVIEW* for 1901, the sources of illustration and the art of using them. They will be peculiarly helpful in this new form. The remainder of the book is made up of fresh illustrations, such as the author has become famous for finding and presenting, arranged under the two headings of "Modern Illustrations" and "The Re-

former's Quiver." They add substantially to the treasures of the kind already furnished by him, and seemingly always in demand with the preaching public.

**THE HEAVENLY VISION AND OTHER SERMONS.** By Henry M. Booth, D.D. Memorial edition. Randolph R. Beam: New York, 1902. Price, \$1 net.

This is a new edition of a volume of exceedingly attractive sermons by the late lamented president of the Theological Seminary at Auburn, N. Y. They were originally prepared for his congregation at Englewood, a New Jersey suburb of New York City. Prepared by a preacher of the best breeding and the finest culture, and intended to meet the distinctive needs of a suburban parish, we doubt if anything of the kind more helpful has ever been given to the public. And it is not too much to say that their grace and gracefulness do not fall behind their significance and helpfulness. A sketch of one of the sermons will make clear our meaning.

In the opening sermon, "The Heavenly Vision," based on Acts xxvi. 19, in which the vision at the outset of Paul's Christian life is taken as typical of the crisis in every Christian life, these are the points made:

1st. The heavenly vision is the revelation of Christ.

2d. The revelation of Christ presents the ideal which is a constant solicitation to holy endeavor.

3d. A constant solicitation to holy endeavor met a response in Paul, whose significance was expressed by his splendid life. "He was not disobedient unto the heavenly vision."

The lessons for suburban residents are admirably brought out in such sermons as that on "The Religious Opportunities of Suburban Life."

The volume reveals the qualities of head, heart, and culture that led to the selection of Dr. Booth to preside over a leading theological school.

## HELPFUL DATA IN CURRENT LITERATURE.

### "THE PASSING OF USHER'S CHRONOLOGY."

*THE UNION SEMINARY MAGAZINE* for January contains an article bearing this title, from the pen of Prof. W. W. Moore, D.D., LL.D., of Richmond Theological Seminary. The substance of the paper is given (as quoted in *Biblia*) as bearing upon a problem of which Prof. Willis J. Beecher wrote briefly in the Exegetical Section of the last number of *THE HOMILETIC REVIEW*. It will aid in clearing up the perplexities of that problem. Professor Moore says:

"Usher's name, however, would never have become a household word but for his scheme of Biblical chronology, which, tho only one of a hundred and eight different views of the same Biblical data (some of which differ from others by no less than two thousand years), had the extraordinary good fortune to be printed in the margin of the Common English Version of the Bible. It thus became fastened upon the popular mind, and was gradually invested with a reverence akin to that with which the people regarded the sacred text itself. For these dates were first placed in the margin in 1701, and the custom of printing them along with the text has continued to the present time, so that for fully two hundred years the people have been drilled in the habit of regarding them as authoritative. Being familiar and convenient, the scheme has been

generally adopted by historians also, and has thus gained still wider currency. But its inaccuracy has been fully established, and the scheme is now obsolete. This has been generally recognized for some years as to certain parts, such as his under-estimate of the duration of the Israelitish sojourn in Egypt, in which he is 215 years out of the way, and his over-estimate during the period of the dual kingdom, from the disruption to the fall of Samaria, in which his figures are generally about forty years too high. But the gravest difficulties caused by Usher's computation do not belong to either of these periods, but to the much earlier period extending from the creation to the time of Abraham.

"Usher's date for the creation is B.C. 4004, and for the flood B.C. 2348. Our readers have probably seen accounts of the recent excavations at Nippur, in Babylonia, by the expedition sent out by the University of Pennsylvania, under the leadership of Professor Hilprecht and Mr. Haynes, and of their claim that the ancient temple of Bel there unearthed must have been founded not later than about B.C. 7000. This is a staggering figure, and we shall do well not to accept it too hastily, tho, as a matter of fact, it is accepted by nearly all expert Assyriologists, so far as one can judge from opinions published. . . .

"The same general conclusion has been



reached by the Egyptologists. Prof. W. M. Flinders Petrie assigns to the predynastic kings the date of 4800 B.C. (*Harper's Monthly Magazine*, October, 1901), and argues that civilization began in the Nile Valley about 7000 B.C. We need not accept these high figures yet, perhaps, but the fact remains that both Assyriology and Egyptology contradict Ussher."

*"The Coming Conflict in the East."*

THE EVENING POST, of New York, presents under this heading a profound discussion by Prof. George Frederick Wright, of *The Bibliotheca Sacra*, under date of Oberlin, March 13, 1902, of the great and pressing problem of the Far East. The paper sets forth the existence and action of forces of the same kind and on like grand scale with those that overwhelmed Europe in the fifth and sixth centuries of the Christian era and submerged the Roman Empire. Our readers will find Professor Wright's views—which we can give only in outline—peculiarly illuminating, and rendered authoritative by his recent investigations in Japan, China, and the regions along the Trans-Siberian Railway and across Armenia. He says at the outset:

"Sufficient attention does not seem to be given to the natural forces at work producing unrest in the Far East, and leading in the near future to an inevitable conflict which will mark one of the great epochs in human history. The forces bringing Russia, China, and Japan into conflict are neither superficial nor temporary, but deep-seated and permanent. They have at their foundation the Malthusian law that population naturally tends to increase faster than the means of sustenance.

"Of Japan's 146,000 square miles of territory scarcely more than one-tenth is capable of cultivation, the rest being so mountainous that even Japanese skill and industry have been unable to make it productive. The population, therefore, swarms about the margin of the island in numbers that seems almost incredible. Already on the average, if we except the comparatively inhospitable northern island, there are more than 2,000 people for every square mile of arable land in the kingdom. Nor is the population stationary, but the census shows that it is increasing at the rate of more than 500,000 annually. Ten years ago it was 38,000,000; at the present time, excluding the 3,000,000 annexed in Formosa, it is upward of 43,000,000."

At this rapid rate of increase—due among other causes to improved sanitary arrangements and increased medical skill, the practical abolition of infanticide, and universal early marriages—"there will, before the middle of this century, be a hundred million people to provide for. It is this prospect which is leading Japanese statesmen to make such frantic efforts to secure opportunity for colonization."

"But, by the operation of equally irresistible natural forces, Russia and China are in the way of Japan's continental expansion. In Manchuria, the very country which Japan needs, we have the spectacle, so noted in mechanics, of an irresistible meeting an immovable object, for Russia's march toward the Pacific Ocean is the slow movement of the same deep-seated forces which are disturbing Japan.

"The Slavic race is increasing at the rate of nearly 2,000,000 a year. In 1859 the population of the Russian empire was only 74,000,000; in 1900 it was 128,000,000. The opening up of Siberia by the introduction of steam navigation, and later by the construction of the great Siberian Railroad, has drawn population eastward in the Russian empire very much as the same forces have operated to

draw it westward in the United States; so that now there are between 6,000,000 and 7,000,000 Russians, mostly peasants, in Siberia. Manchuria is already surrounded on three sides by these Russian colonists, who are looking upon the fertile fields across the Argun, the Amur, and Ussuri, much as our settlers in the West a few years ago looked upon the unoccupied territory of the Dakotas and Oklahoma."

The conditions in Manchuria, the region coveted by all the three races as an outlet for their overpopulation, are peculiar—its people being nomadic, except as the Chinese agriculturists have spread over its southern portion; and the whole region infested with lawless robber bands, save as these bands have crystallized into a protective "robber trust" in the southern portion; and the lands being very much in the same state of nature as our Western prairies fifty years ago.

"In the natural progress of events, Russia has a decided advantage over the other contestants. The free navigation of the Amur and Ussuri rivers was something of a step in advance for Russian interests, but the building of the Chinese Eastern Railroad, which, from one end to the other, goes through the very center of the region, direct from Kaidalova to Vladivostok, and which bisects the southern half from Harbin to New-Chwang and Port Arthur, gives Russia a vantage-ground from which she can not be dislodged by any attack upon the maritime border. The relation of Russia to this region is not very different from that which fifty years ago it sustained to the region north of the Amur, and, indeed, which the United States sustained at one time to the unoccupied lands upon the border of Mexico. In 1855 Muraviev might well have claimed the Amur valley by right of discovery, so little was the country occupied by a settled population and so little was known about it. If now Russia should retain possession of northern Manchuria, it would not be to drive a settled population out, but to open it for the first time to the industries of a regularly organized government. But even then it would still be a question whether the country would fill up with Slavs or with Chinamen, for, in a fair competition, or, indeed, with any sort of a chance, the frugal, industrious, hardy Chinese laborer is more than a match for the easy-going, improvident Russian peasant, while the Chinese possess an advantage in their vast numbers and in their proximity which can not easily be overcome.

"Four hundred millions of people already adjusted to a civilization which has endured for centuries, and with social customs which secure an abnormally high birth-rate, present an immovable obstruction to Russian colonization. The Chinese will conquer by their very numbers. It is impossible to dislodge them from the field they already cover, while they are spreading out like a rising tide over all the surrounding region. All along the Mongolian border, beyond the outer great wall, Chinese farmers are covering the country with cultivated fields, substituting in this region oatmeal for rice as the staple staff of life, while around the Russian settlements in the vicinity of the Amur it is they who are depended upon to supply the cities and mining-camps with agricultural products."

Thus the overflow from the three great empires is seen to be surging over this coveted area, with wellnigh irresistible forces back of it. Professor Wright concludes:

"It requires but little reflection upon the facts here presented to impress one with the exceeding gravity of the problems confronting the statesmen of Russia, China, and Japan in the adjustment of their mutual relations upon the Pacific coast. I do not

know that any one has wisdom enough to say just what is the best to be done. But whatever the temporary settlements may be, no permanent solution can take place that does not secure a radical modification of the social customs and the individual aims of the teeming population of China and Japan now being permeated so rapidly by Western ideas. Western nations themselves can have little direct influence in determining the result. The alliance of England with Japan is of only passing significance."

*Author of the Fourth Gospel.*

THE EXPOSITORY TIMES for April says: "Harnack says that he was John the Presbyter. Now whether John the Presbyter was or was not capable of writing the Fourth

Gospel, we can not tell, for we know nothing about him. But if he was, even with the aid of St. John's memoranda, then it is surprising in the extreme that we know nothing else about him, for he was certainly the most remarkable literary product of his day.

"Tradition says that the Fourth Gospel was written by 'John.' If this John was John the Presbyter, then John the Presbyter was a more remarkable man than John the Apostle. For John the Apostle may be supposed to have had recollections to draw upon, but John the Presbyter had none. . . . What is contended for is that (except by some hypothesis of a literary prodigy) 'the man of the memories' must have been also the author of the Fourth Gospel, and that can be none other than St. John."

## OUR BLUE MONDAY CLUB.

*[Any clergyman admitted to membership who will send us at least one original story a year which will help to dissipate the Monday blues.]*

It is not often a clergyman has to marry a man who does not know his bride's name, yet I may be forgiven a smile that passed over my countenance when at St. Paul's, Walworth, England, I was marrying a couple of the Coster class, and asked the man to say after me "I, George, take thee, Tryphena Tryphosa, to be my wedded wife." He repeated, "I, George," and said to me, "Governor, I can not speak it," and to his bride, "Sal, that ain't your name, be it?" On her replying in the affirmative the poor fellow was in a fix, wiped the perspiration from his forehead, and made many serious attempts to say the words. He evidently had never heard the names, which occur in Rom. xvi. 12, and which had been awarded her by pious and Bible-loving godparents. The pronunciation of the words on his part was an impossibility, and one had to allow "the will for the deed." W. H. BOWERS, M. A.

RECTORY, EASTPORT, ME.

THE tale of Brother Bates in the September REVIEW calls forth a kindred sympathy, for I, too, have handled the types. Recently I issued a history of our Baptist church in the back of which was a "Declaration of faith and practise." I had read and corrected the "proof" faithfully, and so was somewhat surprised to find that through *Diving* grace we have come to a knowledge of Christ." The compositor evidently thought that for a Baptist the word used was as appropriate as Divine.

I can no longer laugh at a neighboring pastor who was reported as having preached from the text "Put off the old man with his deeds." H. E. HINKLEY.

BREWSTER, MASS.

RECENTLY a neighboring pastor was preaching to the children in our church. After asking many questions and impressing on the minds of the children that they must be saved from sin, he asked the question, "What is sin?" A bright little boy, six years old, quick as thought, replied, "Chewing, smoking, cursing, and tearing your pants." U. S. T.

EDDYVILLE, KY.

It was Mr. G.'s first mission-field, away back in N. B. Returning home from his first meeting, he fell in with Mr. O., a well-to-do, canny Scot, who expressed great thankfulness that, at last, the church had seen fit to

send them a missionary to preach the Gospel and break to them the bread of life. The great wish of his life was now fulfilled, his prayer answered. Mr. G. was much encouraged. It was truly refreshing to meet with one who had so keen a relish for "the means of grace." Here was one man at least who rightly appreciated the "glorious Gospel." His financial support alone would be such a help to the struggling mission! The work was difficult, the hardships were many, but in the face of such grateful appreciation it was impossible to grow weary. So patiently and hopefully the missionary labored on. Naturally he came to entertain a very warm and sympathetic feeling toward Mr. O., and when the old man took sick one spring, and there was danger of his losing his winter's cutting of logs, Mr. G., who had experience, came promptly to the rescue with a gang of lusty young lumbermen. The "frolic" saved the old man from loss, and the missionary was greatly lifted. Mr. G. remained in the field three years. When he was leaving, Mr. O. sent in his contribution to the support of the mission—the only one given during the stay of the missionary. *It was three pounds of onions!*

P. E. I.

A. D. McD.

It is a pity to call men "hands." See to what it leads. A good neighbor sometimes cared for our cat in our absence. Wishing to recompense her or make some provision for the cat's necessities, my wife asked, "What does the cat eat at your house?" "Oh," said our neighbor "we take griddle-cakes and pour gravy on them; he eats them well. That cat is a great *Acad* (P) for gravy." L. R. W.

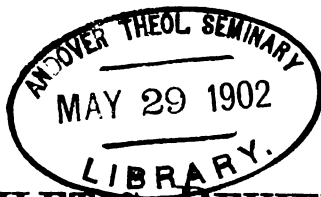
TUSCARORA, N. Y.

HERE is another original, and quite fresh, illustration of the power of subconscious thought. A certain doctor of divinity of national fame preached upon the subject of "The Coming Conflict." Something was said concerning "the valley of decision," and "the great battle of Armageddon." The conflict was to be universal, to be in the air, right here in this city. The doctor was married the following Tuesday. As he had been previously married and had seven children, and the woman had also several children by her former husband, some people smiled, and when it chanced that the most violent thunder-storm of the season was delivered at the very time of the wedding, the superstitious put this and that and the other things together, and remarked, "Inauspicious."

S. D. CHURCH.

ROCHESTER, N. H.

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# THE HOMILETIC REVIEW.

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## REVIEW SECTION.

### I.—FRESHEST LIGHT FROM EGYPT.

BY PROF. A. H. SAYCE, D.D., D.C.L., UNIVERSITY OF OXFORD,  
OXFORD, ENGLAND.

EGYPT is the treasure-house of archeology. It is also the land of the unexpected. Every year brings with it the record of new discoveries in its soil, each more marvelous and unexpected than the last. Every winter sees an ever-increasing crowd of excavators and explorers of almost every nationality, and none of them returns with empty hands. The monuments of a long series of civilized generations lie buried under its sands; so long, indeed, is the series that in spite of the feverish activity with which the search for antiquities is prosecuted, the supply of them still seems wellnigh inexhaustible.

Few seasons of work have been more productive to the excavator than the one that is now closed. At Abydos Professor Petrie has completed his clearance and examination of the royal tombs of the first dynasty. A little to the south the prehistoric graves of El-Amra have been excavated by Meons, McIver and Wilkin, while about ten miles to the north, near the village of Mahasna, the huge brick "mastabas" or tombs of two early kings of the third dynasty have been discovered and opened by Mr. Garstang. On the opposite side of the Nile, immediately opposite Girga, a vast prehistoric cemetery has been systematically explored by Dr. Reisner at the head of the American expedition, and the chronological sequence of the graves and pottery of the so-called prehistoric period of Egypt is at last definitely ascertained. At El-Kab, between Esna and Edfer, Mr. Somers Clarke and myself have endeavored to fix the date of the great brick walls by which the ancient town was surrounded, and in the course of our excavations I fell across another "prehistoric" cemetery which must have been covered by the sand, and so preserved intact, but a few months after the last body had been deposited in it. Even its boundary wall of brick, which rose to the height of a foot above the level of the ground, remained perfect and uninjured.

The main results of the excavations which have been carried on in

Upper Egypt during the last few years can now be summed up and put into something like scientific form. The time has come for indicating the principal conclusions to be drawn from them, and for sketching in outline the new chapter that has been opened in the history of Egypt and of civilized man. The veil that so long covered the beginnings of the Egyptian monarchy has at length been lifted, and we have learned that the traditional account of it, which the "higher criticism" had "demonstrated" to be "fabulous" and "mythical," is, after all, absolutely correct. And what is more, the tacit assumption of the late introduction of the art of writing which underlies the arguments of the "higher criticism" is once more shown to be false. Long before the age of Abraham the people of Egypt were reading and writing and keeping a record of current events.

The culture of Egypt in the time of the first dynasty was, in fact, just as advanced as it was in the time of the fourth. The artistic perfection of many of the objects found by Professor Petrie is simply marvelous. Never at any subsequent period in Egyptian history were the hieroglyphic characters engraved with greater skill and artistic finish than in the reign of King Den, the third successor of Menes. Indeed, the tomb of the king is itself a proof of the advance that had already been made in art and mechanics. It is a stately structure, and the huge slabs of granite with which it was paved show not only what progress had been made in the craft of the quarryman and stone-cutter, but also that the Egyptian engineers had already solved the problem of conveying large masses of stone down the Nile. But we have only to glance at the smaller objects found in the tombs of King Den and his predecessors to assure ourselves that in artistic workmanship the Egyptians of the first dynasty had little to learn from ourselves. Exquisitely carved ivories and vases of alabaster or harder stone testify at once to the taste of the Egyptians of that remote period, and to their mechanical knowledge. The world of the Egyptian first dynasty was one in which culture was already old.

The most striking of the objects discovered by Professor Petrie are the four bracelets of a lady who seems to have been either the daughter or the daughter-in-law of Menes, the founder of the united monarchy. They were discovered in a tomb which the professor believes to have been that of the immediate successor of Menes, encircling an arm that had been torn from the mummy to which it belonged. The tomb had been plundered at some early period, but the robbers had been unable to carry the bracelets away with them, and accordingly cut off the arm round which they were fastened and hid it behind some loose bricks in the wall of the grave. Doubtless they intended to reclaim it as soon as a convenient opportunity arrived. But the opportunity never came, and roamers and spoilers passed by the spot without noticing the treasures that were concealed there. The discovery of the jewelry was due to one of Professor Petrie's workmen,

who noticed a fragment of mummy linen behind a brick, and on pulling at it found an arm with the gleam of gold upon it.

The most interesting of the bracelets consists of alternate plaques of gold and turquoise, surmounted by small hawks and carved into the form of the so-called banner-cartouche, with the name of Menes inside it. We may conclude, therefore, that the bracelets had been made by order of the founder of the first dynasty and given by him to the princess, with whose mummy it was subsequently buried. The three other bracelets are equally beautiful specimens of the jeweler's art. One of them is composed of beads of gold, amethyst, and turquoise, strung on bands of gold wire and thick hair, in the center of which is a large Babylonian rosette of gold. The other two are also composed of beads of the same materials, but variously molded and of wonderfully artistic forms. The turquoise shows that the mines of the Sinaitic peninsula were already worked. In a smaller adjoining tomb was found a long strip of solid gold with the name of Menes upon it, which I believe to have been a strigil for cleaning the hands and nails.

Such, then, is one of the results of recent archeological work in Egypt. We have learned that, at what was formerly regarded as the very beginning of its history, the culture and civilization of the people were as highly developed as they were at any subsequent period. Indeed, in some respects the art of later Egypt shows a decline. But it was not only art and mechanics that were thus highly advanced. Writing, too, was known and practised quite as much as it was in the Egypt of the fourth dynasty. The hieroglyphic system of writing was already complete, and the characters were used to express letters as well as syllables and ideas. A cursive hand had already been formed out of it, and examples of this "hieratic" mode of writing have been found written in ink. The political and social organization of the country, moreover, was firmly established on the lines with which the later history of Egypt has made us familiar, and Egyptian religion, with its temples and priests, its festivals and its theology, was already in existence. Between the Egypt of the first dynasty and the Egypt of the sixth there was little difference except that the art and architecture of the sixth dynasty show signs of decadence and decay.

And yet this highly civilized Egypt of Menes, with its advanced culture and literary proclivities, was only half a dozen years ago confidently pronounced to have been a land of barbarism and darkness, without literary records, and therefore without a history. The traditional account of it was declared to be mythical or fictitious, and critical analysis had proved it to be unworthy of credit. Such was the house of cards erected by "criticism"; a few blows of the excavator's spade have leveled it with the ground. The fact, however, has its moral: the method and principles which have failed so disastrously when applied to early Egyptian history are not likely to be more successful when applied to Hebrew history. The vindication of the historical

reality of Menes means the vindication also of the historical reality of the Hebrew patriarchs.

There is another conclusion which the discoveries in Egypt are forcing upon us. This is the connection which existed between the primitive culture of the Pharaonic Egyptians and that of the Babylonians. By the Pharaonic Egyptians are meant the Egyptians of the monuments, the Egyptians who mummified their dead, who used the hieroglyphic system of writing, who founded the royal dynasties, and who were acquainted with the use of metals. Egyptian tradition called them the "smiths" who had followed Horus into the valley of the Nile, subduing the aboriginal inhabitants of the country in battle after battle as he pursued his victorious course from the south to the north. Excavation has made it clear that at the bottom of this tradition there is substantial truth. The older population of Egypt was that represented in the so-called prehistoric cemeteries. It was a population which was not yet acquainted with metals when the Pharaonic Egyptians first appeared among it; it still employed weapons and tools of stone, in the manufacture of which it had reached a high degree of perfection. It was, moreover, a pastoral population; it lived in the desert on the outskirts of the swamps and jungle which still made access to the Nile dangerous, if not impossible. The bodies of its dead were not mummified; they were first laid on the surface of the soil, and then when the flesh had been devoured by birds or beasts of prey the bones were collected and arranged, so far as was possible, in a crouching position in the grave. The crouching position, in fact, in which the knees were drawn up toward the chin, was that in which primitive man usually sleeps.

This neolithic population of primeval Egypt was subjugated by the Pharaonic Egyptians. Their language with its Semitic elements shows that they must have come from Asia. So, too, does the knowledge of copper, which they brought with them. But it is the objects found in their tombs that indicate the particular part of Asia from which they migrated. The Egypt of Menes and his immediate successors made use of the same seal-cylinder as that which characterized Babylonia, and, as in Babylonia also, clay was employed as a writing material. Now in Babylonia this was natural and obvious. There was no stone there, and consequently every pebble was of value. The stone-cutter's art first developed in the Babylonian plain, where the pebbles were cut into the shape of cylinders and engraved with figures and written characters. Clay, too, was literally under the feet of every one, and seemed of itself to suggest that the cylinder should be rolled over it, leaving on its surface a permanent impression of the engraved characters of the seal. In Egypt, however, the contrary of all this held good. There stone was plentiful, and clay, such as could be used for retaining an impression, was scarce. There was no inducement to cut the pebbles which covered the face of the desert into

a peculiar form and employ them in the Babylonian manner, and only in a few places could clay be found which was not loamy and mixed with sand. It is only from Babylonia that the use of the seal-cylinder could have originally come.

It is also only in the age of the first dynasties that the seal-cylinder was used in Egypt. As time went on it fell more and more into disuse, until finally the scarab took its place. It was unsuited to the valley of the Nile; the conditions which caused it to be invented in the alluvial plain of Babylonia did not prevail there.

There are other facts besides which point in the same direction and lead to the belief that the culture of Pharaonic Egypt was derived from the banks of the Euphrates. The Pharaonic Egyptians seem to have crossed the straits of Babel-Mandeb, carrying with them the weapons of metal with which they subsequently overcame the aboriginal inhabitants of the Nile valley, and to have reached the Nile itself in the neighborhood of El-Kab and Edfer. That they must have passed along the southern coast of Arabia was first pointed out by Dr. Schweinfurth. Certain of the gods of Egypt were said to have come from thence, like the incense that was burned in their honor, and several of the sacred trees were natives of Yemen, but not of Egypt, where they became extinct as soon as they were deprived of the protection of religion.

That Babylonia should have been the first home of the civilized Egyptians is a striking verification of the Biblical account, which also makes the plain of Shinar the original home of civilized man. It is the second conclusion that may be drawn from the excavations and researches of the last few years.

A third conclusion is the antiquity of culture. Neither in Egypt nor in Babylonia has any beginning of civilization been found. As far back as archeology can carry us man is already civilized, building cities and temples, carving hard stone into artistic form, and even employing a system of pictorial writing. And of Egypt it may be said that the older the culture the more perfect it is found to be. The fact is a very remarkable one in view of modern theories of development and of the evolution of civilization out of barbarism. Whatever may be the reason, such theories are not borne out by the discoveries of archeology. Instead of the progress we should expect we find retrogression and decay; where we look for the rude beginnings of art, we find an advanced society and artistic perfection. Is it possible that the Biblical view is right after all, and that civilized man has been civilized from the outset? If so, we can no longer go to the savage to learn how our first ancestors lived and thought, for the savage will represent either degeneracy from a higher type or else a different race. In any case, the culture and civilization of Egypt and Babylonia appear to spring into existence fully developed, as Greek mythology averred that Athene had sprung from the head of Zeus. Archeology at all

events has failed to discover the elements out of which, according to the doctrine of evolution, they ought to have grown.

Abydos was the burial-place of the Pharaohs of the first two dynasties. It was the cemetery of This, the capital of a kingdom that had arisen in the fertile plain that here borders the Nile. Generations of the earlier inhabitants of the district had already been interred there. Wherever we go, on either side of the river in the neighborhood of Girga, the modern successor of This, the graves of the prehistoric population are to be found. But it must be remembered that altho the earliest graves of this aboriginal population go back to an age long before that of Menes, there are other graves which are not only contemporary with him, but even with the kings of the third and fourth dynasties. It was long before the two races—the conquered natives and the Asiatic conquerors—amalgamated into one and became the Egyptian people of history. And so it comes about that there are prehistoric cemeteries in Egypt which are coeval with the earlier historic cemeteries, cemeteries in which the bodies are not yet mummified, where the tools and weapons are of stone and the art of writing is unknown. They represent the graves of the prehistoric population which lived in the valley of the Nile ages before the arrival of the Asiatic stranger, and who eventually became the serfs and subjects of the Pharaonic Egyptians of history, embanking for them the waters of the Nile, cultivating the fields, and erecting the monuments which commemorated the power and mechanical knowledge of the ruling race. Like all nations that have influenced the world, the Egyptians were a mixed people, tho it is only now that the extent and nature of the mixture is beginning to be known.

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## II.—TALMAGE THE PREACHER.

BY DAVID JAMES BURRELL, D.D., PASTOR OF MARBLE COLLEGIATE CHURCH, NEW YORK CITY.

A GREAT man has fallen in Israel. It was easy to criticize him. Not long ago I sat in a group of ministers who were discussing his methods; they characterized him freely as a buffoon, a sensationalist, and a mountebank; then up spoke Theodore Cuyler: "Gentlemen, we are not large enough to make free with Talmage in this way. I know his faults, having been his neighbor for years; and he is head and shoulders above us all!"

He was a large man; built on generous lines, physically and every way. He detested pettiness in theology as in common affairs. He was like that chaplain of Queen Elizabeth who declined to "whistle his prayers through a keyhole." His fault, generally speaking, was hyperbole, "shooting over," a defect which, certainly more than shooting under, "leans to virtue's side."



He would not quarrel. He was sweet-spirited in the last degree. Severely as he was lampooned and caricatured, I doubt if he was ever heard to pass censorious judgment on a fellow man. On being asked to shake hands with his prosecutor in the famous Brooklyn case, he said: "Doctor, I'll not disguise the fact that I have been sorely hurt; but I am sure you meant well. You are a better Christian than I; and when we get to heaven, your place will be nearer the throne. But forgive me if I say I'd like a little time to pass before we meet each other there." So far as I know, that was the nearest he ever came to an unkind word. And, considering the circumstances, few of us would probably have done as well.

His preaching was *sui generis*. His personality went into it. He had no conception of polemics, except as he hated sin. He believed in Christ; and every drop of blood in his body throbbed responsive to the Gospel. The people went to hear him because he preached Christ as the only Savior from sin. Here are the closing words of a sermon on *The Vanities*: "There is no peace in the life of a voluptuary. Solomon says, 'None! none!' Where is there any? In the religion of Jesus. This is that Wisdom whose ways are ways of pleasantness and all her paths are peace. In Christ is peace! In Christ is pardon! In Christ is everlasting joy and nowhere else!" Take up any of his sermons at random and you will find him striking the same chord.

At bottom, this was the reason why the multitudes flocked to hear him. The deepest longing of the average man is expressed in the words, "What must I do to be saved?" The preacher must address himself to that query or lose his congregation *in the long run*. Talmage could harp on that string unceasingly, because he believed in Christ with all his might, and was willing to subsidize all his varied gifts and energies to celebrate his praise. "Come on, young ministers," he said; "take this pulpit, take all the pulpits, and in the language of the street and the market-place preach Christ!" And again: "When this famine-struck world realizes that the church is a government-station, set up by the government of the universe to provide the bread of eternal life for all the people, the rush will be unprecedented and unimaginable." And again: "One-half the things a man is expected to believe in order to enter the church and reach heaven have no more to do with his salvation than the question, How many volcanoes are there in the moon? or, How far apart from each other are the rings of Saturn? or, How many teeth were there in the jaw-bone with which Samson smote the Philistines? I believe ten thousand things, but none of them has anything to do with my salvation except these two: I am a sinner and Christ came to save me."

This man was a great word-painter, wielding a brush dipped in the colors of the rainbow; but his art was consecrated preeminently to the portrayal of Christ as the chiefest among ten thousand. He was a great herald, shrinking not from sonorous words; but his trumpet ever

sounded forth the good news of redemption. He loved Christ, followed Him, adored Him, glorified Him.

He accepted the Scriptures as the veritable word of God. He was so straightforward himself that he could not understand those who profess to believe a thing while seeking to undermine it. He did not preach about the Bible; he preached it. He spent his eloquence on the great truths in the body of Scripture rather than on the fly speck in the margin. This was one of the secrets of his popularity. The people like to listen to an honest man. "What is the matter with the ministers?" he asks.

"Many of them are engaged in picking holes in the Bible and apologizing for this and apologizing for that. In an age when the whole tendency is to pay too little reverence to the Bible, they are fighting against bibliolatry, or too much reverence for the Bible. They are building a fence on the wrong side of the road; not on the side where the precipice is, and off which multitudes are falling, but on the upper side of the road, so that the people will not fall uphill, of which there is no danger. There is no more danger of bibliolatry, or too much reverence for the Scriptures, than there is that astrology will take the place of astronomy, or alchemy the place of chemistry, or the canal-boat the place of the limited express railtrain. What a theological farce it is; ministers fighting against too much reverence for the Scriptures; ministers making apology for the Scriptures; ministers pretending to be the friends of the Bible, yet doing the book more damage than all the blatant infidels on all the earth!"

He had no patience with jot-and-tittle controversies. For this reason he was not a very serviceable member of ecclesiastical judicatories. He had one thing to do and he did it with all his might. He was a preacher, pure and simple; no pastor, no ecclesiastical lawyer, no controversialist, no civil reformer, no scientist, no sociologist, no doctrinaire, nothing but a preacher and a great one. In this he resembled Spurgeon, who said once in my hearing: "They want me to make a reform speech in Exeter Hall; but I won't do it. Any blind fiddler can do that sort of thing; I'm a preacher of the unsearchable riches of Christ." So Talmage hewed to the line, refusing to be tempted into collateral or tangential lines. By his own testimony he would have made a poor showing on the "Revision Committee" of his denomination. Speaking of revision, he says:

"What a spectacle we have to-day; trying to patch up an old creed made two or three hundred years ago, so that it will fit on the nineteenth century! Why do not our millinery establishments take out of the garrets the coal-scuttle bonnets which our great-grandmothers wore and try to fit them on the head of the modern maiden? You can not fix up a three-hundred-year old creed so as to fit our time. Princeton will sew on a little piece, and Union Seminary will sew on a little piece, and Allegheny Seminary and Danville Seminary will sew on other pieces, and by the time the creed is done it will be as variegated as Joseph's coat of many colors. Think of having to change an old creed to make it clear that all infants dying go to heaven! I am so glad that the committee are going to let the babies in. Thank you! So many of them are already in that all the hills of heaven look like a Sunday-school anniversary. As we are now in the process of changing the creed, and no one knows what we are expected to believe, or

will two or three years hence be expected to believe, I could not wait, and so I have made a creed of my own, which I intend to observe the rest of my life. I wrote it down in my memorandum book some six months ago, and it reads as follows: *My creed: The glorious Lord. To trust Him, love Him, and obey Him is all that is required. To that creed I invite all mankind—T. De Witt Talmage.*"

He won the people because he had something to say and said it. His sermons were prepared with great care. He trusted little to the inspiration of the occasion. "The secret of success," he said, "is to have enough ideas at the start to go the whole journey. If one sets out with the notion that he'll pick up enough ideas along the way, he'll find himself in a sorry plight."

And this is why he was never dull. Dulness is the preacher's unpardonable sin. Words are not enough, however beautifully put together; he must give the people something to keep them busy. A barmecide feast tempts no guests; they want to eat. There are preachers who say nothing with Addisonian grace; but this man always gave his hearers a full repast. They never fell asleep; they never mourned, "What have I done, that all this shot of dulness now should be, from this thy blunderbuss discharged on me?"

An elder in my first parish, who had never heard Talmage, could see nothing but rodomontade in his preaching. As he was about to visit New York, I suggested that, in fairness, he should go over to Brooklyn and hear him. He consented, tho in the spirit of the Scotch woman who, having attended a high-church service, remarked that "it was an awfu' way of spending the Sawbath." When he returned he said: "I never before saw a man hold his congregation spellbound and handle them at will. I haven't changed my mind about the man; but I confess he mesmerized me too; I can't understand it."

The sayings of Talmage were clear as a bell. He shunned the learned bathos which sometimes passes as profundity. A distinguished layman wrote of him: "His proposition is stated in language that bears a closer resemblance to the terseness of the sacred writings than any spoken in the pulpit anywhere else to-day." He made no show of learning, which is a good *prima facie* reason for thinking that he had it. The best thinkers are always lucid; the best speakers are those who interest the average man. When a preacher is incomprehensible it is because he himself does not fully know what he is driving at. In eloquence profundity is mud and sublimity is fog.

"He was sensational?" Why not? How can the Gospel be worthily preached without making a sensation? Its truths are tremendous in their import and take hold upon the innermost fibers of the soul. Everybody knows how, when a minister asked David Garrick "Why is it that you draw the multitudes while I preach to empty pews?" he answered, "Because I set forth fiction as if it were true, while you preach truth as if it were fiction." Nathan was a sensationalist when he confronted David with his sin. Moses was a sensa-

tionalist when he preached God at the Egyptian court. Jonathan Edwards was a sensationalist when he spoke of "Sinners in the hands of an angry God," so that men and women under conviction clung for support to the pillars of the church. What right has any preacher to be dull and prosy? We preach God and immortality, heaven and hell, Christ and salvation! A sermon is etymologically "a thrust." We wield the Sword of the Spirit, which is the Word of God! Here is what Talmage himself says about this matter:

"If a man stands in his pulpit with the dominant idea of giving entertainment—mere intellectual entertainment or the stirring of the risibilities of his congregation—he is committing blasphemy; but if he proposes to make a sensation by introducing Gospel principles in preference to worldly principles and bringing men to repentance for their sins and to faith in God, then the more sensationalism he has (with such ends in view) the better. The charge of sensationalism is generally made by dried-up ministers who can not get an audience. Go into some church where a man preaches to seventy-five people on a clear Sunday morning, and before he gets through you will probably hear him deplore 'sensationalism in the pulpit.'"

This may not be pleasant medicine for some of us to take, but it is the truth; and young preachers particularly would do well to make a note of it.

The success of Talmage as a pulpit orator is frequently attributed to his "dramatic power." Too much, in my judgment, is made of this. He was not an actor except as every earnest man is one. His voice, gesture, articulation were singularly without art. He would have made a failure on any stage. But if to throw common truths into bold relief is dramatic, then he was dramatic to the last degree. In a sermon on the Resurrection he painted a procession coming forth from the graveyard at the call of Jesus, "Good morning! You have slept enough!" and proceeding on their way to heaven, past banks of clouds and floating worlds: "Farewell, dissolving earth! But, on the other side, as we rise, heaven at first appears no larger than your hand. And nearer it looks like a chariot, and nearer it looks like a throne, and nearer it looks like a star, and nearer it looks like a sun, and nearer it looks like a universe. Hail, scepters that shall always wave! Hail, anthems that shall always roll! Hail, companionship never again to part!" His sermons abound in this kind of imagery; and it is difficult to believe that even those who criticize do not covet the power to equal it.

His range of illustration was marvelous. And it was always apt, forcible, and unhackneyed. Those who knew him well can attest the fact that he thought in metaphor. He had no need to consult handbooks of illustration. "I have bought three copies of Todd's 'Index Rerum' at different times," he said, "but I never got so far as to make any use of them." Here is a fair instance of his common method; he is speaking of the kindness of death:

"If a drummer-boy were compelled in the army to beat his drum for twenty-four hours without stopping, his officer would be court-martialed for cruelty. If the drummer-boy should be compelled to beat his drum for a week without ceasing, day and night, he would die in attempting it. But under your vestment is a poor heart that began its drum-beat for the march of life thirty, or forty, or sixty, or eighty years ago, and it has had no furlough by day or by night; and whether in conscious or comatose state it went right on, for if it had stopped seven seconds your life would have closed. And your heart will keep going on until some time after your spirit has flown; for the auscultator says that after the last expiration of lung and the last throb of pulse, and after the spirit is released, the heart keeps on beating for a time. What a mercy, then, it is that the grave is the place where that wondrous machinery of ventricle and artery can halt!"

It is little wonder that a man with such resources at hand, in apparently inexhaustible richness, could hold the attention of multitudes and drive the truth home to heart and conscience.

Talmage's preaching was intensely practical. It touched life at every point of its circumference. He was, as Heine says, "not a dreamer among the shadows but a man among men." How deep were his sympathies! "There is a great big wound on the heart of the world, and the Gospel is a plaster." He had comfort for the mourning, courage for the down-hearted, good cheer for the friendless and forlorn. "People come into the church from the world," he said, "who have been kicked, and cuffed, and knocked about, and cheated, and befooled, and lied about. They are irritated, soured with the world; and there ought to be something in our church services, from the first bar of music in the opening hymn to the amen in the benediction, to help them, elevate them, inspire them; send them back to their stock exchange, their store, their factory, their business office, with higher views of life and with more strength to endure its temptations." It is easy to see how such preaching as this would find its way to the hearts of the multitude who wander lonely and comfortless through the streets of a great city. His words were full of cheerfulness and strength. Men and women went away from his services better and happier than they came. The worn and worried were lifted up; the bitter and choleric were calmed. "It is not chloral or morphin that you feverish people want," he said; "it is more of the Gospel of Christ"; and he gave it.

I have heard men say that his ministry was a failure; and proof is given in the fact that when his last church was burned, the organization went to pieces. The point is not well taken. Every man to his work. Talmage was not a pastor; he preached to a multitude of Bedouins on the march. They heard him once and were gone; but they heard the Gospel so that they were not likely to forget it. Let us not be hasty in pronouncing any man's work a failure. God keeps the record. The ministry of Talmage was not measured by the boundaries of his Brooklyn parish. It is estimated that through the press and otherwise he preached weekly to a congregation of twenty

millions! And who ever heard from his lips a word calculated to shake the foundations of faith or stir up strife between a man and his fellow? A leading anarchist was overheard to say that Talmage was "a great obstacle to the spread of their doctrines, because so many people read his sermons and were made hopeful and contented by them."

He paid little or no attention to criticism. It would have kept him busy if he had undertaken to answer it. "A minister gets his commission from God," he said, "and if he is going to be always watchful of what this or that man will say, he will have a very uncomfortable time." So he went on his way, like David, paying no heed to the Shimeis who were saying unpleasant things about him.

And what multitudes knew and revered and loved him! Up among the hills of Scotland I found an old woman in tears because sorrow had befallen him. "Did you know Dr. Talmage?" I asked her. "No; but, dear mon, I have been readin' his sermons these many years!" Blessed be his memory! I knew him as a personal friend; true and tender, honest and helpful. He had his faults; but I am not good enough to dwell upon them. He was an ambassador of Christ, whose trumpet gave forth a clear note. He has gone to his rest and his works do follow him.

### III.—JOHN WESLEY AS A PREACHER FOR THE PRESENT TIME.

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In the very rare "Memoirs of the late Rev. John Wesley, A.M.," by John Hampson, A.B., who had been one of his preachers, and knew him well, we find this pen portrait of the great little man:

"The figure of Mr. Wesley was remarkable. His stature was of the lowest, his habit of body in every period of life the reverse of corpulent, and expressive of strict temperance, and continual exercise; and, notwithstanding his small size, his step was firm, and his appearance, till within a few years of his death, vigorous and muscular. His face, for an old man, was one of the finest we have seen. A clear, smooth forehead, an aquiline nose, an eye the brightest and the most piercing that can be conceived, and a freshness of complexion, scarcely ever to be found at his years, and impressive of the most perfect health, conspired to render him a venerable and interesting figure. Few have seen him without being struck with his appearance; and many, who had been greatly prejudiced against him, have been known to change their opinion the moment they were introduced into his presence. In his countenance and demeanor there was a cheerfulness mingled with gravity; a sprightliness which was the natural result of an unusual flow of spirits, and was yet accompanied with every mark of the most serene tranquillity. His aspect, particularly in profile, had a strong character of acuteness and penetration.

"In dress he was a pattern of neatness and simplicity. A narrow, plaited stock, a coat with a small upright collar, no buckles at the knees, no silk or velvet in any part of his apparel, and a head as white as snow, gave an idea of something primitive and apostolical; while an air of neatness and cleanliness was diffused over his whole person" (vol. iii., p. 166).

In the Tussaud collection of wax figures in London, Hampson's pen-portrait seems to have materialized. The clothing upon the figure is said to have been worn by Wesley. The first impression one receives on standing before it is, What a little man to have cut such a great figure into the centuries! Truly bigness and real greatness are not synonymous.

John Wesley was, first of all, a great man. It would be difficult to find more true manliness packed into one hundred and twenty-two pounds avoirdupois than we find in him. He was a great Christian, a great philanthropist, a greater organizer, a great writer, a great traveler; but it is as a great preacher he now appeals to us. Our knowledge of him as a preacher must be gained from his one hundred and forty printed sermons extant, personal references to his preaching in his journals and letters, and the survived testimonies of actual hearers.

While his printed sermons give us the matter of his preaching, yet they poorly reveal the actual preacher. They were written for the press, and usually in times of enforced leisure. They are brief theological and experimental treatises for his preachers and thoughtful hearers, rather than reports of sermons actually preached. Many of them were written in his later ministry, which differed greatly from his early preaching in matter, in manner, and in effects produced. His journals and letters should be read in connection with his sermons. They are unlike F. W. Robertson's "Life, Letters, and Sermons" when read chronologically, in which we find his sermons to be the outgrowths of present experiences. Wesley wrote his sermons for the press. Robertson's sermons were pressed out of him by current experiences, and were uttered without thought of printer's ink. While no preacher can be seen on the printed page, this is especially true of John Wesley. The journals, which are just now being resurrected and read as never before, show us the preacher at his work. The scattered testimonies of hearers give us the preacher from other viewpoints. From a careful study of these sources we conclude that he was not only a preacher for the eighteenth, but also for the twentieth century. All the qualities of a preacher for the present time are found in John Wesley.

He had, as we have seen, a sound body. A good physical basis is needed by a present-time preacher as never before. His was also a sound mind. His splendid mental inheritance was supplemented by the most liberal education of his day. Few men of his century were better equipped with natural and acquired abilities to preach than was he. He also had the wisdom so to apply himself as to make his abilities availabilities. He traded with his talents and gained others besides them. That he was "in diligence not slothful" is seen in that he preached from eight hundred to a thousand times a year for fifty-two years, during which time he traveled two hundred and fifty thou-

sand miles, or almost five thousand miles each year, and that mostly on horseback.

"The man behind the gun" is a popular phrase just now. The man behind each of John Wesley's sermons was such a man as is needed behind each present-time sermon. He was a preacher with *deep and strong convictions*. He was no theorizer or temporizer. He never talked to fill out the allotted time, with even good speech. His preached utterances always had in them the accent of conviction. "I believe, therefore I speak," punctuated his sermons. The present-day preachers of useful renown are men deeply convicted of the things they preach. Hearers admire such men, even when they believe not all they say. Unbelievers who heard John Wesley never doubted that he himself believed what he preached. The convicted preacher is he whose preaching results in convicted hearers. A modest positiveness in the pulpit, like that of John Wesley, is a need of present-time preaching in many places.

The *Christlike disinterestedness* of this great preacher was such as would qualify him for all times. He sought not the plaudits of his hearers, nor their purses. A personal following he had, and that a very large one, but it was wholly unsought. His constant attempts to hold his people to the national church prove the utter absence of desire to be himself at the head of a great division of the "one army of the living God." He would have been perfectly contented to land all his people safely into the Church of England, and that his own name should be forgotten. He sought to make followers of Jesus, and not simply followers of Wesley. Almost any preacher of to-day, if he has average shrewdness and suavity, can secure a personal following, and often a lucrative support; but who is to the man who dares set himself in the place which belongs to his Master. If ever a preacher, since Paul's day, went before a people, saying in spirit and practise, "I seek not yours, but you," John Wesley did. See him in the pulpit, as seen by Hampson:

"His attitude in the pulpit was graceful and easy; his action calm and natural, yet pleasing and expressive; his voice not loud, but clear and manly; his style neat, simple, perspicuous; and admirably adapted to the capacity of his hearers."

His simple style showed the singleness of his aim. Henry Moore, his biographer, on first hearing him, "thought it strange that a man who spoke with such simplicity should have made so much noise in the world." His model was St. John's first epistle. He attained his unscholastic style by reading an elaborate sermon to a maid-servant. She had to tell him when he read something she could not understand. Betty's "Stop, sir!" came often; and as often he wrote a simple word or phrase over the hard one, until the common people heard that sermon gladly. The disinterested scholar appears in his preface to the first four volumes of his sermons, which he began to issue in 1746:



"Nothing here appears in elaborate, elegant, or oratorical dress. If it had been my design to write thus, my leisure would not permit. But, in truth, I at present designed nothing less; for I now write (as I generally speak) *ad populum*: to the bulk of mankind, to those who neither relish nor understand the art of speaking; but who, notwithstanding, are competent judges of those truths which are necessary to present and future happiness. I mention this that curious readers may spare themselves the labor of seeking for what they will not find. I design plain truth for plain people. Therefore of set purpose I abstain from all nice and philosophical speculations, from all perplexed and intricate reasonings, and, as far as possible, from even the show of learning, unless in sometimes citing the original Scriptures. I labor to avoid all words which are not easy to be understood, all which are not used in common life; and, in particular, those kinds of technical terms that so frequently occur in bodies of divinity, those modes of speaking which men of reading are intimately acquainted with, but which to common people are an unknown tongue. Yet I am not assured that I do not sometimes slide into them unawares. It is so extremely natural to imagine that a word which is familiar to ourselves is so to all the world."

Henry Ward Beecher's advice to young preachers was, to put the jack-screws under the sills if you wish to lift the house; under the roof if you wish only to lift the top heads in the congregation. Wesley put his levers under the whole audiences to which he preached. Instead of wondering eyes and gaping mouths he was rewarded with hearts opened to receive the word preached in simplicity and in power.

John Wesley's preaching was *decidedly evangelistic* enough for the present time. He dwelt first of all, and chief of all, upon the saving truths of Christianity. He did not slur the elementary truths of the Gospel. Repentance toward God, and faith toward our Lord Jesus Christ; the absolute necessity of regeneration by the Holy Spirit; the promised justification of the penitent and believing sinner; the witness of the Spirit to that justification, and the duty and privilege of sanctification by the Spirit; the glorious heaven for the good, and the awful hell for the finally impenitent—these great truths were everywhere and always emphasized. But pardon, holiness, and heaven were not the only truths he preached. He insisted on an evangelical life. He compassed the whole gamut of Gospel truth. His three sermons on the family, his series of thirteen on the Sermon on the Mount, his sermon on love, as enjoined in 1 Corinthians, thirteenth chapter, and his sermons on Christian perfection, which he taught is loving God with all the heart and one's neighbor as oneself, may serve to indicate the practical gospel that he preached. A glance at the titles and texts of his one hundred and forty printed sermons will show the breadth of his teaching. The gospel he preached was more of a program for the life that now is than a means of escape from doom in the life that is to come. "Show me thy faith by thy works," and "He that doeth righteousness is righteous," seemed to be ever in his thoughts when preaching to believers, just as was, "Turn ye, oh, turn ye, for why will ye die?" when preaching to sinners.

Is intemperance a present-day evil to be preached against? Then

listen to this eighteenth-century preacher as he addresses himself to the rum-sellers of his day. He is preaching on "The Use of Money." He says:

"Neither may we gain by hurting our neighbor in his body. Therefore we may not sell anything which tends to impair health. Such is, eminently, all that liquid fire, commonly called drams, or spirituous liquors. It is true, they may have a place in medicine; they may be of use in some bodily disorders, altho there would rarely be occasion for them were it not for the unskilfulness of the practitioner. Therefore such as prepare and sell them only for this end may keep their conscience clear. But who are they? Who prepare them only for this end? Do you know ten such distillers in England? Then excuse these. But all who sell them in the common way, to any that will buy, are poisoners general. They murder his Majesty's subjects by wholesale, neither does their eye pity or spare. They drive them to hell like sheep. And what is their gain? Is it not the blood of these men? Who, then, would envy their large estates and sumptuous palaces? A curse is in the midst of them. The curse of God cleaves to the stones, the timber, the furniture of them! The curse of God is in their gardens, their walks, their groves; a fire that burns to the nethermost hell! Blood, blood is there; the foundation, the floor, the walls, the roof, are stained with blood! And canst thou hope; O thou man of blood, tho thou art 'clothed in scarlet and fine linen, and farest sumptuously every day'; canst thou hope to deliver down thy fields of blood to the third generation? Not so; for there is a God in heaven; therefore thy name shall soon be rooted out. Like as those whom thou hast destroyed, body and soul, 'thy memorial shall perish with thee.'"

This reads like a "Voice" of this opening century.

John Wesley's six sermons on riches contain much present-time truth. They are number 8 in the series on the "Sermon on the Mount," on the "Mammon of Unrighteousness," number 50, on "The Use of Money," 51, on "The Good Steward," 87, "The Danger of Riches," 108, "On Riches," and number 126, "On the Danger of Increasing Riches." The last of these was one of the last he wrote. It is his swan-song on this practical subject. Its date is September 21, 1790. He died March 2, 1791. The place where he wrote it was Bristol, that seaport of wealth and great commercial prosperity, also the scene of his earliest evangelistic efforts and successes. In these days of millionaires and multimillionaires, days of uprising of labor against capital, the pulpit is called upon to teach the rich their duties and responsibilities to God and to the poor. The one place where the rich and the poor may meet together is in the house of the Lord. Wesley felt himself called to bridge over the great chasm which separated the classes from the masses. This he did by tongue and pen, in preaching the claims of the poor upon the rich, and the duties of the rich to honor those claims. He cried aloud and spared not. These sermons are full of wholesome and timely teaching for to-day.

The success of a present-day preacher depends largely upon his good judgment in selecting texts and themes suited to the occasion. Wesley, like his Master, always suited his teaching to the spiritual needs and mental aptitudes of his hearers. In striving to reach the masses he did not offer as a bait "sermons funny and short." "It isn't

real church, is it?" asked a little girl recently in a Methodist church, where lightness and merry-making seemed to have been introduced in order to avoid dullness. Wesley's services were always decorous and reverential. Stonemason John Nelson, who heard him at the Foundry, said: "This man can tell the secrets of my heart, but he hath not left me there; he hath showed me the remedy, even the blood of Christ. Then was my soul filled with consolation, through hope that God, for Christ's sake, would save me." Such preaching not only was blessed to his conversion, but helped to make Nelson the mighty preacher and helper of Wesley, which he soon became.

In preaching to the most degraded he always chose the tenderest texts and themes. We once visited Newcastle-on-Tyne, where he began his ministry in the north of England, and which he made one of his three centers. We went down to the slum quarters and stood by the old pump, where he preached his first sermon. He says of the people: "Such blasphemy, such cursing, such swearing, even from the mouths of little children. Surely this place is ripe for the Master." His text to them was: "He was wounded for our transgressions; He was bruised for our iniquities." His tenderness was such that those poor and wicked people clung to his hands and his clothes when he had finished. Later we were in aristocratic Clifton, Bristol. In his journal for May 20, 1739, we find this entry on his preaching there: "Seeing many of the rich at Clifton Church my heart was much pained for them, and I was earnestly desirous that some, even of them, might 'enter the Kingdom of heaven.' But, full as I was, I knew not where to begin in warning them to flee from the wrath to come, till my Testament opened on these words: 'I came not to call the righteous, but sinners to repentance'; in applying which my soul was so enlarged that methought I could have cried out (in another sense than poor, vain Archimedes): 'Give me where to stand and I will shake the earth'"! Once he was reproved for preaching to a respectable congregation from, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Wesley said, had I been preaching in Billingsgate I would have taken, "Behold the Lamb of God, which taketh away the sin of the world."

He was quick to utilize current events for spiritual profit. The earthquake of 1750 called forth a sermon on "The Cause and Cure of Earthquakes," which solemnly impressed great multitudes. The tolling of a bell led him to change his subject to, "It is appointed unto men once to die." He had the homiletic habit of interpreting the voices of God to the people. In the timeliness and adaptation of his themes he would be a great success in the present day.

We have not dwelt upon his deep and abiding spirituality. The highest spiritual work must be done by those who themselves "mind the things of the spirit." That John Wesley lived and moved and had his spiritual being in the immediate presence of God need not be

restated. He was not a mere advocate of the Gospel, but a Holy Ghost witness to the truth; therefore his ministry was "in demonstration of the Spirit and of power." In his early ministry most remarkable physical demonstrations resulted from his preaching. These largely ceased as the years rolled by, but spiritual results attended his ministry to the last. In his early ministry he often preached long sermons. Sometimes he preached two and even three hours, tho he urged his preachers to be short.

Unfortunately the most of the descriptions of his preaching extant are by those who heard him in his old age. From these we learn that he was uneven. Frequently his sermons showed lack of proper preparation. How could it be otherwise with a man who preached two or three times each day of the week and sometimes five times on Sunday; who wrote or edited 453 different publications, and traveled on an average of about 5,000 miles a year, mostly on horseback? During his evangelistic ministry of 52 years he preached about 40,600 times, and traveled about 250,000 miles. No mortal could be profound and eloquent on each of such numerous occasions. His sermons were utterly devoid of stories or pictorial paragraphs, such as Whitefield reveled in. His personal applications were pointed and pungent. "Sinner indeed!" cried out one of his Epworth hearers as he looked into the man's eye and applied the truth to his heart.

Thackeray in "The Four Georges" gives a good description of this preacher. Two rarely seen poetic descriptions of John Wesley as a preacher, both by those who heard him, may fittingly close this brief study. The first is by one of his most prominent helpers, his associate in City Road Chapel, and one of those clergymen who assisted him in his first ordinations, which were for America—the Rev. James Creighton. In his elegy he pictures him preaching to the colliers at Kingswood:

"How oft have I heard him, with tears in his eyes,  
Exhorting the harden'd to turn;  
Beseeching from Nature's dull sleep to arise,  
And live for the end they were born!  
And when he stood forth in the valley of bones,  
How soon did an army start up!  
What shaking was seen, and what piteous groans  
Were heard in the shuddering group!  
The tiger was changed, and became like a child,  
The lion was meek as a lamb;  
The drunkard was sober, the savage was mild,  
And sang our Immanuel's name.  
The colliers of Kingswood, behold, how they stare  
And rise from the horrible pit!  
How blacken'd their faces, how grisly their hair,  
As round in a circle they sit!  
And now, while they listen and eagerly gaze,  
Their tears in a rivulet roll;  
They gape, and amazement appears in their face  
Astonish'd to hear they've a soul.

But when they are told that the Savior hath died,  
And they might be saved by the same,  
With joy in their eye they most heartily cried,  
Hosanna to Jesus's name!"

The other description is by Cowper. It gives us the preacher from another viewpoint as he:

"Who, when occasion justified its use,  
Had wit as bright as ready to produce;  
Could fetch from records of an earlier age,  
Or from Philosophy's enlightened page,  
His rich materials, and regale your ear  
With strains it was a privilege to hear.  
Yet, above all, his luxury supreme,  
And his chief glory was the Gospel theme:  
There he was copious as old Greece or Rome,  
His happy eloquence seemed there at home;  
Ambitious not to shine or to excel,  
But to treat justly what he loved so well."

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#### IV.—OUR CONTINUING NEED OF PAUL.

BY WILLIAM C. WILKINSON, D.D., PROFESSOR OF POETRY AND  
CRITICISM IN THE UNIVERSITY OF CHICAGO, CHICAGO, ILL.

I FEAR it is not adequately considered, among even the more thoughtful Christians of our day, how much we still need the contribution made by the Apostle Paul to the most vital parts of the religious creed by which the Church of Christ, without distinction of sects, professes to live, and but for which indeed it could not continue to live. As I have heretofore tried publicly to render clear, the cry, so rife everywhere about us, "Back to Christ!" really means, from the lips of many who utter it, "Away from Paul!"—nay, even, almost, "Away with Paul!" With many zealously active and widely influential Christian teachers and writers the feeling has been growing stronger every day for now a decade of years or more that the Apostle Paul has too long been suffered to dominate, too exclusively, our conceptions of Christianity. The view has been propagating itself by boldly declaring itself that the proper way to regard Paul's writings is to regard them as setting forth, not authoritatively the true doctrines of Christ, but only as setting forth one great mind's own individual way of conceiving those doctrines. The doctrines themselves, it is urged, in their unadulterate purity, are to be sought in the words of the living Jesus, as those words are reported by the four evangelists, but especially by the three synoptic evangelists so called, Matthew, Mark, and Luke. The records of these historians, we are told, are to be carefully sifted; for the truth which they give is mingled with error—the error of imperfect report and imperfect transmission. Besides this, so we are further given to understand, there is the error, an uncertain amount,

to which Jesus Himself, as proved by His own admissions of ignorance on some points, was liable.

To this pitiable state of hopeless incertitude as to what we may hold for true in religion, we are reduced by the methods of Biblical criticism at present in practise.

In such a condition of things our need of Paul is a crying need. Without him the Lord Himself, whom as risen from the dead and glorified in power on high Paul thought He was serving throughout that flaming missionary career of His, is on the very imminent breaking verge of being quite lost to the Church, degraded from the rank of a being who had existed before the world was, through whom indeed the world was made, and who now lives and reigns in the heavens, to the rank of a man who was singularly good, who was gifted with singularly fine and clear religious intuitions, but who was simply a better specimen of humanity than any that had before appeared, or any that has appeared since. We are this moment unconsciously on the steep decline of the way toward reproducing in ourselves that experience of Mary bewildered at the tomb of Jesus: "They have taken away the Lord and I do not know where they have laid him!"

A signal, a capital fact in the life of the Christian Church is, at this very moment, as it always has been, that for a Savior and a Lord who now is, and who is active still with all power in our behalf, a living, an ascended, a glorified Christ, who can forgive sin, can raise the dead, can take us to Himself where He is in the heaven of heavens with God—for this Christ Jesus, the Christ Jesus in whom we have trusted as an almighty redeemer, to whom we sing our songs and pray our prayers—it is, I say, a fact not to be lost sight of that for this Christ Jesus, clearly defined in conception, vividly figured in imagination, firmly adhered to in faith—we are chiefly indebted to the Apostle Paul. It was to render this immortal service to his church that Jesus Christ fitly, in the case of one of His apostles, and that one the greatest, waited till after His own resurrection and after His own ascension to glory before calling him to that task of apostleship for his Lord which, to the everlasting profit of mankind, he fulfilled so faithfully and so well. It well behooved that the great apostolic witness to the transcendent, supramundane person and activity of Christ should be summoned to his mission by a Christ that had already re-entered His eternal, transcendent, supramundane sphere of power and glory, and that he should be visibly and audibly *thence* summoned, as, in fact, Paul was.

It is true, of course, that the preexistence of Christ and His exaltation to eternal glory following His death, are both of them facts plainly enough announced in words of His own, spoken during His earthly life and reported by the gospel historians. But it is Paul, and Paul alone, of the New-Testament writers, who gives these two facts that comparative prominence which, it must be conceded, properly be-

longs to them, if they are indeed facts, facts of history, and not fictions of the imagination. Paul makes almost nothing of the earthly life of his Lord—so completely do the heavenly life that his Lord lived before the world was, and the heavenly life that his Lord resumed after He was crucified, usurp the rapt faith, the kindled imagination, the adoring affection, of the great apostle to the Gentiles. So strikingly is this the case, that this conspicuous characteristic feature in Paul's epistles is even sometimes made a point against him, as if the things, some of them at least, that he relates soberly about himself in his relation to Christ were too much in the air to merit serious heed. But this objection is the objection of very wrong-headed criticism. Nothing about Paul is more solidly real, more inexpugnable, than his common sense, his perfect sanity. He is to be believed altogether in what he testifies or not believed at all.

That Paul occupies himself to such an extent with Christ's person and Christ's activity in the supernatural sphere, is quite as it should be; for if, previously to that ever-memorable noonday which found Paul a persecutor on his way to Damascus, he had known Christ "after the flesh," subsequently to that experience of his he knew Him so no more. Paul's glances at Christ's earthly life are invariably glances merely. What he dwells on is his Lord's power and glory before and after the period of His humiliation in the flesh. It was needful for the Christian Church that there should be one potent spirit among the apostles, prepared by such an experience as Paul's experience was, in being called by a supernatural voice from heaven to his apostleship—by a voice self-certified as the voice of Jesus of Nazareth, risen from the dead, ascended, and glorified—that there should, I say, be one spirit among the apostles, so endowed by nature and so qualified by unique experience as was Paul, to lay a commanding and an enduring emphasis on the vital fact that it was not Jesus as a man among men, but Jesus as supreme divine Lord over men, that was Savior of the world, if the world had a Savior. The Christian Church can not afford to obey the call "Back to Christ!" if that call be understood to mean back to the earthly Christ of the Gospel histories away from the heavenly Christ of the epistles of Paul.

The tendency, now so strong and prevalent so widely, to deal with Jesus on severely "scientific" principles of historical criticism, simply as a man who lived once in Palestine, and whose words and deeds were very imperfectly reported by very ill-qualified biographers, biographers that must be halted with challenge at every point and not confidently relied upon, unless they *all three* happen to relate the same thing in the same way—I say all "three," not all *four*, because John is to a great extent discredited and counted out as not John, but another man by the name of John—this tendency, however it may suppose itself to be peculiarly loyal to Jesus is, in deepest truth, the most specious and the most dangerous disloyalty to Him that He has ever encountered

in all the centuries since He finished the work on earth that was given Him to do.

Let it be duly considered, if Christ comes at length to be measured by this rule, the time will then not be distant when He will be still further reduced; and from being the preeminent, the ideal, the flawless man, will be found out to be at best a man not well enough known to deserve such distinction, and, at worst, a man shown to have had His limitations, His weaknesses, His infatuations, even His faults of temper in speech and in behavior, such as bring Him down after all quite comfortably near the level of the better sort of average human nature. This is the inevitable logical end, in effect upon our conception and estimate of Jesus, to which the current disparagement of Paul as accredited authority—a disparagement carried forward in the interest of ostensible superior fidelity to Jesus—is swiftly the unconsciously tending.

Already for an ever-increasing number of "scientific" Biblical students and teachers the aureole of exquisite miraculous story that surrounds and beautifies the birth of Jesus, is dissipated under the solvent searchlight of historical criticism, and He becomes merely the natural son of Joseph. His resurrection from the dead is similarly volatilized away into a posthumous revival of beneficent influence. The quasi-historical documents that seem to teach something more real, more substantial, than this are admitted to be interesting *memorabilia* of a notable personality that appeared once in Palestine, but they are held to be destitute of such credentials for accuracy as could commend them to the confidence of the trained historical scholar and critic.

In such a state of the case, our present need of Paul is incalculably great. Let the Gospel accounts of the resurrection of Jesus be given up as non-historical, there still remains the unquestionably historical and authentic testimony of Paul. This testimony is such that no fiercest crucible fires of historical criticism can possibly in the least affect it. Nothing even conceivable, except the actual literal resurrection of Jesus Christ from the dead, can account for the undoubtedly historical phenomenon of the Apostle Paul, his career and his written words.

Our need of Paul is great, but God has graciously made Paul equal to our need.

#### V.—LIFE-OF-JESUS LITERATURE IN THE NINETEENTH CENTURY: A SKETCH FOR INFORMATION.\*

BY BERNARD PICK, PH.D., D.D., ALBANY, N. Y

#### II. APOLOGETIC WRITERS ON THE LIFE OF JESUS.

THE productions of the writers discussed in the paper on "The Negative Critical Treatment of the Life of Jesus," especially the Tübingen critics, to whom must be accorded the credit of a rare amount of learning, power of combination,

\* Drawn chiefly from the article on "Jesus" in the Hauck-Herzog Encyclopedia.



and a certain degree of earnestness, have done perhaps more good than harm by bringing matters to a crisis, by drawing a sharper line of distinction between the opposite parties, and by eliciting an extensive apologetic literature relating to the history of primitive Christianity and the fundamental articles of faith.

a. *Against Strauss's first "Life of Jesus,"* wrote:

A. Tholuck (d. 1877): "Credibility of the Gospel History," Hamburg, 1887, one of the most learned and triumphant answers to the notorious "Leben Jesu," abounding in pointed remarks, sparkling wit, and brilliant erudition.

A. Neander (d. 1850): "The Life of Jesus Christ," Hamburg, 1837; 7th ed., 1878 (English translation by Maclintock and Blumenthal, New York, 1848).

O. Krabbe (d. 1878): "Lectures on the Life of Jesus," Hamburg, 1889.

A. Ebrard (d. 1888): "Scientific critique of the evangelical history," Erlangen, 1842; 3d ed., 1868 (English translation, Edinburgh, 1869), which may be regarded, upon the whole, as one of the most complete and triumphant refutations of the attacks of German infidelity and semi-infidelity on the credibility of the canonical Gospels. "He goes to the enormous trouble of exploring the labyrinth of modern criticism to its remotest corners, and exposes, without fear or favor, both by argument and ridicule, the weakness, the inconsistencies, and contradictions of the endless hypotheses of Strauss, Baur, Bruno Bauer, Gfrörer, Weisse, and others."

K. Wieseler (d. 1888): "Chronological Synopsis of the Four Gospels," Hamburg, 1848.

J. P. Lange (d. 1884): "Life of Jesus," Heidelberg, 1844-47, 5 vols. (English translation, Edinburgh, 1864, 6 vols.), rich and suggestive. In his preface (pp. iii.-iv.) Lange says:

"The numerous lives of Jesus of the better class represent a new dedication of the theological temple, which, it is hoped, will not speedily be brought to a close. . . . But it will be necessary to remain patient if the variegated merchandise of order of fabricated works connects itself with the dedication."

W. Hahn: "Life of Jesus," Breslau, 1844.

Of Roman Catholic writers we mention:

A. Kuhn: "Das Leben Jesu," Tübingen, 1888, vol. i.

J. N. Sepp: "Das Leben Christi," Ratisbon, 1848; 2d ed., 1865, 6 vols.

J. Bucher: "Das Leben Jesu Christi," Stuttgart, 1859.

B. *Against the tendency-critique* wrote:

H. Ewald (d. 1875): "Life of Christ," Göttingen, 1854; 8d ed., 1867. (This is the fifth volume of the "History of the People of Israel"; English translation, London, 1868-76, 5 vols.)

J. Lichtenstein (d. 1875): "Life of Jesus Chronologically Arranged," Erlangen, 1856.

Chr. H. Riggenbach (d. 1890): "Lectures on the Life of Jesus," Basel, 1858.

M. Baumgarten (d. 1889): "The History of Jesus," Brunswick, 1859.

C. J. Ellicott (Bishop): "Historical Lectures on the Life of Our Lord Jesus Christ" (being the Hulsean Lectures for 1859, London, 1860; 5th ed. 1869); also Neander, Ebrard, in the later editions of their works mentioned already.

C. *Against Renan, Schenkel, Keim, and the later Strauss* wrote:

Chr. E. Luthardt: "The Modern Representations of the Life of Jesus," Leipzig, 1864.

J. G. W. Uhlhorn (d. 1902): "The Modern Representations," 1866—not to mention the numerous anti-Renan brochures by Beyschlag, Oosterzee, Michelis, Thenius, Gerlach, and others.

K. Wieseler: "Contributions to a Correct Estimate of the Gospels," Gotha, 1869.

Chr. Caspari: "Chronologico-Geographical Introduction to the Life of Jesus Christ," Hamburg, 1869.

F. L. Steinmeyer (d. 1900): "Apologetical Contributions," Berlin, 1866-78, 4 vols. (vol. i., "The Miracles of Our Lord" [English translation, Edinburgh, 1875];

vols. ii. and iii., "The Passion and Resurrection of our Lord" [English, 1879]; vol. iv., "The Infancy and Childhood of Our Lord").

L. Werner: "The Historical Person of Jesus Christ," 1873.

J. Lindenmeyer: "The History of Jesus According to the Holy Scriptures," Basel, 1875.

W. F. Gess (d. 1891): "Christ's Person and Work," 2d ed., Basel, 1870-79.

Ed. de Pressensé (d. 1891): "Jesus Christ, His Time, His Life, His Work," Paris, 1865; 7th ed., 1884 (English translation from the French by Annie Harwood, London, 7th ed., 1889), the most important French rejoinder to Renan.

Ph. Schaff (d. 1898): "The Person of Christ," New York, 1865; 12th ed., 1882.

J. R. Seeley (d. 1895): "Ecce Homo: A Survey of the Life and Work of Jesus Christ," London, 1866. Of this work Pfleiderer says:

"This book produced a deep impression and greatly promoted the cause of more-unfettered religious thought in Great Britain, altho, or perhaps because, it was not directly critical, but, upon the basis of the narratives of the four Gospels, drew a picture of the moral personality of Jesus with great delicacy of feeling and a profound perception of his peculiar greatness and originality. The nature of Christian morality, as distinguished from Jewish and heathen legality or philosophy, is derived from the character of Jesus and the personal impression He made upon His disciples. If, therefore, the personality of Jesus as delineated by Seeley produces to some extent rather the impression of an artificial composition than the real historical truth, this is the unavoidable consequence of the author's neglect of any critical examination of the sources; the personal claims of Jesus in the Fourth Gospel, and the Synoptic discourses of the Messianic Judge being ascribed to Jesus Himself straightway. By this means the portrait of the man, which is really the object aimed at, acquires an unintelligible problematic aspect. Still 'Ecce Homo' takes a foremost place among the books of this class."

C. Gelkrie: "The Life and Words of Christ," London, 1876, 2 vols., and after.

F. W. Farrar: "The Life of Christ," London-New York, 1874, 2 vols.

### III. RECENT BIOGRAPHIES OF JESUS WITH A POSITIVE TENDENCY, SINCE ABOUT 1880.

B. Weiss: "The Life of Jesus," Berlin, 1882; 3d ed. 1888 (English translation, 1883-84, 8 vols.), a very important contribution.

W. Beyerslag (d. 1900): "The Life of Jesus," 2d ed., Halle, 1887, 2 vols.

J. Chr. K. v. Hofmann (d. 1877): "The Biblical History of the New Testament," edited by W. Volck, Nördlingen, 1888.

C. C. Nösgen: "History of the New-Testament Revelation," part i., "The History of Jesus Christ," Munich, 1891.

G. Stosch: "The Eye-witnesses of the Life of Jesus," Gütersloh, 1895.

More popular are:

G. Weitbrecht: "The Life of Jesus after the Four Gospels," Stuttgart, 1881; 3d ed., 1896.

F. Zündel: "Jesus in Pictures," 1883; 2d ed., 1885.

R. Asmis: "The Life of Jesus," Berlin, 1888.

K. Voelker: "Life and Teaching of Jesus," Berlin, 1896.

T. Bang: "The Life of our Savior," Leipsic, 1896.

Of Roman Catholic writers we mention:

P. Schegg (d. 1885): "Six Books of the Life of Jesus," Freiburg, 1874, 2 vols.

P. Naumann: "The Life of our Lord and Savior Jesus Christ," ed. by Novark, Prague, 1875, 8 vols.

J. Grimm (d. 1896): "The Life of Jesus after the Four Gospels," Ratisbon, 1876-85; 2d ed., 1890 *sqq.*, 7 vols.

J. H. Friedlieb (d. 1900): "The Life of Jesus Christ," Paderborn, 1887.

Sepp-Heneberg: "The Life of Jesus," 4th ed., Munich, 1898.

A. le Camus: "The Life of Our Lord and Savior Jesus Christ," Paris, 1883, 2 vols. (French).

F. Dupanloup (d. 1878): "History of Our Savior Jesus Christ," Paris, 1870 (French).

P. Didon: "Jesus Christ," Paris, 1891, 2 vols. (French).

Of the latest English Protestant contributions may be mentioned A. Edersheim (d. 1889): "The Life and Times of Jesus the Messiah," London, 1888, 2 vols. (abridged edition, 2d ed., 1894).

We add Pfeiderer's criticism:

"This is a harmonistic combination of the narratives of the Gospels, with a decided apologetic purpose, and without any concessions to the most important objections of historical criticism. But the scientific value of the book consists in its rich collection of materials as to the condition of Jewish life and beliefs at the time of Jesus. It meets thereby a real and urgent want of Biblical research in our day. For it is very true, as the author observes in his preface, that a light is cast by these contemporary circumstances and analogies upon many parts of the Gospel history itself, by which our knowledge of the origin of our religion under the forms of Judaism, and yet in opposition to its spirit, is essentially furthered. It is probable that strictly critical research may make often another use than the author himself would wish of the learned materials which his book supplies; where he finds confirmation of the historical characters of a narrative in the New Testament, or of a discourse in the Fourth Gospel, others may discern rather the source of the literary origin of the narrative or the discourse in question. But in any case, the good service the author has rendered should be thankfully acknowledged; by laborious studies, pursued through many years, in out-of-the-way Jewish literature, he has collected an extremely rich and useful mass of materials bearing upon primitive Christian history."

J. Stalker: "The Life of Jesus Christ," London, 1884, and after (translated into German, Freiburg, 1895).

The late Professor Philip Schaff, who in 1882 published the first volume of his "History of the Christian Church," characterizes some of the writers mentioned above as follows:

"The works of Paulus, Strauss, and Renan (also Salvador) represent the various phases of rationalism and destructive criticism, but have called forth also a copious and valuable apologetic literature. Schleiermacher, Weiss, Ewald, Schenkel, Hase, and Keim occupy, in various degrees and with many differences, a middle position. The great Schleiermacher almost perished in a sea of skepticism, but, like Peter, he caught the saving arm of Jesus extended to him (Matt. xiv. 30, 31). Hase is very valuable for the bibliography and suggestive sketches; Ewald and Keim for independent research, and careful use of Josephus and the contemporary history. Keim rejects, Ewald accepts, the Gospel of John as authentic; both admit the sinless perfection of Jesus, and Keim, from his purely critical and synoptical standpoint, goes so far as to say (vol. iii., 662) that Christ in His gigantic elevation above his own and succeeding ages, 'makes the impression of mysterious loneliness, superhuman miracle, divine creation.' Weiss marks a still greater advance and triumphantly defends the genuineness of John's Gospel."

As in other respects so with regard to the question concerning the resurrection of Jesus a change has taken place. The *theory of fraud* invented by the Jewish priests who crucified the Lord, and knew it to be false (Matt. xxvii. 62-66; xxxviii. 12-15) was renewed in the eighteenth century by Reimarus in the "Wolfenbüttel Fragments," revived and modified by the French Jewish writer Salvador, and finally adopted by Strauss at the close of his life, when he exchanged his idealism and pantheism for materialism and atheism. In his "Old and New Faith" (1878) he was not ashamed to call the resurrection of Christ "a world-historical humbug."

The *nocturnal theory* or *Scheintod Hypothese*, was ably advocated by Paulus of Heidelberg (1800), advocated by Schleiermacher and even Hase, and strikingly and conclusively refuted by Strauss (in his second "Leben Jesu," 1864, p. 296), and by Keim ("Leben Jesu von Nazara," iii., 576).

The *vision-theory* first suggested by the heathen Celsus (see Keim, iii., 577) and buried out of sight, rose to new life in the nineteenth century, and spread with epidemical rapidity among skeptical critics in Germany, France, Holland, and England. In the latter country it was chiefly advocated by the anonymous author of "Supernatural Religion," who stated (vol. iii., 526, London, ed. 1879):

"The explanation which we offer, and which has long been adopted in various forms by able critics, is, that doubtless Jesus was seen (*ᾑσθη*); but the vision was not real and objective, but illusory and subjective; that is to say, Jesus was not Himself seen, but only a representation of Jesus within the minds of the beholders."

On the other hand Ewald, Schenkel, Keim, and others have essentially modified the theory by giving the resurrection visions an *objective* character and representing them as real tho purely spiritual manifestations of the exalted Christ from heaven.

The *vision-theory*, whether conceived as subjective or objective experiences or visions, often refuted, was revived again toward the end of the nineteenth century (see Beyschlag, in "Theolog. Studien und Kritiken," 1899, iii.; Riggenbach, "Theolog. Literaturbericht," 1899; Hovey, "Stapfer on the Resurrection of Christ" in *American Journal of Theology*, July, 1900). But says Schaff of this hypothesis:

"Instead of getting rid of the miracle, it only shifts it from fact to fiction; it makes an empty delusion more powerful than the truth, or turns all history itself at last into a delusion. Before we can reason the resurrection of Christ out of history we must reason the apostles and Christianity itself out of existence. We must either admit the miracle, or frankly confess that we stand here before an inexplicable mystery."

The fourth theory is the *historical* view, presented by the Gospels and believed in the Christian Church of every denomination and sect. This view was ably advocated again toward the end of the last century by R. Hofmann, "Galiläa auf dem Oelberg," fol., Leipsic, 1896; Ritter, "Die Auferstehung Jesu Christi," Zurich, 1897; G. Wohlenberg, "Jesu Auferstehung von den Toten," Schwerin, 1897; Ed. Riggenbach in "Aus Schrift und Geschichte," Basel, 1898 (pp. 109-154); G. Burkhardt, "Die Auferstehung des Herrn," Göttingen, 1899.

Pfleiderer makes the following interesting statement:

"A scientifically certain life of Jesus is impossible with the existing authorities. However painful it may be thus to resign ourselves, this might still be attended by the advantage of leading theology away from devotion to small details and the attempt to trace the steps of Jesus in Galilee and Judaea, and to combine the mosaic of evangelical tradition, now in one way, now in another, to study once more of history on a large scale, which would look for the sources of Christianity in the life of expiring antiquity as a whole, and see in the triumphant progress of Christ's spirit through the earth the proof of His divine mission, proof drawn from the wide history of the world, and independent of the ever problematical results of the detailed investigation of His earthly life."

This paper is for information. It acquaints the student of the twentieth century with those destructive and constructive forces of the nineteenth century which were at work in answering the old, old question: What think ye of Christ? This is the fundamental question on which our theology, religion, and salvation depend. Nothing makes so deep and lasting an impression upon our mind and heart, and settles so firmly in us the conviction of the divine origin of Christianity, as a proper view of the person of its Founder. The nineteenth century has especially contributed to the solution of the old question, as no other century before, and it is doubtful whether the present century with its destructive tendency will be able to bring anything new, when German, French, Dutch, and English critics have already exhausted their ingenuity. What seemed to have satisfied one generation another rejected; yea, the very authors of the one or another theory changed their own systems, thus again and again verifying the saying:

"Our little systems have their day,  
They have their day and cease to be."

In the preparation of this paper we followed the arrangement as given by Dr. Zöckler in his article "Jesus Christ" in the great encyclopedic work for Protestant theology and church, now edited by Professor Hauck (vol. ix., 1901). We have confined ourselves to that part of the article which speaks of the nineteenth century. Zöckler registered the relevant literature only, and even excluded Ullmann's famous essay against Strauss's "Historical or Mythical" (Hamburg, 1838), which Strauss treated with the most respect amongst all the books written against him, making, in fact, some not inconsiderable concessions to it. To the dilemma propounded by Ullmann (d. 1865), whether Christ created the Church or the Church invented Christ, Strauss replied, not without reason, that the alternatives

are not mutually exclusive. Even if the Church had been created by the power of the personality of Jesus, it might still, in return, have transformed and adorned the idea of Christ by the aid of its mythical conceptions and hopes.

"Nevertheless, in this book, published shortly afterward, 'Vergängliches und Bleibendes' (i.e., what passed away and what remains, 1888-90), Strauss allowed the justice of Ullmann's objection so far as to admit that man's religious life is related to the rest of his life as a centre of a circle to its circumference, and that in religion Christ was supreme, and was so far above other founders of religions as to be unsurpassable for all time. For it was in Him that the unity of the divine and human first became a matter of consciousness, and this with such creative power as to supply the need of all who came after Him."

Besides Zöckler we made use of Schaff's "History of the Christian Church," vol. i. (New York, 1882) and Pfeiderer, "Development of Theology" (London, 1898). Wherever it was possible we have added to the different authors the year of their death and a notice when a work was translated into English. From what has been said it will be seen that it was not within our sphere to register all those works which as a whole or in part treat of the life of Jesus. Such a list the reader will find in the "Theological Encyclopedia and Methodology," edited by Crooks and Hurst, New York, 1894. Our aim is, after looking over the battlefield of the nineteenth century, to show that there are signs of disintegration in the ranks of destructive criticism. In mustering the forces, the conservative side has just as many, if not more, learned and able defenders than the negative side. The tendency of the age, like the Athenian of old, is always bent upon telling and hearing something new, but the truth must ultimately prevail.

## SERMONIC SECTION.

### REPRESENTATIVE SERMONS.

#### FASHION LIFE BY GOD'S IDEAL.

BY ALEXANDER McLAREN, D.D.  
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*See, saith he, that thou make all things according to the pattern shewed to thee in the mount.*—Heb. viii. 5.

I AM not going to enter at all upon the proper and original meaning of these words, and their application to the minute prescriptions in Leviticus and Exodus in reference to the building of the Jewish Temple, the Tabernacle, and the ceremonial attending thereon. I want to take them with a permissible violence as a motto for life. "See that thou, in thy manufacture and thy daily life, make all things according to the pattern shown to thee in the mount."

I. Now, first of all, the difference between men, between noble and ignoble lives, is very largely that the one man has what we call in modern phraseology an ideal, and the other has not.

To put it into plainer words, the one man regulates his life according to momentary inclination and the obvious cause of sense and business and the like, and the other man sees away out beyond a great light burning to which he is ever trying to attain. The one has an aim that he can only approximate, and the other one largely lives from hand to mouth, as circumstances and sense and the recurring calls of material incidents, or the temptations that are put in his way every day, make him. And so the one turns out a poor creature, and the other, God helping him, may turn out a saint.

Which are we? It depends very largely on the clearness with which we keep Him before us, like some great mountain summit rising above the mists and drawing the ambitions of the climber to reach the top where foot has never trod; it depends very largely on the degree in which we keep the ideal, to use worldly language, or, to fall

back on the good old-fashioned Bible words, the pattern shown to us, before our eyes. And, as you know, in mountain districts the mists are apt to come round the summit, and we have to plod along down in the bottom without any vision of the fair possibility beyond, and so we need to be ever brought back to this. Brighten up your ideal, and make very plain to yourselves and very substantial in your thoughts the unattained and untrodden heights.

Not in vain the distance should beckon forward—forward let us urge. See that thou make all things after the pattern, and do not rule yourselves according to whim, and fancy, and inclination, and temptation, and sense, and circumstance. That is the secret of perpetual youth. No man is old so long as he aspires. It is the secret of perpetual growth. No man stagnates till he has ceased to see or to believe in the unattained possibility beyond. It is the secret of perpetual blessedness. No man can be desolate who has for his companion "the unreachd" that he may be. And so artist, poet, painter, all live happier lives than they otherwise would, because they live, not with the ignoble realities round about them, but with the noble ideas above them, of melody, or of beauty, or of musical words and great thoughts. And there should be the same idealism in the moralist, and above all in the Christian.

But do not let us forget that we have not here in my text, as I am using it this evening, an ideal relegated to that which, after all, takes its origin in our own thoughts and imaginations. The poet's ideal, the painter's ideal, varies according to his genius. Ours has taken solidity and substance, and a human form stands before us and says: "If any man will serve me let him follow me." See that thou make all things after that pattern, and be thankful that we are not left to our own thoughts, or to our brother's teaching, or to abstract ideas of the true and

beautiful and good, for our pattern and model of our life, but that we have the law embodied in a pattern, and the ideal made actual in our God and our Savior.

And there is the joy and the blessedness of Christian aim after Christian perfection. There is something unsubstantial, misty, shadowy, in the unembodied ideal. We can see the stars through it sometimes, but here it is all put into that sweet and heart-filling form, and everything that is remote and lofty and sometimes cold in our thought of the unattained aim changes when we say: "As He is so are we in this world." I spoke about the white Alpine summits, but we have a better goal than that; we have the warm heart of a loving Christ, and if we keep to that, then to behold Him is to be like Him, and our method of reaching the Pattern is to love the Pattern, for love produces likeness, and they that live near the Light are drenched with the Light and become lights in the darkness.

II. But there is another point here that I would suggest to you: "See that thou make *all* things."

Let us go back to Leviticus, and there you will find page after page that reads like an architect's specification. The words that I have taken for my text are given, if I remember rightly, in immediate connection with the directions for making the branched candlesticks; and they are so minute, and so specific, and detailed that any brass-founder in Europe could make one to-day after that pattern; and then on the back of them all comes, "See that thou make all things according to the pattern"; which things are a parable. And we just come to this, that the minutest deeds of our daily life, the most commonplace, trivial incidents, may all be molded after the great example.

The life of Jesus Christ (and it is one of the miracles of the world that it should be so) in the fragmentary records of it in these four Gospels, all of

which cover only a few years (and is very imperfectly recorded, and in outward form was passed under conditions most remote from the strangely complex conditions of our civilization)—yet fits as close as a glove to the hand to all the necessities of our daily lives. Men and women, young men and maidens, old men and children, professional men, students, women in their houses, men of business, mill-hands, they that sail the sea, and they that dig in the mine—they may all find direction for everything that they have got to do in that one life; and here is the center of it: "Except a corn of wheat fall into the ground and die it abideth alone." Therefore that which is the law for Jesus is the law for us. And the next verse goes on, "He that loveth his life shall lose it"; and the next verse hammers the nail farther in: "If any man serve me let him follow me." Take that lesson and apply it in all the details of daily life, and we shall be on the road to reproduce the Pattern.

But remember the "all" things. It is for us, if we are Christian people, to bring the greatest principles to bear on the smallest duties. Small duties! Great and small are not adjectives that ought ever to be tacked on to duty, for all duties are of one size, and whilst we may speak, and often do speak, very wrongly about things which we vulgarly consider "great" and superciliously treat as "small," the fact is that no man can tell what is a great thing and what is a small one; for the biggest crises in a man's life have a knack of starting up out of the smallest incidents, and nobody can tell what are the big things of their lives and what are the small ones. The tiniest pin in a machine drops out and all the great wheels stop; and the small things are the things that make life, and you can apply Christ's Gospel to every one of them; and there is very small chance of your applying it to the great things if you have not been in the way of applying it to the small ones, for the

small things make the habits which the great things test. I remember once going up to the roof of Milan Cathedral and finding there, stowed away behind a buttress, where I suppose one man in fifty years would notice it, a little statuette as completely chiseled, as perfectly polished as if it had been of giant size and set in the façade for all to look at. That is the kind of thing that Christian men should do with their lives. Finish off the unseen bit perfectly, and then you may be quite sure that the seen bits will take care of themselves. See that thou make *all things* and begin with the small ones.

III. Lastly, where we are to see the pattern: "Showed to thee in the mount."

Ah, that is where we have got to go if we want to see it. The difference between Christian men's vision of duty depends very largely on the difference in the heights that they have climbed up the hill. The higher you go the better you see the conformation of the land. The higher you go the purer and wholesomer the atmosphere; and many a thing which a Christian man on the low levels thought to be perfectly in accordance with the pattern, when he gets up a bit farther he finds to be hopelessly at variance with it. It is not just laying down a multitude of minute red-tape regulations as to what Christian morality requires from people in given instances. Go up the hill, and you will see for yourself. The elevation determines the vision, and the clearer and the closer and the deeper our habitual fellowship with God in Christ, the more lofty will our conceptions be of what we ought to be. The reason for inconsistent lives is imperfect communion, and the higher we go on the mount of vision the clearer will our vision be.

On the other hand, while we see the pattern in the mount, we have to go down into the valley to make the things. The clay and the potters are down below and the mountain-top is

above. We have to carry our pattern-book down and set to work with it there before us; and therefore, while the way to see the pattern is to climb, the way to copy the pattern is to descend, and, having copied what you saw on the mount of vision, you will see more the next time you go back, for to "him that hath shall be given."

### PURPOSE: A SERMON TO YOUNG MEN.

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*Daniel purposed in his heart that he would not defile himself with the King's meat.*—Dan. i. 8.

A MAGNIFICENT man was Daniel. Among all the Old-Testament saints he towers colossal. Many of the foremost of them were guilty of sins which the Bible holds up to severest reprobation, but no such stain is on Daniel's escutcheon. No doubt he had his faults, for he was only human, but in so far as the record goes he stands forth as one of the most superb specimens of manhood that the world has ever seen. Some men escape reproach because of the obscurity that envelops their lives. Daniel walked in the fierce white light that beats upon a throne. Others continue comparatively pure because so situated that they are never specially exposed to the fiery ordeal of temptation. Daniel, however, walked upon the high places of the earth where the going is always perilous, and spent his life in the encompassment of the soft seductions and perilous intrigues of an Oriental court. He walked, as it were, in the midst of a glowing furnace, and yet like his three young compatriots, Shadrach, Meshach, and Abed-nego, he came forth without the smell of fire upon his garments. He was a man of broadest culture, versed in all the learning of his times, and there was no small learning in his times, and yet he never lost his head nor allowed himself to be lured away from the simple faith of his pious fathers. He was a stranger in a

strange land—a captive and a slave—a representative of a race despised and hated, and yet he rose to be the foremost man in that foremost realm in which he lived.

At the beginning of his career the Chaldean dynasty held sway, and such majestic monarchs as Nebuchadnezzar and Belshazzar awed the world by their presence and power. But Daniel, tho only a youth and a foreigner besides, was the power behind the throne that was greater than the throne itself. No cringing courtier was he, for he dared to tell Nebuchadnezzar that he should be driven forth from his palace to keep company with the beasts of the field, and dared to ring the knell of doom in the ears of the proud Belshazzar. He lived a hundred years, during seventy of which he overtopped all the men of his time. And not only did he win the very highest distinction for himself, but as the stalwart representative of Judaism he was largely instrumental in securing for his countrymen comfortable conditions in captivity, and in obtaining from Cyrus those extraordinary decrees in pursuance of which the City of David was joyfully rehabilitated by returning Jews.

Such a record as was made by this man is perhaps without a parallel in all the history of the human race. His is "one of the few, the immortal names, that were not born to die." "A Daniel come to judgment" and "Dare to be a Daniel"—these are words that will go ringing down the ages bearing witness to the glory he so worthily won.

"Lives of great men all remind us  
We can make our lives sublime,"

and we do well to study them with the view of finding if we may wherein their great strength lay, and to ask, as in the case of Daniel, how was it that he stood where so many fell? And how came it to pass that he distanced all competitors and forged to the front, and in spite of all the machinations of men and devils stayed there so long, governing governors and swaying a royal scepter over mighty empires?



One word tells the story, and that one word is: Purpose. It is sounded in my text and was the keynote of that masterful life. It distinguished him in early youth, for at the time to which my text refers he was still so young as to be called a child. I would discourage no graybeard who, having long played the fool, resolves to lead a nobler life, but the time to begin is at the beginning. The popular impression that a crop of wild oats is a proper preparation for a crop of wheat, and that one can afford to give to inanities and frivolities and vices all one's earlier years before beginning to gird one's loins for life's proper work, is a mischievous delusion of the devil.

Far be it from me to inveigh against such innocent diversions as furnish recreation for both mind and body. I have not the slightest sympathy with that grim Puritanism described by Macaulay which objected to bear-baiting, not because it hurt the bears, but because it pleased the people. God hath given us all things richly to enjoy, and amusement has its place and use. But amusement etymologically means "turning away from the Muses," who were supposed to preside over life's noblest intellectual pursuits; but what becomes of the Muses when a man's whole life is a turning away from them? Ay, and what becomes of the life itself? It is apt to be at the mercy of every wind and wave, with no guiding compass or sailing-chart, or heart of fire, or hand of steel or destined port.

There may be generous aspirations, but they never eventuate in heroic action, for the lack of determined will and persistent purpose. Brains count for something, but most men fail, not for the want of brains, but for want of purpose. The fable of the hare and the tortoise finds constant illustration. The men who have climbed the highest and won and worn the greenest laurels have not as a rule been men of splendid natural ability, but the men

"Within whose breast  
Some master passion swallowed all the  
rest."

Opportunity counts for something, but it is the man with a purpose that sees and seizes the opportunity, and is the creator rather than the creation of his circumstances. Education counts for something, and any young man is a fool who in such an age as ours neglects to avail himself of the splendid equipment which may so easily be his. But education is not everything. How many college graduates are only genteel loafers—too genteel to soil their dainty hands with any sort of honest work—that are only flotsam and jetsam on the surface of society, while many young men comparatively illiterate and ill equipped, but impelled by persistent and heroic purpose, do immeasurably distance them.

Patience, pluck, persistence, those are the things that win. Say what you will of the young man with gleaming teeth who has fought his way to the presidency of the foremost nation on the globe, there is not a young man in America with a spark of generous ambition in his bosom who does not respond to his appeal for the leading of a purposeful and strenuous life.

A foolish thing it is for a man to curse his fate and blame his "unlucky stars," or gnash his teeth and shake his fist behind the back or in the face of the hated plutocrat; to arraign the laws of the land, and, like Samson, in his blind fury, seek to tear down the pillars on which rests the whole fabric of society. Possibly there may be something the matter with society, but in all probability there is very much more the matter with him. He raves because he does not get on in the world. He complains that his life is only that of a poor tired horse in a treadmill with nothing to which to look forward but the same intolerable grind until death shall give him merciful release. There is something the matter, he indignantly cries: and we agree with him, for since he has been toilsomely tramping in that

treadmill hundreds have passed him and thousands of others probably will, while he will grind and grumble and live and die just where he is. Doubtless there are degenerates and incompetents who are lacking in ability to bring things to pass, but most men have facilities enough to win victories if only their faculties were brought into the field under the marshalship of a single central and imperial purpose.

Hitherto I have spoken only of the material and intellectual achievements that relate to life upon this little planet. Yet this is not the whole of life, but only its beginning.

"Life is real, life is earnest,  
And the grave is not its goal;  
Dust thou art, to dust returneth,  
Was not spoken of the soul."

How brief the glory of mere earthly triumphs! A mighty purpose nerved the arm and guided the destiny of the masterful man who wrote: "I came, I saw, I conquered." But,

"Great Caesar dead and turned to clay  
May stop a hole to keep the wind away."

A magnificent mausoleum is that in Paris in which rest the remains of the great Corsican whose purposeful ambition made him, for a time at least, the arbiter of the destinies of Europe, and the thunder of whose guns made all the world tremble. But how still he now lies! "No sound shall awake him to glory again." "There shall be no Alps," he impatiently cried, and spurred his legions over them. "There shall be no Napoleon," cried a voice from heaven, and now the bloody butcher is dead and damned.

Here's the splendid mansion of a multi-millionaire. He was born in the manger poverty, but he purposed to be rich. He girded his loins and set his teeth, and dug and delved and denied himself, and sacrificed everything, including, it may be, honor and life's sweetest charities. It was gold that he was after, and he got it—heaps of it—and he died with his hands full of it, but death broke his grip, and he left

it to his hungry heirs. Naked as he was born he went out of the world, and "in hell he lifted up his eyes, being in torment," while like the bell toll for a lost sinner rings out the question: "What shall it profit a man if he gain the whole world and lose his own soul?"

A great thing is it to have an aim in life, but "he aims too low who aims below the stars." But what a thing it is to have an aim above the stars! Such was Daniel's. His eye was fixed upon the highest goal of being, and so beginning with his earliest youth and persevering to his latest breath he "purposed that he would not defile himself." A kindred spirit was that of the great apostle of the Gentiles, who says in writing to Timothy, his son in the Gospel: "Thou hast known my doctrine, manner of life, purpose." Just what that purpose was and how it worked he tells us when he writes: "This one thing I do, forgetting those things which are behind and reaching forth to those that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

And no man can be a Christian without entering into sympathy with that heroic spirit. For, mark you, Christianity is not something just let down from heaven, like the sheet which Peter saw in a vision. It is not a something with which the inert soul is mysteriously dowered. I grant that the grace of salvation is the gift of God, but no man ever yet was saved against his will or without his will being roused to supreme activity. The crisis of destiny was reached and passed by the prodigal son when he said, "I will arise and go to my father."

If there is anything on earth that requires heroic purpose it is to humiliate oneself by the acknowledgment of wrong-doing. And many a man prefers to die with his teeth shut and take his chances of being damned rather than make such penitent confession. And hence the eagerness with which the proud, the rich, the fashionable

fall in with such a pseudo-system of religion as Christian Science, in which such hateful confession is obligingly dispensed with. To bow the knee and humbly cry "Peccavi" is the hardest thing that ever mortal undertook, and it requires the courage of a Daniel to do it. And to right about face in all life's plans and pleasures and pursuits is not by any means an easy task.

To become a Christian means something more than the acceptance of salvation at the hand of mercy—that is a cheap sort of salvation, that costs nothing, and is actually worth no more than it costs. To be a real Christian means the loyal and loving surrender of one's whole being for time and eternity into the hands of a gracious and Almighty Sovereign, not only for salvation, but for service. "Come unto me," cries the great Redeemer, "all ye that labor and are heavy laden and I will give you rest." And this has a grateful sound and seems easy enough. But when He adds, "Take my yoke upon you," then comes the rub; for that means submission and service, and nothing short of intensest moral purpose, backed by the sovereign grace of God can brace a man for that. We have dwelt ordinarily quite too much upon the rest and too little on the yoke, and so we have belittled and belied religion and brought it into contempt by eliminating from it all that appeals to the heroic element in human nature. Let it be understood that a junketing party is bound for Cuba and only hoboes will care to go; but let it be trumpeted abroad that there's to be a fight in Cuba for a high and holy purpose, and let an appeal be made for rough riders, and the best blood of the nation will be booted and spurred for a charge at San Juan. Let the truth be frankly and fearlessly told, and let all men know that while it is easy enough—contemptibly easy—to be a mere professor of religion, yet to be a real Christian, an outright, downright non-conformist, to follow hard after the Captain of Salvation in the fight for

the truth and the right, against the world, the flesh, and the devil, and oftentimes against a church that is only too tolerant of evil, requires as sternly heroic a purpose as that which girded Paul and Daniel when they had to confront the lions. Think you that the lions are all dead or that they have lost their teeth and claws?

Yea, there are encounters worse than with lions, for the lion is in some sense a noble beast, and if you must die there is a measure of glory in a grapple with a lion; but the jackals that prowl and the wolves that howl, and the serpents that hiss and stick their envenomed fangs into your heel, ay, and the insects that sting and the vermin that creep and make your life a weariness, all these will lie in wait for you. The devil's minions are everywhere abroad, and he that would be a Christian must be willing to endure hardship as a good soldier, for from start to finish it is a fight with principalities and powers and the rulers of this world's darkness; and he who would win the victory and be crowned with glory will need all that the grace of God can do for him and the girding of a high and holy religious purpose. Let all heroic souls who are willing to enlist upon such conditions fall into line beneath the banner of the cross.

### THE NARROW DOOR.

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*Strive to enter in by the narrow door.—*  
Luke xiii. 24 (R. V.).

THE text seems to suggest a contradiction to the Gospel that has been so perpetually preached from this pulpit. We have said again and again that salvation does not depend upon human effort, but upon divine power; that men do not find life by searching, but by submission; that no man can deal with the moral defect that he finds in his own nature by his personal wisdom or his own effort; that there is none

other name given under heaven among men whereby man may be saved but the name of Jesus; that if a man will have life, he may from Christ; if a man desire that that evil within him, which we speak of as sin, should be cured, Christ will do it. And yet, to-night, the words of Jesus, spoken to the disciples, have all their old force and all their old necessity of utterance: "Strive to enter in by the narrow door."

How should we reconcile these apparently contradictory positions? It may be done in a very few words. God has nothing more to do for your salvation; pardon is provided for your sin; purity so positive as to overcome all your impurity; power perfectly sufficient for the enabling of the most paralyzed soul in this house. All this is ready; and yet there are men and women here who will never find the pardon or share the purity or feel the power until they have come to a point of definite strenuous strife. God has opened the door, but *men have built in the open doorway hindrances of their own. It is against these that men have to strive.*

Take me to-night, if you will, to the lowest den of infamy that London possesses; take me, if you will, to the darkest habitation of sin on the whole face of the earth, and find me one man, bruised, sin-slain, mastered by passion, in the grip of lust, being burned up while he lives by the fevers of sin; and if that man should, in utter abandonment and helplessness, cast himself upon the Christ, he should be made a saint of God, fit for the dwelling-place of the spirits of the just made perfect. The blood of Jesus Christ, God's Son, cleanseth from all sin. The imparted life of Christ is dynamic enough to overcome the uttermost palsy and paralysis of moral powers, and the gracious love of the heart of our God is enough to take home the vilest of the vile spirits.

And yet some of you are outside God's Kingdom, and the Lord Jesus,

speaking to you to-night, is saying, in words all full of tenderness and in tones which thrill and throb with the passion of divinity: "There are first that shall be last: there are last that shall be first." Close to the Kingdom, familiar with its language, having heard its music, having seen its beneficent results; and yet outside, in rebellion, in the place over which the storm-clouds hang and lower, where, if you remain, destruction is the inevitable outcome. And why? *Because you have blocked God's open door with your difficulties; you have created a new force against which you must exert your resistance if you would enter in; you have barred the pathway to life, and if you would pass the narrow door you must strive to enter in.*

Now, what are these things against which men have to strive to enter into God's Kingdom? And I feel to-night as tho I would give anything if, for the moment, you would forget I was preaching a sermon and you would let me once again talk to you as man to men and women; as a sinner deserving of the uttermost condemnation, yet, by the grace of God, saved; to men and women who are in like condemnation with me, but who may be by the same grace saved. And if no illustration of mine should meet your case, be honest, be sincere, and listen when my voice never reaches you and my lesson has no application to you, to the silent, clear, unmistakable voice of the Spirit of God, which every man and woman will hear before this service closes.

Against what, then, have men to strive?

I. I think, perhaps, that against which most people have to strive, if they would enter into life, is the pride of their own heart.

There is no hindrance standing between more people and God than that of pride, and there is no sin which people are more anxious for others to think them guiltless of than pride. Therein lies its subtlety. The proudest man is the man who is perpetually telling you

that there dwells no pride in his heart; the man who is most completely self-absorbed, self-centered, self-satisfied is the man who is most constantly talking about his own unworthiness, and endeavoring to impress you with the fact that he has no pride. And yet, dear heart, you would have been in God's Kingdom long ago but for your pride.

But how is pride manifested? Pride manifests itself in a refusal, first, to accept the divine estimate of the heart's condition; and secondly, and consequently, pride manifests itself in a refusal to obey the first divine injunction—"Repent."

1. I say that pride manifests itself in a refusal to accept the divine estimate of the heart's condition.

What is that estimate? The heart is deceitful above all things and desperately wicked. All have sinned. All are sinners. I think it is almost time in preaching the Gospel that we had done with telling people of *their sins*, and we began to tell them that *they have sinned*. Both are true, but the point has gone from the first statement. Men will reply, in a kind of pious acquiescence in a theory of the Church: "Oh, yes, of course we are sinners."

But the statement is that you have sinned, and that you have sinned because of sin in the very fiber of your being; that you were born in sin, shapen in iniquity, and that, in the heart—not the intellect, not the habits, not the speech—but in the heart there dwells no good thing. And men do not like this divine estimate of human nature. Men had rather be told that they were in an evolutionary process, and that presently the tiger will die and the angel be developed. My brother, my sister, God's Book is true to the facts and experiences of the race in all history.

2. God's Book declares what is the experience of men everywhere to-day, if they will but listen and heed. And without dwelling further upon it, or

endeavoring to enforce the old truth, I simply desire to lay emphasis upon it. No man will ever find the life of which we speak to-night, will ever pass into the breadth and beauty and beneficence of the Kingdom of God, save as he takes his way to the cross of Christ, and, coming to the cross of Christ, says, out of the deep depths of his heart: "God be merciful to me a sinner." So long as man stands erect, and imagines that he has a claim upon God because of his own achievement, because of the possibility of his being, that man is debarred from the Kingdom, shut out from life, by making it impossible for grace to begin its wonderful work of regeneration and renewal. It is only by the way of submission, it is only by the way of contrition, it is only by the way of an abandonment of guilty self to the gracious Christ, that men can be saved. And the Master stands confronting all the self-satisfied pride of the human heart, and He says, "Strive to enter in at the strait gate," through the narrow door, against that pride of heart which is born of blindness and of refusal to accept the divine estimate and to obey the divine injunction. "Strive to enter in." And, my brethren, that will be a very great and true strife for some people.

I feel sometimes as tho it would be a great mercy if I might stop and leave you with that thought: You a sinner! Yes. You one of the common crowd of sinners; you to be classed with the man who curses and swears and is profligate! Yes. The same nature, the same virus, the same possibility. If you had been born in the slum you would be cursing and swearing now, in all probability. The accident of your birth has made you as you are, so far as social and outward respectability is concerned; but it has not touched the essential fact of your being. Guilty before God—failing in all the higher aspects of human possibility—no submission to the kingship of the Most High—no fellowship with God. And in order that the fellowship may be

found, and in order that the gracious rule of God may operate, you must strive to enter in at the strait gate.

II. There are those who will have to strive against false confidences.

There are those to-night who are trusting in their observance of law; those who are trusting in the fact that they have never openly broken the commandments of the Decalog. But who is the man who has never openly broken the words of the Decalog? Find me the man. Who is the man who can stand perfectly erect in the presence of the first Word? Who is the man who can stand perfectly erect in the presence of the last Word? I will omit the other eight, and, not even staying for a moment with the first, I bring you to the last, the one to which the Apostle Paul was brought, and in the presence of which he called himself a sinner before God. "Thou shalt not covet." Thirty years after Paul had been converted, looking back at the days of his Judaism, he said: "As touching the righteousness found in the law, blameless." No other man that I know has been able to write such wonderful words. It was not what he said while he was still living in the legal realm; it was what he said after he had been the comrade of Christ for thirty years; and even from that standpoint of vision, from that point of understanding of the deep, true mental things, he looked back at the past, and he said: "I was blameless so far as law can make a man blameless." And yet it is that man who says that it was the Tenth Commandment that showed him his sin. "When the law said, 'Thou shalt not covet,' I found I was coveting." And the law that passed beyond the overt acts, tracking sin to its inception in the heart, the desire, the spirit of man—that was the law that, flashing its light upon the apostle, drove him as a sinning man to the Christ, who alone could save him. Tell me, are you able to stand erect where Paul stood prostrate? Oh, brother mine, I pray you let the light fall upon you,

and be sincere as it falls: "Thou shalt not covet."

I wonder whether that is the only word I ought to speak of here to-night. I wonder whether or not, as a prophet of the cross, I should not repeat some of the other words: "Thou shalt not steal," "Thou shalt not commit adultery." May the brooding Spirit of God let the light fall where it ought to fall.

And are you trusting in the righteousness that has kept the laws convenient while breaking the words that mark perfection? You must strive against the false confidence that your heart has found in an imperfect rest.

III. There are those who are putting confidence in a profession of Christianity; putting confidence, moreover, in Christian service.

What shall I say to such? Let the Master speak: "They shall begin to say, We did eat and drink in Thy presence. Thou didst teach in our streets. And He shall say, I tell you I know you not whence ye are. Depart from Me all ye workers of iniquity." People will ask to be admitted to the Kingdom because they were perfectly familiar with Christ, had sat at the board with Him, had followed Him from place to place in His teaching. And some of them will even say to Him, as declared elsewhere: "In Thy name we have done many wonderful works." And to the whole of them He will say—I pray you mark it—"Ye workers of iniquity!" Men who have cast out devils in His name—"Ye workers of iniquity!" Men who have done wonderful works in His name—"Ye workers of iniquity!" What does this mean? It means that God counts as sin all attempts to serve in the external life while the heart is still without grace.

I pray you, to-night, to search and see whether your naming the name of Christ has, as its correlative, a departure from iniquity. If not, to name His name is to blaspheme. I pray you search your hearts to-night as to whether the service you are attempt-

ing to render to the Kingdom of God is with a single eye to His glory, or whether it is in order to minister to the self-life. If the latter, your service is iniquity, it is playing with the fire of God, tampering with the sacred things of heaven—playing with which, tampering with which, sears the conscience, deadens the spirit; kills man more hopelessly than any form of vulgar sin that stains the slum.

Oh, do we not need to strive to enter in! These dangers stand thick around us, and unless we are prepared to make this business of striving to enter into God's Kingdom the one first endeavor of life we shall never pass into the Kingdom, we shall never know its power.

IV. I want to speak to some others here who are, perchance, being kept out of the kingdom by some false conception of God; who are being kept out of the kingdom by some doctrinal difficulty.

I met an old school-fellow of mine a few years ago, and, walking and talking together, we spoke at last of the things of God; and he said to me, quietly and not without a tone of despair underlying his speech: "Well, what use is it for me to care about these things now? If I am to be a Christian, I shall be a Christian; and if I am not to be, why should I strive and try?" It was the blunt, almost rude, way of stating a difficulty which is rising perpetually in the minds of men. It was the stating of a difficulty resulting from the preaching of election in a certain form; and I know that difficulty exists in the minds of men to-day, and of some in this house. Let me deal with it for a moment.

The controversy between Arminius and Calvin did not begin in their time. When did it begin? Right here, when the disciples came to Jesus with their doubt, or difficulty, or perplexity—and, thank God, they were sensible enough to bring it to Him: I wish we would always bring our difficulties to Him—and they said to Him: "Lord,

are there few who be saved?" Do you notice what He said and how He dealt with them? I read that group of verses round my text in order that you might notice what He said. He said to them: "Do not attempt to fathom the infinite—to account for God. You strive to be in." He said more than that. He said to them: "Yes, there is a limit upon the number." Who marks the limit? The Master of the house. When does He mark the limit? When He rises and shuts the door! But is not that a terrible thing? Jesus says there will be many who will strive to enter in and will not be able. May I not be one of them? Certainly not. I pray you mark distinctly what the Lord says. He says to these men: "Strive to enter in." And it is so necessary that you strive. It is so urgent that you strive. Why? Because many will strive and will not be able when once the Master of the house has shut the door. He has not done it yet.

Now, that full stop in your Bible should not be there; the passage reads immediately on. There is a touch of false Calvinism in this arrangement. As I read it, it says: "I say unto you, many shall seek to enter in and shall not be able"—and then there is a full stop and it begins again: "And when the Master of the house is risen up and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and He shall answer and say to you, I know you not whence you are."

That is in close connection with the other. Who shuts the door? The Master. Has He shut it yet? No; not so long as He says: "Strive to enter in." The door is open. And for you to speak of the knowledge of God and of the counsel of God as a reason for your indifference and your continuing in sin, my brother, my sister, it is to attempt to grasp within the compass of your finite mind infinite things, which can not be; and it is to disregard and disobey the tender, compassionate voice of the Omnipotent One who calls you

to personal, individual, immediate responsibility, and says to you: "Your business is to strive to enter in." And He who spake those words will never, while the door is open, bar the progress of a striving soul, or drive back a wounded, broken heart that pants for the Kingdom of God. Let me hear no lie of that description that insults my Lord. Come with thy wounds, thy woes, thy weariness, and the great Heart, with infinite pity, waits to heal, to solace, to rest thee. I pray you do not create a difficulty by attempting to fathom the inscrutable mysteries of Divinity, but strive to enter in at the narrow door.

V. Some one else is not a Christian because he believes that if a man does his best God is so good that He will save him.

That is not true. That is one of the latest lies of hell—if a man should do his best God is so good that He will save him! No, no; it is not so! And why not? Because a man is best when he is worthless. Because man's best in the sight of heaven is unholy. Read your Bible and discover. Jacob in the presence of God was afraid. Isaiah, the messenger of God, in the light of God said "his righteousness had become as filthy rags!" That was his best. Daniel said: "Wo is me!" Job said: "Behold, I am vile!"—that was his best. Man's best is not acceptable to God. Man's aspirations and man's achievement are two things, and if man is doing his best, and his best is a perpetual falling, failure, sad pollution, that is not acceptable with God.

"Well," says some one, "is not God very tender, very gracious, very loving?" Yes, so tender, so gracious, so loving that He can not excuse your sin. To sign a truce with your sin would be to blight some other life; to excuse me if I run to every excess of riot and pollute the very fiber of my physical being, and stultify my natural capacity, and kill my spiritual power—to excuse it, to pass it over, would be to curse my posterity and to blight the age. The

reason of His unceasing hostility to sin lies in the tender compassion of His heart, and the man who talks to me about God's love excusing sin knows nothing of love; he is attempting to measure the infinite, the eternal love of the divine heart, and it can not be done. God's love is the inspiration of His law and the force of His hatred to sin. And if you have been lulling your soul into false security, my brother, I pray you hear again the word of the Christ: "Strive to enter in at the narrow door."

VI. Oh, but there is some one down here who is kept out of God's Kingdom from quite another reason. You are not a Christian because you are afraid of the strife.

You say: "Yes, that is just it. It is that striving that keeps me back. I am not equal to it." Let me put the difficulty as I have heard it put, I may say safely hundreds of times in this country—it is wonderful how a phrase tarries; how you hear it north, south, east, and west—I do not exaggerate if I say I have heard it hundreds of times—I might say thousands, but I say hundreds. People have said it to me, and meant it honestly: "I would like to be a Christian, but I could not keep it."

Now perhaps that is not your phrase, and yet it is your condition. When I first preached in America I used that phrase, and the minister came to me afterward and said: "Nobody here knows what you mean. We never use that phrase." And I discovered that another phrase is used in America to express the same meaning, and this is the phrase you hear on the other side: "I would like to be a Christian, but I can not hold out."

Your idea of Christianity is that you make a start, and then have to keep it. Nothing of the kind, dear soul; your strife is in the start. Once you have made a start you do not keep Christianity, Christianity keeps you. Or take the other phrase if you will. A man says he can not hold out. His idea is



that Christianity consists in his persevering in his own inherent strength, and he is afraid he will weaken in the conflict, drop faint, die on the battlefield. It is wrong. The strife consists in your abandonment to another; and the question for me to-night—for, by God's grace I am His—is not can I hold out? but can He hold out? And I never doubt when I put the question; I know He can hold out. Nay, let me use the magnificent language of the apostle: "I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day." And that translation does not seem to get in it the force of the original word of the Greek. "I am persuaded He is able to guard as with a garrison my deposit"; He, the banking-house; I make my deposit. He can hold out. Oh, fearful, tired soul, your struggle is not to lead the Christian life, but to begin.

I wonder whether any of you have got that very atrocious picture in your house of a woman clinging to a cross. I hope if you have you will burn it. It is a libel upon Christianity. I am very sorry to interfere with your art proclivities, but you get rid of that picture. "Oh," you say, "ours is not like that. In ours the woman has got hold with one hand, and she is helping some one else with the other." Well, thank God, that is not so bad, but it is not the best. My Christianity does not depend upon my holding the cross with even one hand. My being a Christian depends upon the sphere of the attraction of the cross, and while I live there I am held by a power invisible, intangible, all-mighty, and both my hands are free to help some one else. Bring that steel nail into the circuit of the magnet's attraction, and the nail does not cling to the magnet, the magnet clings to the nail.

Oh, tired heart, hast thou been afraid of the roughness of the way? Start: and comradeship with Christ shall make the pathway smooth. Hast thou been afraid of the terrific onslaught of the

soul? Put on the whole armor of God, and find that it is able to quench all the fiery darts of the Evil One. The strife does not lie so much along the pathway as at the beginning. Strive, I pray you, to pass the narrow door, and beyond the place where it swings upon its portal find the breadth and the magnificence, the sweetness and the light of God's kingship and comradeship with Christ. "Strive to enter through the narrow door."

And so one might go on to further points, but I must forbear.

A man said to Jesus: "I will follow Thee, *but*"—that is it. "I will follow Thee, *but*"—he meant it. They all meant it. They meant to follow,—*but*. Now that is just what some of you have been saying for weeks and months and years: "I will follow Thee, *but*—." And I have put some of the things that come after the "*but*," but not the things that come after your "*but*"; I can not; I do not know it. Perhaps it may be a difficulty that has never suggested itself to me. It may be a hindrance that I have not come in contact with in dealing with men and women. But this I know, that the "*but*" marks the point of peril and of danger; and whatever comes after the "*but*" you are to strive against, and to-night come to the point of saying: "No longer, Master, will I find a reason for not following Thee; I will follow Thee without a *but*," if I die in the following. If I perish in the coming, I will come!" Why should not He thus plead with men and women? Well now, let me answer it in the words of Jesus as chronicled in Matthew: "Enter ye by the narrow gate"—and I am going to omit now all that comes between—"for narrow is the gate and straitened the way that leadeth unto life."

My brethren, I long for some other language, for some other method of expression. "Life." How prosaic it sounds! Who can put into the word the music that ought to be there? "Life." I have seen the word illuminated by skilful and deft fingers in all

colors that we know, but it was a poor illumination. "Life"—"LIFE!" Oh, how we want it! There is not a man or woman or child that does not want it. LIFE! Where is it? Death is everywhere. The air is choked with farewells to the dying. But I want life. Oh, Time! ruthless, relentless; never bought off; never made to stop in the turning of his busy wheels; old Time rides everywhere! Passing away; it is on your home to-night; it is on the faces of your friends; the silvered hair and the furrowed brow and the wrinkled cheek—all are the hieroglyphics which tell the same story; dying while we live!

Oh, how I want life! I long for life! Listen: "Strive to enter in through the narrow door, for narrow is the door that leadeth unto life!" There it is. Pass through that door, and you begin to live. Pass through that door, and you come to the vantage-ground whence you look upon the perishing, passing things of to-day with perfect sense of victory over decay. Tell me I am dying, and I tell you, you have not yet begun to understand the secret of Christian life. I am not dying; I am living. "Ah, but the marks of decay are on you!" I know they are on me, but presently through the veil of this flesh shall flash forth the Blessed Life. Presently, I too, by God's infinite grace, shall look into the face of the rider upon the pale horse, and I shall say to him: "My Master made thee a porter at the gate of life. Stand aside while I pass through! There is no death for me!" Presently I shall fall on sleep, the day's work done—may God grant it be well done—the toil over; and then to sleep in the poor earth, waking into the likeness of the Master.

"Ah," you say, "but how about your friends? They, too, are perishing; you must part." We never part. Christian souls are never separated. There is a circle of communion, a haunt of all that love the Lord Jesus; and tho we may be scattered over the face of

the earth, by faith we meet around the common mercy-seat; and when we part from each other, we say "Adieu!" "To God!" committing each other to Him, knowing that presently we shall come to Him, and to one another, and then and there shall see "the faces loved long since and lost a while."

Life; blessed life, broad life, beautiful life! Whence came it? He, the thorn-crowned, brought it out of the deep, dense darkness of death. Can I have it? Yes. How? Strive to enter in. My brother, will you strive to enter in? The preacher has done. His message is delivered. I have no other argument for you. I have no other word to say. Now your business begins. Will you strive? Will you, in this solemn evening hour, in these closing minutes of this last Sabbath service? Will you gather up your manhood, your womanhood, for strife; and tho the way be thorny, tramp it; and tho the burden appear too heavy to be borne, bend and lift it; and tho the cross overshadow thee, stretch thy hands upon it for crucifixion unto life! Strive to enter in.

May God, in His grace, write the words in letters of fire upon our spirits, and may we to-night, responsive to that grace, find life! Amen.

### CHRIST'S UNCHANGING GOSPEL.

BY REV. A. A. HURD [PRESBYTERIAN],  
PORTLAND, OREGON.

*The glorious gospel of the blessed God.—*  
1 Tim. 1. 11.

THE revised rendering is, "The gospel of the glory of the blessed God." God's moral glory of purity and love does not lessen. The Gospel of Christ is an eternal expression of it. Through all time that Gospel will be the "good news." Through all eternity it will continue in its fruits, triumphs, and essential nature. Men, nations, and ages change, but it is ever blessedly the same. The certainty, value, and glory of this Gospel shine through its unchangeableness with a radiance the ages can not bedim.

It is instructive and helpful to examine this unchangeableness. It gives clearness of perception and the heart-glow of redeeming love to do so. . . .

At the heart of the moral universe infinite love is enthroned, and the choicest expression of that love is through the crucified and risen Christ. It is the fruit of that love that appears in Christian love, living, and service. Dr. F. A. Noble, in his recent work on New-Testament conversions, remarks concerning the preaching of the apostles:

"These men did not forget the severe ethics which Jesus taught. It was to be righteousness in the individual and righteousness in social and business relations, and righteousness in all spheres of life. There was no abatement in the demand for morality. But the emphasis was on the crucified and risen Christ."

How transparent and self-evident is the fivefold unchangeableness of the ever-blessed Gospel!

I. The Gospel of Christ<sup>2</sup> is the unchangeable spiritual salvation from sin, and enters into all the blessings conferred here and hereafter upon the Christian. The guilt of man in the first Christian century was real and ruinous. It is no less a reality to-day. Mere intellectual education, human inventions and discoveries in our age of material wonders, can not cleanse the heart from guilt. But the Gospel of Christ is still "the power of God unto the salvation to every one that believeth." . . .

II. The Gospel of Christ is the unchangeable, supernaturally revealed truth of the New Testament. No intellectual genius of the writers can account for the origin and contents of that book. Around Christ, the Light of the world, circle the apostles and Scripture writers. They caught from him the primal lustre of that miraculous revelation and flashed it forth for all generations.

And in Christ the Old Testament found fulfilment and authoritative explanation. In Christ and His word is the primal authority. He is no mere evolution of humanity. In Him God came into humanity to uplift it. Per-

fect in its colossal strength and unfading in its charm is the matchless character of Jesus. Fascinating in His life is the ideal man. But it is through trust in Him as divine Redeemer that men are drawn into moral likeness to Him. Leave out from Christ's person the miraculous, and His work becomes a riddle. Disturb not that supernatural harmony the New Testament unfolds, by the cloud of speculating doubt. But let him who will doubt rest assured that he can not retain the New Testament as it is, in letter or in spirit, and at the same time take out of it the supernatural Christ. The listening heart still hears and always will hear that which is supernatural, above nature, in the New-Testament message of its God.

III. The Gospel of Christ is unchanging historic fact. Christianity is woven into the world's history. The influence, life, teaching, person, resurrection of Christ are facts. The Kingdom of Christ is as real on the earth as political kingdoms. Read Napoleon's testimony. Paul's conversion was a fact. The Apostles' Creed recites facts. The New Testament is a fact that explains itself. A baby can not sing the Oratorio of the Messiah. The rationalist can not explain the origin of the New Testament. His very attempt to make discordant the eternal music makes the more evident the sublime harmony he can not disturb. Conversions to Christ and rescue from sin are still facts, right here in Portland. Supernatural Christianity is a fact. Hold fast to that which has proved itself good.

IV. The Gospel of Christ is unchanging spiritual life in its results in receptive hearts. The Holy Spirit regenerates. One fellowship in the enjoyment of life from God binds the whole ransomed Church. It thrills in faith, hope, and love here, and beyond are the living fountains of water where the Lamb shall lead us. There is the glory of the resurrection, where the spiritual life shall be enrobed in its glorified form.

V. The Gospel of Christ is unchangeable as the absolute or perfect religion. This perfection fills the person of the Founder of Christianity; it is stamped upon His claims and the characteristics of the truths He taught, it is woven into His work, it is declared by the testimony of history, it is shown by comparison of other religions with Christianity. The latter are imperfect mixtures of truth and error, and destitute of a way of salvation for sinners.

Christianity is perfect in the standard of truth and right it furnishes, and in particulars already indicated, in this article, as to our great Savior and salvation. Its truth, love, and life are everlasting. Faith in Christ, life and labor in the Lord, and for him, are not in vain. In life and service God will continue to bless us in the use of the Gospel. Time hastens. Years come and go. Friends weaken and die. Change is stamped upon all we see. But Christ lives, and because He lives, we who follow Him shall live also, and at last be with Him.

"Rock of ages, cleft for me,  
Let me hide myself in Thee."

### "TAKE"—A COMMUNION SERMON AT SEA.\*

BY REV. CARROLL QUINN WRIGHT,  
CHAPLAIN UNITED STATES NAVY.

*Take . . . All of you.*—Matt. xxvi.  
26-30.

1. "Take!" He would thrust it, and all it typifies, upon them and us. Not enough for Him to have made ready the feast, at such tremendous cost, but He must carry it to the hedges and highways and urge acceptance and compel attendance.

To the indifferent, halting, erring, and bewildered He says, "Take." It is ours, to have and to hold. None may seize, monopolize, or traffic in it, as long as we claim our own and seize our heritage.

\* Preached on board the first-class battleship *Massachusetts*, at sea, in the Gulf of Mexico, March 16, 1902.

There was a very poor widow, who, after years of struggle and trial to support her children, sat discouraged and hungry, and half-crazed by the cry of the youngest child, when a good old lawyer entered, and, after explaining that her brother, who had died in a far country, had left her his property, handed her the papers—a package—saying, "It is all yours now." But she drew back half in terror, half bewildered. Again, he handed her the package, saying, "Take it, madam, it is yours," but it was some time before she could be made to comprehend and take possession of the credentials that were to make her and hers rich and happy. And how many there are poor and wretched to whom our Great Advocate is extending a kingdom and saying, "Take it, it is all yours!" who draw away, bewildered or perverse, and have not yet accepted the blessing they most need.

But some who are in the kingdom hold aloof, too, from the feast, because, perchance, it is not spread in their house, or is not served by a particular host, or has strange or objectionable guests, etc. "Take!"

2. "All ye." Share it with all the "household of faith."

There is much parceling of Christ among His followers. Many are still dividing Him—disposed to seize their share and say, "This is mine," or "This is ours." But Christ is not divided, "All are yours" (1 Cor. iii. 21-23).

This is the Lord's table—not man's, in the sense of exclusive ownership or control; and we should be ready to share it with God's children everywhere. "Let each prove himself, and so eat."

Two little girls played lovingly together all through the week-days, frequently playing sick-room, funeral, and church—taking turns at preaching and leading the singing. But when Sunday came around, Elizabeth refused to take little May to her church, saying: "We can have week-day religion together all right, but Sunday

religion is different you know." She could not share that even with her best and most pious friend. Unfortunately this notion is not confined to childhood.

W— was a welcome guest in a certain wealthy community, where he was well known and much beloved. Frequently he was called to visit the sick and comfort the sorrowing, and once to pray with a dying woman; and everywhere his presence and counsels and ministrations were most acceptable to these good people. At table he offered the thanksgiving, and evenings he usually led the family worship. But when Sunday came it was all changed. He drove to the little country church with his host, and sat in his pew; but he received no recognition in the church, and when the communion was served, the emblems were not offered him. On the way home his embarrassed friend undertook to explain it all by saying: "This, you see, is official—what is done in the church is official."

O men, if we share our sorrows, our hopes, faith and love every day, in the fire-room, turrets, tops and decks, let us also have them in common here on the Lord's Day! Christ is the same every day, in every place. May we cut off those for whom Christ died; shut the door in their faces when they knock; either by "official" practises, or by unmerciful judgments?

Rather should we humble ourselves as pauper guests at the table of the King, gratefully accepting a place there, nor daring to jostle nor frown at the humblest neighbor present.

Truly, we come here to share this glad feast with all who "profess and call themselves Christians," and with all the mighty company of the redeemed in all ages. Rejoice, then, in such fellowship—glory in having this institution, and also in the privilege of sharing it with all His children!

The safeguard is within you—"Let each prove himself." A good man in his last illness, seeing himself in a large mirror, began, as had been his practise, to exhort the man he saw there to re-

pentance and surrender. So, may we all to-day see ourselves in the great mirror of God's shining face, and judge and exhort ourselves into that condition of mind which discerns the Lord's body and blood, and receives them worthily!

"This do in remembrance of me!"

When I was taken for the last time to visit my grandfather, of whom I was very fond, and when he had blessed me and said good-by, he gave me a silver coin, saying, "Take this to remember by." Now that was a small thing, but how I treasured it year after year, ever recalling his dear old face and kindly character as I held the bit of money in my hand. But how princely a gift has our dear Lord left us in this great symbolic feast, saying as He turns for a moment from the shadow of the cruel cross, "Take this in memory of me!"

"Bread of the world in mercy broken,  
Wine of the soul in mercy shed,  
By whom the words of life are spoken,  
And in whose death our sins are dead;  
"Look on the heart by sorrow broken,  
Look on the tears by sinners shed;  
And be Thy feast to us the token  
That by Thy grace our souls are fed."

## THE CONSTRAINING LOVE OF CHRIST.

By W. S. DANLEY, D.D. [CUMBERLAND PRESBYTERIAN], OWENSBORO, KY.

*For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead.*—2 Cor. v. 14.

THIS is the only place in Scripture where the word rendered "constraineth" is found. The figure is that of compressing the waters of a river forcibly into one channel. The literal meaning of the text is, "The love of Christ holds us together." The love of Christ limits us to one great object excluding other considerations. Paul was charged with being beside himself because he was very earnest in his ministry. He did not deny the charge, but said the cause justified his zeal. The love of Christ was the cause of his earnestness, and the glory of God and

the salvation of men were the objects of his zeal. With him the love of Christ was no theory, but a fact sealed by the Savior's blood. "He died for all." From this Paul concludes that no man should live unto himself; and this logic accounts for his own fiery zeal that made him appear to ordinary mortals to be unbalanced in his mind.

The apostle goes on a little further and names the new birth as the basis of the new and strange life of an earnest Christian. One who can be devoted to this high ideal of living for others must be a new creature. He that is not thus made over again, new-created, can not have nor understand Paul's eagerness for the salvation of others. We are mistaken if there are not some in our day in high-church circles who are disposed to regard earnestness as twin sister to ignorance, and give the chief place to learning and correct form. Let all such leaders of the Lord's hosts remember Paul the scholar, and put a little more fire into their Christian service. There never was a man of power that was not a man of zeal.

Let us gather up and state in order the things that enter into such a Christian life as Paul's, making it an astonishment to formal and worldly people.

1. Paul names the new birth, fittingly calling it a new creation. The subject of this change is a new man, with a new life, new feelings, new ways, new activities, new motives. He is an in-and-out Christian. He had power in him, and he let it out upon the world, and the world felt his presence. Such a Christian is a puzzle to the world. Never himself really till now, to the people of the world he seems to be beside himself.

2. Paul says the motive in this new, strange life is love. The wonderful love of Christ appears wonderful to him since it has touched his own life, and it holds him to the one purpose of working for the salvation of men and the glory of God. The Cross of Christ is ever in his eye; the love of Jesus constantly inspires him and drives him

forward to fresh victories for Christ and His Cross. There is a hymn which Paul would sing heartily:

"Alas! and did my Savior bleed,  
And did my Sovereign die?  
Would he devote that sacred head  
For such a worm as I?"

3. The secret of Paul's earnest service is found in this love. Love is the compressing power. It holds to one great idea. It makes all things possible for Christ, and hard things easy.

Christ's love for us inspires in us a love for Him. The love of Jesus is enough to move a heart of stone. It has brought millions to their knees at the Savior's feet. To love is the hardest thing on earth to do; but love helps us to love, and then we know that the easiest and sweetest thing to do is to love. Love is heaven itself compressed into one word.

The love of Christ enables us to love others, as Jesus did, as Paul did: to love even the unloving and the unlovely. It was the sight of Christ dying for His enemies that so stirred up the love and zeal of His great apostle, and moved him to put forth such mighty efforts for the salvation of the lost. May a like love hold us all captive, and send us as a flame of fire everywhere to do the will of Christ!

#### Following Christ.

*Master, I will follow thee whithersoever thou goest.*—Matt. viii. 19.

These words, considered in themselves, express the feelings of a truly devoted disciple. They are the true expression of a soul wholly consecrated to Christ. Taking them in this sense, let us ask what they imply.

I. The recognition of Christ's claims.

See Acts x. 36; 1 Cor. vi. 19; Acts xxvii. 23.

II. Obedience to Christ's commands. See John ii. 5.

III. Likeness to Christ's character. Outward conformity to Christ can come only by union and fellowship with Him in the secret springs of one's being. See John xv. 4; v. 30; viii. 28; xiv. 10. —*Rev. Evan H. Hopkins, M.A.*

**SUGGESTIONS OF SERMONS APPROPRIATE FOR THE FOURTH OF JULY.****Natural Growth: What is It?**

*Of the increase of his government and peace there shall be no end.*—Isa. ix. 7.

1. No one doubts the persistence and growth and absolute triumph of good, or the Kingdom of God.

2. All this may be thought of under the terms of the national Government. God's increase and control and triumph are of the same sort as those things in a nation.

3. Then it is conceivable that a nation should grow just as God's Kingdom grows, *i.e.*, by increasing respect for and intelligent loyalty to high and helpful principles. It may be that our nation has not yet grown in that way, but it may.

4. Then it is our plain duty to make it grow in that way.

A book was once written defining the Kingdom of God as the equivalent of the Government of the United States. This may not be exactly true, but it is surely our duty to make our national Government as much like the Kingdom of God as may be, and to see to it that the lines of its growth and strength are in that direction.

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**A Devout Conception of National History.**

*The Lord is my strength and song, and he is become my salvation; he is my God, and I will prepare him a habitation; my father's God, and I will exalt him.*—Ex. xv. 2.

1. Because so many of the influential fathers of the nation were God-fearing men, we have a right to regard God as the guardian and helper of our national life and growth.

2. That our national struggles have been for righteousness is reason for feeling that God has been guiding our national growth.

3. That now we are able to defend weak nations from oppression, and to send the Gospel to ignorant nations,

shows that God has been developing our strength for worthy and generous use.

4. It is our plain duty to consider the best things in our national character and to magnify them; and to guard against those faults which candid judgment sees in us.

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**Our Special National Good-Fortune.**

*What one nation in the earth is like thy people, . . . whom God went to redeem for a people to himself?*—2 Sam. vii. 23.

1. It is our great good fortune that we have the richest and most beautiful land of all the nations on earth.

2. It is a great blessing that we have a people of mingled races, more capable than any other of the work of cultivating this land, and digging out its treasures. We rejoice in American brawny strength.

3. It is a great thing that wide separations saved us from encroachment and invasion till we grew to mature national strength.

4. It is a greater thing that we got from our fathers the spirit of intelligent, law-abiding freedom.

5. The greatest of our inherited blessings is the tradition of upright and devout character.

6. This last and greatest inheritance enables us to hold and use all the rest.

7. David's conception included some glimpse of the idea of devout succession and expansion.

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**The Strength and Gladness of Ancestral Godliness.**

*Blessed be the Lord God of our fathers.*  
—Ezra vii. 27.

1. This gives the best foundation for patriotic sentiment.

2. It gives strong assurance of continuing without decline.

3. It helps us to care chiefly for what is worthiest in us.

4. It shows us, by our own experience, the strength of national uprightness.

5. It gives us a national prosperity that has no need to decline.

#### The Traditions of Patriotism and Godliness.

*O God, our fathers have told us what work thou didst in their days, in the time of old. . . . For they got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favor unto them.—Psalm xlv. 1-8.*

The story of Israel is full of battle and heroism. They fought their way into national security and prosperity as much as any people; but their prophets and poets saw that they would have failed but for the divine blessing. So wise men among us should mingle the traditions of patriotism and godliness.

This double thought is taught by the puzzling way in which the patriotic effort has been hindered and restrained:

1. Independence, in 1776-83, was really anchored in the hearts of the people by the seven-years' struggle to attain it.

2. Liberty, in 1861-65, was won to the approval of all by the four-years' war. Mr. Seward's "three-months' war" would not have broken up the system of slavery.

3. Union by the desolation of the South, and its inevitable dependence upon other sections for its recovery and prosperity, came to be as sacred a word South as North.

#### Our National Inheritance of Godliness.

*Our fathers trusted in thee.—Psalm xxii. 5.*

1. The fact of such an inheritance is beyond question. Despite the undoubted influence of the infidel philosophy of the eighteenth century upon several of our most prominent found-

ers, notably upon such men as Paine, Franklin, and Jefferson, there was without doubt a controlling spirit of devout faith from the colonial times to the formation of the Constitution. The men named were reverent believers in God and His providence.

2. They felt, as we feel in reading their story, that they owed their success to God's guidance and blessing. Their success was remarkable—not explained to them or to us by anything short of the help of God.

3. The inference for us is direct both to

(a) Renewed and reverent study of the high aims they sought. Such study is the work of this day; and

(b) Devout methods in seeking those aims. Getting their line of thought we need to push on in that same direction.

#### The Patriotic Inheritance which We Hand Down.

*One generation shall praise thy works to another, and shall declare thy mighty acts.—Psalm cxlv. 4.*

In this annual festival we revive and teach the patriotism which won our national independence.

1. We see that the earlier patriotism was thoroughly devout. The early leaders sought God's help, walked in His fear, and hoped for success through His blessing. As the fathers speak to us to-day they speak of high hopes and devoted service to the country; but they speak as plainly of devout hopes and prayerful patriotism.

2. We recognize our own need of high and devout manliness. We can not enter into the strength and success of the fathers, except as we enter into their devout spirit. That was the key of their high courage and resolve, and we can celebrate our national day rightly only as we enter into their idea of courage and upright manliness.

3. So, as we try to teach our children true patriotism, we must teach them the essential idea of it which has come



down to us; we must show them God's hand in our history; His help to the fathers in winning an independence; to their children in holding the Union unbroken; and now in a righteous expansion, in which national justice and charity stand higher than pride or commercial greed.

### God in National Expansion.

*I will enlarge thy borders.*—Ex. xxxiv. 24.

1. It is a serious question whether we are expanded in the loving and honoring providence of God, or merely by the pushing of our own wickedness. We can hardly doubt that there has been wickedness in it, and it behooves us to consider what in our expansion has been wicked, and amend it if we may.

2. It is of the utmost importance that we should discriminate, seeing where God is in it, and careful not to compel His opposition by our clinging to things that are evil. Expansion in intelligence, and worthy intercourse with other nations in commerce or exploration, is not godless, and may have God's blessing.

3. An expansion which has been marked by godlessness may be re-deemed to the right principle:

(a) By rectifying old wrongs as far as we can; as our "Century of Dishonor" in oppressing the American Indian is followed by a century of honor, in honest efforts to do him justice and help him up; or as modern efforts to educate and elevate the negro follow the wickedness of slavery.

(b) By devoutly making the best of our situation to do good to all men.

### God's Place for a Righteous Nation.

*Open ye the gates that the righteous nation, which keepeth the truth may enter in.*—Isa. xxvi. 2.

1. There is such a thing as national righteousness. Gladstone held rightly that international conduct was subject

to the same law of right as the conduct between individuals. McKinley held the same view as to our duty to Cuba. And national righteousness is a matter not merely between different nations, but of the public conduct, legislation, and administration of any nation. A nation may keep faith or break faith with other nations or with its own best traditions.

2. God has a use for national righteousness in our day. His providence brings nations together and weak nations feel the strong touch of power, and poor nations of wealth, and ignorant nations of intelligence, and their lower moral standards feel the influence of those that are higher.

3. This contact of righteousness has long been known in missionary work; but we have come to the time of "the open door," when commercial contact is largely free, and with it a contact of law. Civilized nations insist on extritoriality in their intercourse with uncivilized or half-civilized peoples. And the guardianship which forbids the furnishing of the weaker with arms or strong liquors enters into treaties.

### God's Glory in National Prosperity.

*Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified.*—Isa. lx. 21.

1. God will certainly be glorified, whether in the prosperity of a nation or in its overthrow: He will infallibly exalt principles of righteousness and overthrow influences which are working mischief. The only question which we can answer one way or another by our conduct is whether our nation shall have a part in God's glory or be overwhelmed finally by it.

2. That question will be answered according to our national character. The judgment of a nation is in a way severer than that of an individual; not that God is unwilling to forgive and redeem a nation, but because it is

harder to bring a nation to repentance. National sins enter greatly into the life of the citizens, who are even proud of them, clinging to them with a false patriotism.

3. It is then a most blessed promise that righteousness shall get hold of the hearts of a people. When reformers find their reform becoming popular, they are filled with hope; when statesmen see that a people is turning earnestly toward a good thought, they forecast a prosperous future.

4. We ought to watch for the influences by which God's hand shapes national character and secures a happy destiny. Patriotism and piety then join hand-in-hand.

#### Substantial National Growth.

*A little one shall become a thousand, and a small one a strong nation; I the Lord will hasten it in his time.—Isa. lx. 22.*

1. Every true American must exult in the marvelous growth of our nation. The other day we were greatest in the comparative speed of our national growth and its promise for the future. To-day we are greatest just as we stand: broadest acres, fullest population, most abounding wealth; power displayed outwardly chiefly in commerce, but ready at a day's warning to become mighty in fleets and armies.

2. There is no progress of commerce, or inventive skill, or military strength that surpasses the vision of the old-time prophets as to the progress of the Kingdom of God. No eloquent words of scientific achievement or commercial multiplication outrun the thousand per cent. of the ancient prophets.

3. It is the man who discerns the walking of God among men who sees the life and growth of communities and nations. The moral and religious outlook is the outlook of national expansion and strength.

4. It is what we might call the missionary outlook that takes in the international prospect of progress and

greatness and true prosperity. As the nations come to God they enter into their birthright from Him, which is their true place and power.

#### The Preeminence of Christian Greatness.

*Yea, many people and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord.—Zech. viii. 22.*

Under the figure of the Kingdom of Israel the Bible presents to us the principles of devout righteousness which ought to have control everywhere among all people. The special thought of this verse is that that control will dominate not only the poor for their enriching, and the downcast and weak for their encouragement and strength, but the mightiest and richest and most famous to complete their prosperity which otherwise would be incomplete and transitory.

1. The greatest statesmen of recent times have recognized that the Ten Commandments have a great deal to do with politics.

2. Modern historians more and more see the growth and decline of nations in their moral uprising and decay.

3. Public reformers, who once were scoffed at by "practical politicians," have more and more the ear of the people.

4. Devout recognition of God is commonly regarded as only a "decent regard for the opinions of mankind."

5. National and religious ideals coincide more and more, so that missions and national expansion are apt to be in harmony.

#### The Dying Nations.

*The nation that will not serve thee shall perish.—Isa. lx. 3.*

1. Nations are like plants in a garden: their place can not be spared to them unless they are of use; and the world's history is the record of their removal as they cease to be of use in the onward development of humanity.

2. The progress of humanity is represented in the Bible by the phrase "the Kingdom of God." Jewish narrowness identified God's Kingdom with their own national organization, and their nation was made a representative and illustration of it; but the prophets clearly distinguished between the earthly Israel and the spiritual, and texts like ours look beyond and within the Jewish kingdom for the true Israel of God's promise.

3. Our grand young nation has some of the qualities of the Kingdom of God,

but needs to see that it is really under trial like the other nations, and is to live or die according to its conformity to the idea of national worthiness and service of humanity which is held before it.

4. The power of a nation, as of an individual, to choose right or wrong, and its judgment and life or death in consequence, are hard to discern, and still harder to control; but there is no doubt of the fact, and it calls solemnly for our utmost effort and our most devout prayer.

## SUGGESTIVE THEMES AND TEXTS.

### Texts and Themes of Recent Sermons.

1. The Man Who Lost Everything by a Wrong Step; or, the Story of Lot. "Then Lot chose him all the plain of Jordan; and Lot journeyed east; and they separated themselves the one from the other. Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and pitched his tent toward Sodom. But the men of Sodom were wicked, and sinners before the Lord exceedingly."—Gen. xiii. 11-13. By William J. Holtzclaw, D.D., Atlanta, Ga.
2. God's Challenge: or, Doing, the Condition of Knowing Divine Truth. "If any man will do his will, he shall know of the doctrine, whether it be of God."—John vii. 17. By Rev. Arthur Thomas Fowler, Chicago, Ill.
3. The Resurrection of Christ a Revelation of Divine Providence in Human Affairs. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain; whom God hath raised up."—Acts ii. 23, 24. By Rev. C. B. Wilmer, Atlanta, Ga.
4. Heroes and Heroines. "He that endureth to the end shall be saved."—Matt. x. 23. By George H. Hepworth, D.D., New York City.
5. A Turning-Point in the Young Man's Life. "Good Master, what shall I do that I may inherit eternal life?"—Mark x. 17. By J. Henry Smythe, D.D., LL.D., Philadelphia, Pa.
6. Is There Room for Christ? "And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger because there was no room for them in the inn."—Luke ii. 7. By Rev. Mr. Wilson, Kansas City, Mo.
7. Beautiful Garments from Christ's Wardrobe. "And when the king came in to see the guests, he saw there a man which had not on a wedding-garment; and he saith unto him, Friend, how camest thou hither not having on a wedding-garment? And he was speechless."—Matt. xxii. 11,

12. By David G. Wylie, Ph.D., D.D., New York City.

8. Living for Essential Versus Living for Secondary Things: An Outlook upon the Measurements of Manhood. "Let not the wise man glory in his wisdom, neither let the strong man glory in his might: let not the rich man glory in his riches, but let him that glorieth glory in this, that he understandeth and knoweth me, — that I am the Lord which exercise loving kindness, judgment, and righteousness in the earth."—Jer. ix. 23, 24. By Newell Dwight Hillis, D.D., Brooklyn, N. Y.
9. Undiscovered Remains. "For if while we were enemies we were reconciled to God through the death of his son, much more being reconciled shall we be saved by his life."—Rom. v. 10. By Cornelius Woolfkin, D.D., Brooklyn, N. Y.
10. Is Christianity Losing Its Grip? "When the son of man cometh shall he find faith on the earth?"—Luke xviii. 8. By P. S. Henson, D.D., Brooklyn, N. Y.
11. The Dignity of Man. "So God created man in his own image—in the image of God created he him."—Gen. i. 27. By Rev. Dr. Matrau, Chicago, Ill.

### Themes for Pulpit Treatment.

1. The Fearlessness of Faith. ("After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward."—Gen. xv. 1.)
2. The Champion of the Helpless. ("Ye shall not afflict any widow or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows and your children fatherless."—Ex. xxii. 22-24.)
3. Changed Viewpoints and Unchanging Truth. ("And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see

them: thou shalt see but the utmost part of them, and shalt not see them all; and curse me them from thence."—Num. xiii. 13.)

4. The Sigh of God. ("O that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them and with their children forever."—Deut. v. 29.)
5. Insecure Refugees. ("And the hand of Midian prevailed against Israel; and because of the Midianites the children of Israel made them the dens which are in the mountains, and caves and strongholds."—Judges vi. 2.)
6. God's Appreciation of Manhood. ("The Lord hath sought him a man after his own heart, and the Lord hath appointed him to be captain over his people."—1 Sam. xiii. 14.)
7. Cooperation in Service. ("And he said, If the Syrians be too strong for me then thou shalt help me; but if the children of Ammon be too strong for thee then I will come and help thee."—8 Sam. x. 11.)
8. Concessions of Unfaith. ("And he sent messengers to Ahab King of Israel into

the city, and said unto him, Thus saith Ben-hadad, Thy silver and thy gold is mine; thy wives also and thy children, even the goodliest are mine. And the King of Israel answered and said, My lord, O King, according to thy saying, I am thine and all that I have."—1 Kings xx. 2-4.)

9. Rewards of Confidence in God. ("He trusted in the Lord God of Israel; so that after him there was none like him among all the kings of Israel, nor any that were before him."—3 Kings xviii. 5.)
10. Divine Transformations. ("Thus saith the Lord, I took thee from the sheepfold, even from following the sheep. . . . And have made thee a name like the great men that are in the earth."—1 Chron. xvii. 7, 8.)
11. Loss by Gain. ("Wo unto them that join house to house, that lay field to field, till there be no place that they may be placed alone in the midst of the earth."—Isa. v. 8.)
12. Nearing Blessings. ("Ye shall be baptized with the Holy Ghost not many days hence."—Acts i. 5.)

## HELPS AND HINTS SECTION.

### ILLUSTRATION: FROM A PROFESSOR'S NOTE-BOOK.

By T. HARWOOD PATTISON, D.D., THEOLOGICAL SEMINARY, ROCHESTER, N.Y.

#### Where to Look for Illustrations.

"Tho we travel the world over to find the beautiful," said Emerson, "we must carry it with us, or we find it not." This is another way of putting the familiar truth that the eye sees only what it has the faculty for seeing. A waterfall tumbling over a cliff to the sea is met half-way down by a projecting rock, and scattered and dissipated. The artist, looking at it, resents the loss of an effect; the tourist, wet by the spray, objects to the obtrusive rock; the geologist explains how it came to be thrust out from the face of the cliff; and Tennyson gazes at the little cataract, diverted, dissipated, and says: "It falls like a broken purpose."

But not all preachers are poets. Not to the most of us is it given to have an eye quick to discern the moral analogy in a scattered waterfall. And to many a preacher the difficulty of finding fresh and telling illustrations is a very real difficulty. I will suppose,

for my present purpose, that this page meets the eye of such a one. For him the usual sources to which preachers turn for pulpit illustrations are unproductive. The Bible, the life about him, history, scenery, the treasures of art, the wealth of literature, the fairy tales of science, and the long results of time—these are not quick to respond to his appeal. The primrose by the river's brim is to him only a primrose. The illustrations which he finds by turning to some cyclopedia or other collection devoted to this branch of sermon-making are too evidently stuck on from the outside. They do not grow out of the thought of the discourse as it is evolved in the preacher's own mind. And when he is preaching his sermon they are apt to tumble out of their sockets like ill-set jewels. It is to this preacher that I wish to address myself now.

Suppose, then, that you take up your Bible and let it open where it will. In the historical books, in the Psalms, in the prophets, in Gospel or

Epistle—where matters little. At once you are struck with the number and aptness of the illustrations. The Oriental mind is essentially illustrative. Is it not possible that if you were more than you now are a man of one book, and that book the Bible, the change for the better would soon be noticed in your sermons? Truth would be more concrete. You, like John Bunyan, would see principles as men walking on the street. And why was the Oriental mind so quick to see analogies between earth and heaven, between the temporal and the spiritual? Because the Oriental man himself, with few books and fewer instructors, had to observe for himself. "This is master's library," said Wordsworth's servant to a stranger who asked to be shown to his study, "but he studies in the fields." Study in the fields. Try to acquire what Hutton notices in Tennyson, the power of compelling the external world to lend you a language for the noblest feelings.

Look back over the history of Christian preaching. There have been, you will remark, certain times when the illustrative habit was very strong. I will choose two such periods for our closer examination, and they shall be two periods which had very little else in common. The first shall be the Middle Ages, the second the days of the Puritans.

The sermons which have come down to us from medieval times are often so grotesque and unseemly that certainly one can not cite them as examples of the survival of the fittest. Yet out of this strange collection of discourses it is not difficult to select many a passage of rare beauty. But what interests us just now is their marvelous richness in illustrations. For this I think we may find two reasons.

First, the fact that the life all about the preacher was a very real thing to him. He lived right in it, not on its margin and fringes, but at its very heart. And so the street, the shop, the castle on the hill, the cottage nestling

in its shadow were his picture-book, and with every leaf of it his hearers were as well acquainted as was he himself.

The meaning of this to you is that you must live where you are. You are perhaps a city pastor. Find your illustrations in the city. A preacher of to-day makes the long trolley arm, disunited from the overhead wire, then uplifted and brought into touch with the unseen force, illustrate the paralysis of a soul separated from God, and the strength which comes when with Him direct personal contact is restored. Guthrie looks over his congregation in Edinburgh and says:

"What power is here! What an immense latent power. We talk of the power latent in steam—latent till Watt evoked its spirit from the waters and set the giant to turn the iron arms of machinery. It is impossible to over-estimate, or rather to estimate, the power that lies latent in our churches."

Or perhaps you live in a manufacturing district. Mills and factories are on all sides of you. Spurgeon, visiting Newcastle-on-Tyne, gets up on Sunday morning and sees clearly the distant hills which were hidden by rolling smoke the day before. He draws an illustration from the clearer vision of Sunday, the King in His beauty and the land very far off, which the people of that smoky city quote and think about to this day.

You are a country minister. Little Zwingli was trained on his father's farm in Switzerland to observe nature. He never forgot his early lessons, and in one of the last of his writings asks:

"Do not the creatures of the race of rodents trumpet forth the wisdom and providence of the Godhead? The hedgehog with its spines most cleverly carries a large quantity of fruit to its dwelling-place by rolling over the fruit and planting its spines in it."

So to Ralph Erskine in later times the heather round Dunfermline catching fire, and the parent birds at the hazard of their lives fluttering over their young, suggests how sin "raised a great moorburn, the fire of God's wrath," and how the children of promise were like

to be burned; but the Christ fluttered over them and died in sheltering and saving them.

For another reason the medieval sermons are rich in illustrations. The preachers often knew their Bibles well, and used them to furnish graphic and telling figures in their discourses. Mr. Trevelyan, in his recent book, "England in the Age of Wyclif," draws attention to the fact that "the well-instructed priest explained and enlarged his text by quotations from the Bible," and appeals to the sermons which have come down to us as proof of "the preacher's great familiarity with the Bible—a familiarity not limited to the New Testament or to a few of the books of the Old, but extending all through the Scriptures."

The people themselves must have known more of their Bibles than we are in the habit of supposing that they did, or else the preacher's references would have been meaningless to them. How many scholars in a modern Sunday-school class could at once identify the references in such a passage as this, which I take from a sermon by Bernardino Ochino of Siena preached in 1539? He is speaking of Christ as the fulfiller of the ancient covenant.

"He did not come to save eight souls, but to redeem mankind. He came not to free us from Pharaoh's bondage, but Satan's; not to deliver us out of Egypt, but out of the hands of Lucifer. He came not to overwhelm our enemies in the Red Sea, but to drown our sins in His blood. He came not to precede us in a pillar of fire, but to lead us in His own person. He came not to strike water from the rock, but to open the hearts of men by the fulness of His love. He came not to lead us to a distant promised land, but to shelter us in His own bosom. He came not to build for us a Jerusalem, but to make us heirs of heavenly glory."

This same treasury is at your disposal. Trace the analogies which the history of Israel furnishes for the life of the soul.

Let us turn to the Puritans. No preachers compare with them for range and variety of pulpit illustrations. I am impressed with the

breadth of the territory from which they gathered their similes and metaphors. Perhaps this came from the general feeling in Europe that the world itself was growing vaster. America had only just been discovered. The Indies were revealing their treasures. Certainly men everywhere were gainers by the revival of learning. Baxter, scarcely less than Jeremy Taylor, by the amazing scope of his classical allusions recalls the feat of Zwingli, who "for the purposes of pulpit illustration memorized Valerius Maximus, the Latin author who so industriously collected anecdotes."

But wide as was the circumference of the Puritan sermon, its chief power lay in this, that its center was always the Bible. Here is old Trapp the commentator, to whom Spurgeon was wont to acknowledge his indebtedness. See how he illustrates Matt. vii. 6, "Give not that which is holy to dogs," etc.:

"Most men, when we seek to fetch them out of their sins, to awaken them out of the snare of the devil, they fret and snarl as those that are awakened out of sleep are apt to do. These stray asses will not be brought home (Exod. xxiii. 4, 5). These old bottles will break with such new wine. . . . Joseph is for his good-will in this kind hated of his brethren; Jonathan, of Saul who cast a javelin at him; Michaiah, of Ahab; Amos, of Amaziah; Jeremiah, of his flagitious countrymen; Christ, of the Jews; Paul, of the Galatians; John Baptist, of Herod. In other things he will dance after John's pipes, but if his incest be meddled with, John must hop headless. Stay to wrest that string in tune, and it will snap and break upon you."

Now if you find it a hard matter to get illustrations, the pages of these Puritan preachers suggest that you also should take into the hospitality of your pulpit preparation the whole wide world, and that you also should steep yourself in Scripture.

A preacher should learn to read wisely, not his Bible alone, but also his newspaper: not the petty and transient matters in it which are only the froth on the ocean, but the deep seas which are plumbed by the reporters who lay the ends of the earth under tribute, and to whom, as to the Roman actor, noth-

ing human is foreign. "Of the three great manifestations of God to man in nature, in conscience, in the course of human events," Dean Stanley thought that "God in history will, to a large part of mankind, be the most persuasive." Nay, the very humdrum life of the street and of the community in which you live should be "bread for thee." See how Phillips Brooks uses the commonest incident in the streets of Boston: "Many men's souls are like omnibuses, stopping to take up every interest or task that holds up its finger and beckons them from the sidewalk."

More important still, and still more available, whatever else you do or fail of doing, work the pages of your Bible as men work a mine of untold wealth. Listen to Gurnal, the Puritan preacher whose "Christian in Complete Armor" is still the most affluent source for Scripture illustration in all pulpit literature. He is speaking of prayer:

"This is the key that hath opened and shut heaven. It has vanquished mighty armies, and unlocked such secrets as passed the skill of the devil himself to find out. It hath strangled desperate plots in the very womb wherein they were conceived, and made those engines of cruelty prepared against the saints recoil upon their inventors, so that they have inherited the gallows which they set up for others. At the knook of prayer prison doors have opened, the grave hath delivered up its dead, and the sea's leviathan, not able to digest his prey, hath been made to vomit it up again."

Every allusion here is to an incident in Scripture, and yet not one direct reference is given. You have this same book in your hands at this moment. And you have, as Gurnal and Trapp had not, the rich results of a century of work of careful and accurate exegetical

scholars. Turn, for example, to 1 Peter v. 5, and see what Bengel tells you, in his "Gnomon," of the meaning of the word "clothed" (and "gird yourselves," R. V.), as connected with the knot or band by which the slaves were fastened, and then consider what a vivid illustration you have for your sermon on "be clothed with humility." I am almost tempted to add that the man who can not put life into his sermon with this illustration had better betake himself to some other business.

So the conclusion of the whole matter is this: To him who has hard work to find illustrations in the making to his sermons, my counsel would be to stop using any external helps, and try instead to develop the illustrative faculty through an intelligent study of the world around him and of the Bible. It can not but be well for him to pray that for him the mountain may be revealed as full of horses and chariots of fire, and that his eyes may be opened that he may behold wondrous things out of God's law.

Writing of an accomplished Christian whom he knew when he himself was a young man, the Rev. F. B. Meyer recalls "the far-off boyish days when to walk with him along a country lane was an apocalypse and the bushes burned with fire." It will surely be so with the preacher who makes his Lord his companion, whether in the study of the world or of the Word. He shall not fail to read a new and inspiring meaning into the exclamation of the disciples at Emmaus: "Was not our heart burning within us, while he spake to us in the way, while he opened to us the Scriptures?"

## GREAT PREACHERS AS ILLUSTRATORS.

By LOUIS ALBERT BANKS, D.D., NEW YORK CITY.

### Robert South as an Illustrative Preacher.

It has been said of Henry Ward Beecher that in his younger ministry he saturated himself with the sermons

of Robert South, and that he was more greatly indebted to him than to any other one source for his splendid diction, and for the free use of his imagination in the illustrative treatment of his

discourses. One who has read largely of Beecher's sermons, and then comes to South's, can well believe that this is true, tho my own judgment would be that the pupil, if he were a pupil, has decidedly improved on the master. For while South is undeniably a great preacher, and his sermons are a rich storehouse for any earnest and intelligent sermonizer, they are by no means as brilliant and full of that sort of magnetic interest that absorbs and masters the reader as are the sermons of Beecher.

South is rich in two classes of illustrations.

I. I will speak first, not because it is most important, of the habit he has of dealing with historical allusions. He does this very effectively. In a few lines, or sometimes only by a phrase, he will open a window that will let in a flood of light on his theme. Let us look at a few examples. Take this instance where he is speaking of the unhappy returns of scholarship and literature in former times. He says of the author:

"He numbers no flocks, tells no acres of ground, has no variety or change of raiment, and is not solicitous which, but what, he shall put on; he never aspires to any purchase, unless perhaps of some dead man's study; at the same time buying the relics of another's death and the instruments of his own. Hereupon he is put to the worst and the most discouraging of all miseries, which is, to be beholden and obliged. For what is Aristotle without his Alexander? Vergil without Augustus? Horace without Macenas? And other poets, like their own wreaths of ivy, they were always creeping about something for a support. A scholar without a patron is insignificant: he must have something to lean upon: he is like an unhappy cause, always depending."

On another occasion he is speaking of the price which the reformer must always pay; the certain opposition which any new thing in science, or in life, will arouse:

"Yet, if a man ventures but out of the old road, and attempts to enlarge the borders of philosophy by the introduction of some new method, or the discovery of some unheard-of invention, some new phenomena in nature, what a tragical outcry is presently raised

against him, all the world pecking at him and about his ears! How are Galileo and Copernicus persecuted, and Descartes worried by almost every pen!"

Speaking of the preparation of heart for true worship of God, he uses this classic illustration:

"It was an excellent speech that Homer puts into the mouth of Hector, in the Sixth Iliad; and, spoken by a Christian to the true God, from a principle of faith, might savor of good divinity. When he comes from the fight, and being entreated by his mother to sacrifice to the gods: 'No,' says he, 'I dread to sacrifice to the gods with unwashed hands'; how much more should the Christian, to the true God, with an unwashed heart; 'for,' says he, 'it is not decent or fitting for a warrior, besmeared with blood and dirt, to present his supplication to God.' God has declared Himself a jealous God, and will be worshiped in truth; but as long as we have holiness in our tongue, and sin in our heart, we worship Him with a lie."

Speaking of the need of spiritual light and of the peril of spiritual darkness, he says:

"As long as thou art destitute of this spiritual light and knowledge, thou art to the devil as Samson to the Philistine, without his eyes, thou must go whither he will lead thee, grind in his mill, and undergo all the slavish drudgery of sin, that a malicious devil, that hates thy soul, can put thee to."

Discussing the subject of hypocrisy, this allusion is used:

"The sum of the hypocrites' creed and hope may be delivered in that of Tacitus; they first feign things, then believe them."

While on the subject of divine Providence he has this:

"Passengers in a ship always submit to their pilot's discretion, but especially in a storm; and shall we, whose passage lies through a greater and more dangerous deep, pay a less deference to that great Pilot who not only understands, but also commands, the seas?"

Speaking of our treatment toward one another, he has this striking reference:

"It is a sad thing for a man not to be safe in his own house, but much more in his own body, the dearer earthly tabernacle of the two. How barbarous a thing is it to see a Romulus imbreuing his hands in the blood of his brother! And he that kills his neighbor kills his brother, as to common bonds and cognation of humanity."



Talking of shallow devotion that lacks heart, he has this well-turned reference:

"Lip-devotion signifies but little. Judas could afford our Savior the lip, while he was actually betraying Him to his mortal enemies."

The way the devil fishes for men is strikingly illustrated in this paragraph:

"Sin plays the bait before him, the bait of a little, contemptible, silly pleasure or profit; but it hides from his view that fatal hook which shall strike through his heart and liver, and by which that great catcher and devourer of souls shall hold him fast, and drag him down to his eternal execution."

Discussing the question of heredity, he has this:

"Hence we see that those of the same climate are usually disposed to the same sin. Whereupon some have presumed to set down the standing characters of several nations; as that the Grecians are false; the Spaniards formal, grave, and proud; the French wordy, fickle, and fantastic; the Italians lustful; the English mutinous and insolent to governors. And these characters, if true, seem to agree to these several nations, not only for one age, but successively in all generations: as waters of a river running in the same channel always retain the same color, taste, and breed the same sorts of fish."

II. The great majority of South's illustrations, however, are Scriptural. His favorite method of illustration is to take one Scriptural reference after another bearing on his subject; and after quoting the Scripture, to comment upon it. He will sometimes use from ten to twenty such references in a single sermon. He often does this with very great effect. For instance in a sermon on the text, "The hypocrite's hopes shall perish," he uses as an illustration the sentence in Job which compares the hope of the hypocrite to a spider's web, and he proceeds to turn this over and view it from all sides. He sees the analogy:

"First, in respect of the curious subtlety and the fine artificial composure of it. The spider, in every web, shows itself an artist: so the hypocrite spins his hope with a great deal of art, in a thin, fine thread. This and that good duty, this good thought, this opposing of some gross sin, are all interwoven together to the making up a covering for his

hypocrisy. And as the spider draws all out of its own bowels, so the hypocrite weaves all his confidence out of his own inventions and imaginations.

"Secondly, it resembles it in respect of its weakness; it is too fine-spun to be strong. After the spider has used all its art and labor in framing a web, yet how easily is it broken, how quickly is it swept down! So after the hypocrite has wrought out a hope with much cost, art, and industry, it is yet but a weak, slender, pitiful thing. He does indeed by this get some name and room among professors; he does, as it were, hang his hopes upon the beams of God's house. But when God shall come to cleanse and, as it were, to sweep His sanctuary, such cobwebs are sure to be fetched down."

Referring to the way a man stirs himself up to deeds by letting his imagination run riot, he quotes this sentence of David's: "My heart was hot within me, while I was musing the fire burned: then spake I with my tongue." He takes this as an illustration for his theme, and comments in the following manner:

"We see here the gradation by which this holy man's thoughts led his zeal up to its full height. In like manner, when an injury has passed upon a man, he begins to muse upon it, and upon this his heart grows hot within him, and at length the fire burns, and then he speaks with his tongue; perhaps railing and reviling; and it is well if in the issue he does not also strike with his hand. The lion has not always such a present supply of fierceness as to fit him to fly upon his prey, till by the echoes of his own roarings, and the frequent striking of himself with his train, he has called up his drowsy spirits, and summoned his rage to attend his appetite, and so fully chafed himself into his natural fury; and then he is a lion indeed, and to meet him is death, and to behold him a terror next to it."

I have only room for a single other reference of this same kind. He is speaking of the things that make strife, and in an illustration he quotes the Scripture which says: "He that repeateth a matter separateth very friends." And this is his illuminating comment:

"The carrying of a tale, and reporting what such an one said or such an one did, is the way to sow such grudges, to kindle such heart-burnings between persons, as oftentimes break forth and flame to the consumption of families, courts, and, perhaps at length, of cities and kingdoms. The mis-

chief such incendiaries do is incredible, as being indeed, for the most part, inevitable. And a vine or a rose-tree may as well flourish when there is a secret worm lurking and

gnawing at the root of them, as the peace of those societies thrive that have such concealed plagues wrapped up in their heart and bowels."

## SEED-THOUGHTS AND GOLD NUGGETS FOR PUBLIC SPEAKERS.

BY ARTHUR T. PIERSON, D.D.

### Seed-Thoughts for Sermons.

#### A MISSIONARY SERMON.

Isaiah liv. 2, 3.

I. THIS is an example of thoughts that breathe and words that burn; as also of words that shake the world. How prominent these words, prophetically and historically!

1. *Prophetically.* Chap. liii. is central. A lone sufferer in travail of soul, a servant of servants. The body of believers is regarded as a *wife*—barren, unfaithful, rejected, and desolate, but restored, becoming fruitful, etc. The story of Ruth the Moabitess is a beautiful allegory. The former outcast becomes the wife of Boaz, and in the ancestral line of the Messiah. This "*bursting forth on right hand and left*" means enlargement; hence a *crisis*. The crisis of *growth*, the demand outruns supply. Hence the text, *enlarge, expand, lengthen, strengthen*.

2. *Historically.* Linked with William Carey, at Hackleton, Kettering, India, the great motto of modern missions was in 1792 suggested by Carey's sermon on this marvelous text. Its great word is *enlarge*, and it unfolds the way of enlargement. Four things have to do with expansion—area, canopy, cords, and stakes, *i.e.*, the territory, the church, organization, and consecration. Lengthen and strengthen then suggest extensivity and intensity.

I. *Attempt*, expect great things, said Carey. A world-wide plan and effort, sustained by individual cooperation and consecration—this is the grand lesson. Two very necessary elements are emphatic:

1. Acceptance of a world-wide commission—settled as beyond dispute.

Charity does not *begin* at home. Selfishness does. Love seeks out the most distant and destitute.

2. Attempt to extend the Church till its bounds are coextensive with the world. No nation, people, or human creature must be left unprovided for.

II. Individual cooperation. The power of cords depends on stakes; one weak stake imperils the whole tent. It gives way and makes the strain on the rest greater than they can bear. Every church must hold the rope. Every child of God must do his duty. He must:

1. Cultivate intelligent interest.
2. Take a personal part in the work.
3. Give consecrated substance.
4. Offer unceasing prayer.

Two commands here are designed for encouragement: *Fear not*. A rebuke to the timidity of unbelief; a challenge to faith and courage.

*Grudge not*. A rebuke of selfishness and a challenge to large and liberal giving of self and substance.

The first reminds us that it is *God's* work. Ours because first *God's*—and we are workers together with Him.

The second reminds us that *self* must be sunk out of sight, in order to glorify Him.

Take the matter of *gifts*.

1. Consider the amount of unused wealth.
2. The superfluities that might be given up.
3. The indulgences that might be foregone.

The sublimity of *giving* when it is the expression of a consecrated life has never yet been measured.

"THE THINGS OF CHRIST."

Four times in our Lord's farewell address He referred to the peculiar func-

tion and office of the Holy Spirit as a Revealer of truth concerning Himself. John xiv. 26; xv. 26; xvi. 13, 14, 15. He is respectively represented as testifying, revealing, and glorifying. "He shall take of mine and shew it unto you." What are the things of Christ which He thus shows unto the believer? Mainly these twelve which need to be studied carefully in connection with the passages where they mainly occur, and there seems to be an order in the revelation of them.

1. Matt. xi. 28-30: The *rest* of Christ—salvation.

2. Matt. xxviii. 20: The *presence* of Christ—service.

3. John xiv. 27: The *peace* of Christ—comfort in trial.

4. Romans viii. 9: The *spirit* of Christ—secret of adoption.

5. Gal. ii. 20: The *life* of Christ—vital secret.

6. Gal. vi. 2: The *law* of Christ—self-sacrifice.

7. 2 Cor. v. 4: The *love* of Christ—highest motive.

8. 2 Cor. xii. 9: The *power* of Christ—strength in weakness.

9. Phillip. ii. 5: The *mind* of Christ—entire inner disposition.

10. Phillip. iii. 8: The *knowledge* of Christ—or fulness of fellowship.

11. Col. iii. 16: The *word* of Christ—secret of all knowledge and wisdom.

12. 2 Thess. ii. 1: The *coming* of Christ—final recompense of reward.

Within these twelve "things of Christ" all the horizon of redemption is included. And to know these things is salvation, sanctification, service, fellowship in sacrifice and joy, participation of the divine nature and eternal reward. There are many other things of Christ which the Spirit shows the believer, which should be included in any larger study of the theme, such as the *name* of Christ, the *gospel* of Christ, the *faith* of Christ, the *body* of Christ, the *judgment-seat* of Christ, the *Cross* of Christ, the *stature* of Christ, the *savor* of Christ, the *meekness and gentleness* of Christ, etc. The totality of Christ

would be found to be the one all-inclusive theme of the New Testament.

### Nuggets of Gold from Many Mines.

#### CHURCH UNITY.

I feel the profound conviction that these two streams (unlike those of the Ottawa and the St. Lawrence, which keep their individuality, tho running side by side, and show it by the blackness of the one and the brightness of the other), not only flow in the same channel, but have lost their identity in the greater streams which their union makes.—*Anon.*

This meeting of the Evangelical Alliance (Lenox, 1846) was one which earth never saw before and heaven stooped down to greet.—DR. PHILIP SCHAFF.

A fallen drunkard who desired all the help he could find for reform, told Mr. H. L. Hastings, of Boston, that he had been to the Universalist Church, but it was not *stringent enough* for him.

Dickens used to say that it is very easy for young authors to "come out," but it is difficult to prevent their *going in again*. Which reminds us of the famous saying of a cabinet minister of England, that "he came in with *little opposition*, but went out *without any*."

It is related that when Andrew Jackson once went to hear Peter Cartwright denounce sin and threaten sinners with hell-fire, some one pulled the preacher's coat-tails and whispered that General Jackson was in the congregation. The story runs that the sturdy clergyman replied: "I don't care for that. Unless he repents, General Jackson will go to hell, like any other sinner."

There is said to be a church at Metlakatla, Alaska, built by the civilized and Christianized Indians, which exhales perpetually a fragrance as if the finest incense was being burned within its walls. This exquisite odor proceeds, not from any one quarter, but from the entire building, which is made throughout from the wood of the giant arbor vitae, *Thuja gigantea*. The fragrance is continuous, unvarying in quantity and intensity, and will last as long as the sacred edifice stands.

I have long been seeking some emblem into which, for the sake of clear understanding and easy recollection, I might crystallize my conviction in regard to the central principle of this Mormon blasphemy. I had to come right here among you to find such a speaking symbol. And in the carving over the gate which leads to one of your prominent official houses I find that *your own prophets and leaders have unwittingly proclaimed their central principles. It is the figure of an*

*eagle pressing his talons into a beehive; rapacity preying on industry!* That is Mormonism! If only the eagle were a vulture the emblem would be without a flaw! A more industrious and patiently plodding people can not be found on the globe. Their

toll has made deserts green with meadows, golden with harvests and bright with flowers. Yet a more greedy horde of cormorants calling themselves bishops, elders, and priests the world does not contain.—JOSEPH COOK at Salt Lake City.

## EXEGETICAL AND EXPOSITORY SECTION.

### A STUDY OF 2 TIM. III. 16—FIRST CLAUSE.

#### The Authorized Version versus the Revised Version.

BY EDMUND B. FAIRFIELD, D.D.,  
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THE writer is decidedly of the opinion that, on the whole, the Revised Version is an improvement upon the Authorized Version; but that in the clause now to be studied the change is for the worse. The present discussion involves simply a comparison of the two versions in a single line, and therefore I quote only that. The Greek text from which both versions were made is the same. It consists of five words: "*πᾶσα γραφή θεόπνευστος καὶ ὠφέλιμος.*" The Authorized Version reads: "All Scripture is given by inspiration of God, and is profitable." The Revised Version reads: "Every Scripture inspired of God is also profitable."

The essential\* differences between the two versions may be stated as these four:

1. The Authorized Version makes *θεόπνευστος* an adjective predicative; the Revised Version makes it a qualifying adjective.

2. The Authorized Version translates "*καὶ*" "and"; the Revised Version translates it "also."

3. The Authorized Version understands the word *γραφή* to be used in a technical sense, relating to a particular and well-known sacred writing or collection of writings; the Revised

Version makes it to mean "scripture" or "writing," in a general sense.

4. The difference between the two versions is accordingly in effect this: that the Authorized Version distinctly affirms the divine inspiration of a certain well-known "scripture"; while the Revised Version makes no affirmation upon that subject. It represents Paul as saying to Timothy—"Every scripture inspired of God (if there be any such—in respect to which I make no affirmation) is profitable" for various uses, which he goes on to specify.

In arraying my argument against the Revised Version, let me begin with this last point. For it seems to me that it is so entirely "un-Pauline" (to use a word now in fashion) as to present a strong presumption against it. If, in this instance, Paul did say a thing so weak, so inconsequential, so nerveless, it is certainly the only case of that sort in all his writings which have come down to us. It is as tho he had written: "If, my son Timothy, you find anywhere in your journeyings any writings that God ever inspired, you may be pretty sure that it will be good for you to know them. But mind, I do not say that there are any such anywhere." Oh, that is not Paul! Such a speech as that would never betray the great apostle. It is not a bit like him. If we must accept of it as his, we must at once dethrone him from the high place of dignity and authority to which the Christian world has always promoted him. Paul was wont to deal with certainties, not weakly hypotheses.

Every reader must see that I have not misrepresented the new version. According to that version Paul does not

\*Whether we say "all" Scripture, or "every" Scripture is, immaterial to my argument. Either translation is allowable; either is satisfactory. So I do not enumerate this as among the essential differences.

affirm that there is or ever was any inspired Scripture; it simply makes him say that if there be any such it is a useful thing to know it. That is mental flabbiness. It is absolutely invertebrate. If that is what Paul said in this letter, it must have been that just at that moment he had a stroke of apoplexy or paralysis. It is not so! He had no such brain failure! He had just said to Timothy:

"Continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them, and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus."

It is surely demanded by such a context that he should go on to say something with some dynamic power in it: and the Authorized Version makes him say it.

"All Scripture is inspired of God, my son Timothy. You have not been hearing and reading mere human utterances. These Holy Scriptures which you have known from childhood are of divine authority. The prophets whose burning words have kindled your soul spake as they were moved by the Holy Spirit. The voice of the Lord Almighty is in their speech. Of course they are profitable for you, my son—profitable for teaching, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly furnished unto all good works."

That is something worth saying. I am very sure that that is what Paul understood himself to say.

Now the only possible escape from this statement of what the Revised Version means is to declare that altho Paul did not affirm the fact of the inspiration of any recognized volume of sacred writings, he did most assuredly and unequivocally imply it. To this it is only necessary to reply that if it is thus absolutely and most emphatically implied, we ought to let Paul say what the Authorized Version represents him as saying, if the Greek will allow it. It is the purpose of this paper to show that the Greek will not only allow it, but that it emphatically requires that the old version should stand. The ar-

gument, of course, is not mainly from a rational standpoint, but from the standpoint of the most rigid exegesis.

And first, I come to the word γραφή. According to the Revised Version it is a word of general import, meaning "scripture" or "writing," in a broad sense; while the Authorized Version understands it as a technical term never used in any other way than just as we use our word "Bible."

That the word γραφή originally in the Greek tongue meant simply "writing" of any kind whatever, no one can deny. So no one can deny that our word "Bible," anglicized from the Greek *biblos*, or *biblion*, meant originally simply "book." But against all arguments from etymology the meaning of any word in any language is determined by the *usus loquendi*. Were Smith to tell me that he had in his house three Bibles, and I should find that the only books in that house were Renan's "Life of Christ," Thomas Paine's "Age of Reason," and Robert Ingersoll's "Mistakes of Moses," and Smith were to say in defense of himself that when he said "Bibles," he meant "books," I should know that he was practising a very silly joke, or uttering a deliberate falsehood.

Now, introductory to what I am to say of the New-Testament usage of γραφή, I may allude for a moment to the usage in the Septuagint. This word is found in the Septuagint twenty-seven times—four times in a general sense, and twenty-three times in reference to some writing recognized as of divine origin. Other words are employed in the general sense of "writing" much oftener. Probably there is thus an indication of a drift toward the New-Testament usage in this Greek translation of the Old Testament two hundred years before Christ.

But coming to the New Testament we find that no other word is more unequivocal in its meaning than γραφή. It is used fifty-one times; used by every one of the New-Testament writers except Jude: used four times by Matthew;

four times by Mark; eleven times by Luke (including the Book of Acts); twelve times by John; fourteen times by Paul; three times by James; three times by Peter. In all these fifty-one cases it is used in a technical sense, unless the one before us be an exception. Once only has it a qualifying adjective. Paul in Rom. i. 2 says "Holy Scriptures" just as we sometimes sing—"Holy Bible, book divine." But just as "Bible," without any prefix or suffix, means a well-known and sacred book, so does *γραφή*, whether used in the singular or plural, mean the sacred book or books of the Old Testament. It would load down this paper unnecessarily to quote all of these fifty-one passages in full. In the marginal note the reader will find a full list of them; and can examine them for himself.\*

It will be sufficient for my present purpose to give a few illustrations. When, for example, Christ said, "Ye do err, not knowing the Scriptures;" and again, "Search the Scriptures, for in them ye think ye have eternal life"; when Luke tells us that Paul reasoned with the people out of the Scriptures, or that the people searched the Scriptures daily, whether the things were so, or again that Apollos was eloquent in the Scriptures; when Paul says, "Whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures, might have hope"—we never once think that any of them spoke of the general literature of the world. A certain well-known collection of sacred writings (and nothing else) is thus designated.

These are instances of the use of the plural form which is found twenty out

of the fifty-one times. The singular form is used in the same technical way. Thus when Paul says, "The Scripture saith unto Pharaoh"; or again, "The Scripture hath concluded all under sin"; or again, "The Scripture was fulfilled which saith, Abraham believed God, and it was counted unto him for righteousness"; when Peter declares that no prophecy of the Scripture is of private interpretation—we are never for a moment in doubt as to what they refer to. When one stands up and says in a prayer-meeting, "I read in the Bible the other day," and so on, we are just as well informed what book he refers to as tho he had used a dozen words or a dozen sentences to tell us.

I find no substantial difference in this regard between the singular and the plural of the word *γραφή*. John and James always use the singular, except in a single instance in which John quotes what another has said. Matthew always uses the plural. The other writers use both forms.

The strength of this argument in favor of a technical use of *γραφή* is increased by noticing that while *γραφή*, unattended by any word of qualification or description, means always the sacred writings, the same is not true of any of the other words which are used to refer to these writings. Of these "*bibles*" is used five times as follows:

Mark xii. 26. Have ye not read in the book of Moses?

Luke iii. 4. As it is written in the book of the words of Isaiah the prophet.

Luke xx. 42. David himself saith in the book of Psalms.

Acts i. 20. It is written in the book of Psalms.

Acts vii. 42. As it is written in the book of the prophets.

This same word is used eight times in the New Testament in reference to other books.

*Biblion* is another Greek word sometimes used in speaking of the sacred books: three times in referring to the book of Isaiah (see Luke iv. 17, 20); once by Paul in Gal. iii. 10. There it is "the book of the law." This word

\* Matt. xxi. 42; xxii. 29; xxvi. 54; xxvi. 56. Mark xii. 10; xii. 24; xiv. 49; xv. 28. Luke iv. 21; xxiv. 27; xxiv. 32; xxiv. 45. John ii. 22; v. 39; vii. 28; vii. 42; x. 35; xiii. 18; xvii. 12; xix. 24; xix. 28; xix. 36; xix. 37; xx. 9. Acts i. 16; vii. 32; viii. 35; xvii. 2; xvii. 11; xviii. 24; xviii. 28. Rom. i. 2; iv. 3; ix. 17; x. 11; xi. 2; xv. 4; xvi. 26. 1 Cor. xv. 3; xv. 4. Gal. iii. 8; iii. 22; iv. 30. 1 Tim. v. 18. 2 Tim. iii. 16. James ii. 8; ii. 23; iv. 5. 1 Peter ii. 6. 2 Peter i. 20; iii. 16.

is used twenty-three times in other senses—the first instance being Matt. x. 7, where it is translated "writing"; "a writing of divorcement" being spoken of.

*Gramma* is used by John in referring to the writings of Moses (see John v. 47); once by Paul in the verse immediately preceding the one we are studying. Here it is in the plural, and qualified by the adjective translated "Holy," referring to Timothy's knowledge of the "Holy Scriptures." It is also used thirteen times in a general sense.

The conclusion then is plain. That while *γραφή* is never used in the New Testament in any other than a technical sense (unless this example in the verse we are studying be an exception), and while this word requires no qualifying adjective or adjunct to express the fact of its being an inspired utterance, every other word referring to the sacred writings always requires such an adjective or adjunct.

If Paul had wished to use a general term and not a technical one, there was such a one just at hand. He had written it in the plural form with a proper qualifying adjective ("*hiera grammata*") in the sentence next preceding. If he wished to speak of a scripture with the qualifying adjective "*theopneustos*" instead of "*hieros*," he could have done so by writing "*gramma*," and no law of well-known and established usage would have been violated. He could have written "*theopneuston gramma*" as easily as "*theopneustos graphē*." The Revised Version requires us to believe that he used in a general sense a technical term which the New-Testament writers employ in a technical sense and in no other, *for no good reason which has ever been suggested*: a term that he himself has used in this technical sense everywhere else, thus using it thirteen times, not counting the one before us.

There is another count in the indictment against the Revised Version. It knocks all the vertebræ out of that

little copulative conjunction "*καὶ*," so that instead of its walking erect under its own proper name "and," it goes crawling along under the alias "also." Of course it is not to be denied that "*καὶ*" may sometimes be translated "also"; but it is only when "also" is the equivalent of "and." Professor Stuart, in his New-Testament grammar, says distinctly that all the meanings of "*καὶ*" as a conjunction may be reduced to "and" (see page 284, line 14). Making "*theopneustos*" predicative and not simply qualifying, there is a call for "*καὶ*," otherwise not. After Paul had said that "All Scripture is given by inspiration of God," there was eminent fitness in his pressing it upon the mind of this young minister that it was just these *Holy Scriptures* that could furnish him completely for his life-work. Armed with this armor he could go into any battle and win. Encompassed by whatever weakness of his poor human nature, this book of God could correct his faults, instruct his ignorance, reprove his wrong-doings. It would enable him also to do the same for those who heard his preaching. It would furnish him completely: and it was furniture of God's own providing.

I think this little conjunction must have been felt to be a thorn in the flesh of the revisers who voted for the change. If there are *two* statements made in the clause we are studying, "*Καὶ*," is needed; if not, it is worse than superfluous. If Paul meant to affirm only one thing—the profitableness of the sacred writings—why did he not say: "The divinely inspired Scriptures, my son Timothy, are every way useful for you"? That would have been clear, precise, all-sufficient. Why thrust in an "also"? Were any professor of rhetoric in any college to find in an essay this sentence, "The study of biography is also one of the most useful for every purpose of a thorough education," unless there were in the immediate connection mention made of some other line of study or

some other thing affirmed respecting biographical study, the professor would at once run his pen through the word "also" as an impertinent intruder, with no rights which any man, of whatever complexion, was bound to respect. With all due deference to the erudite revisers, I must think that their translation of this line is as bad a piece of rhetoric as I know of in the writings of any reputable author. I beg that Paul shall be acquitted on the charge of writing such a line. He was the last man to overload his sentences with such enervating verbiage. Only upon the assumption that "*theopneustos*" is predicative is there any satisfactory defense for the insertion of "*kaì*."

If my reader will be patient there is another way of stating my argument for the Authorized Version as against the Revised. Were I to ask any Greek scholar this question, "Suppose that Paul had wished to say just what the Authorized Version represents him as saying, how could he, in the use of five words, have done it any more clearly or unequivocally than he has done it in the Greek text which our translators had before them?" I am sure that he would be compelled to admit that it could not have been done better; indeed, in no other form so well. On the other hand, if he had intended to say what the Revised Version represents him as saying, he never would have written the Greek which we have before us. He would not have used *γὰρ* as a term of general meaning—having himself used it thirteen times in a technical sense elsewhere, and knowing that it had come to mean nothing else in Jewish or Christian speech. Having just used "*hiera grammata*" as referring to the sacred writings, he uses *γὰρ* as the synonym of both words combined. Uniform usage justifies him in doing so. Neither would he have used "*kaì*." Professor Stuart says that even when "*kaì*" is used adverbially it never loses its connective force (see page 285, Note 1).

I believe, then, most fully, that the most rigid exegesis, as well as the demands of the context on rational grounds, not only allows of the Authorized Version, but demands it. Paul meant to say just what the Authorized Version makes him say—that all Scripture is given by inspiration of God, and is infinitely profitable for our study: profitable for the development of the highest type of Christian character, and for the greatest effectiveness of the Christian ministry.

Of course, whether we accept the truth of what the Authorized Version declares or not depends upon our attitude toward Paul. An ordained minister, holding a prominent position in an evangelical denomination, said to me years ago: "Yes, I have no doubt that Paul meant to say just what the Authorized Version makes him say; but that is where Paul and I differ!" To which I replied, "And that is where Paul and I agree!"

There are difficulties, real or imaginary, in the minds of some, in accepting the truth of the Authorized Version. I was asked not many years ago: "Do you understand that everything said in the Bible is true?" To which I answered: "Assuredly not: only an imbecile ought to be excused for affirming that." A little incident in the history of a rather lively debate in our national Congress some years ago may illustrate. It was General Butler from Massachusetts who said, in the course of his speech: "Mr. Speaker, we have it upon the highest authority that all that a man hath will he give for his life." When he had taken his seat, George F. Hoar, now in the United States Senate from Massachusetts, then a member of the House of Representatives, arose with a book in his hand (he always keeps a Bible upon his desk, I am told) and said: "Mr. Speaker, I have long wondered what my distinguished colleague regarded as the highest authority in this world, and I am glad to find out; it explains some things which have been a little mysterious to me. The



honorable gentleman quoted from the Bible, I believe. I am right, am I not? (Mr. Butler assented.) Mr. Speaker, let me read. (Every ear was open.) And he read: "And SATAN said, Yea, all that a man hath will he give for his life." The applause and laughter that followed were such that even Mr. Hoar was unable to proceed. It was said at the time that never before in his life had General Butler been so thoroughly quashed.

This utterance of Satan is not the only falsehood in the book of Job. That marvelous drama has several contradictory statements, made by different parties. And of course contradictory statements can not both be true: they may both be false. But the teaching of the book of Job is divinely inspired. What that teaching is we are to find out. It may require a good deal of study to do it.

Even Peter found in Paul's writings some things hard to be understood. We may find in Moses's writings some things equally hard. But they may all be inspired of God nevertheless. Let us be sure that we understand them before we reject them. Gallileo was imprisoned for teaching the Copernican system of astronomy. He was convicted of heresy for teaching that the sun did not go around the earth, upon the ground that the Scriptures represented the sun as rising and setting. At present the Copernican system is accepted by all, except Brother Jasper's disciples in Richmond; but we still speak of the sun rising and setting, as of old. The principle of interpretation, that language is often founded upon the appearance of things, and is not scientifically exact, is now universally accepted by all intelligent persons. Men have decried the account of the earth's building for human habitation found in Genesis, because of the absurdity of holding that in six days of twenty-four hours each it could have been done, as it is found to have been done. I know full well that such was once the teaching of great men. I heard Dr. Lyman

Beecher in his own pulpit in Cincinnati say this:

"Brethren: Unbelievers reject Genesis because it plainly teaches that this world was made in six days of twenty-four hours each; and they argue against the Bible because forsooth shells are found upon the mountains and found down deep below the earth's surface. Nonsense, such unbelief! as if the Lord Almighty could not create millions of shells by the word of His mouth just as easily as anything else. A simple denying of Almighty power!"

As a boy of seventeen I thought the doctor's sermon great: and this sentence especially so. Since Brother Jasper passed away I do not know of even a colored preacher who would talk like that, or even maintain the old Ptolemaic system of astronomy. We know now that the word "day" may mean a period indefinitely long, as well as one of twenty-four hours. I have heard one of the leading teachers of geology in a state university say, in a public lecture in another university town, that in the same number of lines it would probably be impossible to outline the order of the earth's construction more correctly than it is done in Genesis. I do not myself pretend to know about that; but I do know (or think I do) that the first verse of Genesis is worth more than all the literature of the heathen nations through a thousand years: "IN THE BEGINNING GOD CREATED THE HEAVENS AND THE EARTH." I know that some of the great apostles of evolutionism boldly declare that no one can believe in evolution and believe in creation at the same time. If that be true, so much the worse for evolutionism.

The wickedness of some of the Old-Testament saints as related in the Bible is a great stumbling-block to some. But while the Bible paints men as they were with all their faults, it does not approve their ill-doings; and the history is plainly a condemnation of their wickedness. Abraham's falsehood about his relation to Sarah is told us, but the lesson taught is plainly that the truth is safer than falsehood. The patriarchs are far from being perfect.

Jacob's polygamy is not approved because it is all detailed; the strifes of the brothers (sons of different mothers), the almost constant fighting between the tribes, are faithfully narrated, and the whole history is a terrific indictment of the barbarism of polygamy.

Even the apparent discrepancies found in the Old-Testament history do not trouble me seriously in accepting Paul's declaration as made in the Authorized Version. These books have passed through a thousand human hands. That there should be so few mistakes, especially when they had to be preserved without the aid of the printing-press, copied by hand from century to century, is one of the marvels of human history. It is related that years ago a book was printed with the determination that it should be utterly free from any error of the types. A large sum was offered for the discovery of a single mistake—the pages from time to time being posted up for everybody's inspection. The book was printed, declared to be absolutely faultless. To the consternation of the pub-

lishers it was found that there was one error upon the very first page that no one had detected.

Whosoever will study the laws of interpretation and apply them fairly will be more and more delighted to find that he can build upon the foundation of God's Word and his house will stand against rain and wind and tempest, because it is built upon the rock.

I am compelled to believe that right principles of interpretation demand the Authorized Version of the passage we have been studying. Paul believed, and he taught Timothy to believe, that the Old Testament was divinely inspired; and whatever others may believe, I agree with Paul. My own experience has taught me that the more one studies the teaching of the Bible upon any subject from the beginning to the end, the more he will discover that those teachings are self-consistent. And when it is understood as intended, the Bible does not teach falsehood. So I believe that when Christ prayed, "Sanctify them through thy truth, thy word is truth," He was not mistaken.

## PASTORAL SECTION.

### SYMPOSIUM ON THE INDIFFERENCE OF MEN TO RELIGION.

THE views of leading preachers, printed below, have been received in response to letters sent out by the editors of *THE HOMILETIC REVIEW*, asking for answers to the four following questions placed on an "Information Blank":

I. So far as your knowledge goes does such indifference on the part of men exist?

II. If it exists, what do you think to be its cause or causes?

III. If such indifference exists, how, in your judgment, is it to be removed?

IV. Especially what qualities in the preaching will be most effective in remedying the evil?

REV. WILLIAM R. HUNTINGTON, D.D.,  
D.C.L., RECTOR OF GRACE PROTESTANT EPISCOPAL CHURCH, NEW YORK CITY, AND ACKNOWLEDGED A REPRESENTATIVE CLERGYMAN.

I.—In my judgment, a clergyman is one of the least competent of critics in this matter. A clergyman almost invariably gages men's interest in religion by the scale of church attendance, which, tho a tolerably fair criterion, is by no means an infallible one.

II.—"If it exists," I should suppose it to be due to the special absorption in material interests caused by the quickened zest which has been imparted to human life by modern progress. "Comfort" has become a deity with many, and Invention is his prophet. The delusive dream of an earthly paradise has replaced the Christian conception of a paradise that must be waited for.

III.—By the evidential force of lives in which the spiritual motive is unmis-

takably predominant, without much said about it.

IV.—Directness, simplicity, courage. Insistence upon personality as an attribute of God quite as important as "immanence." Strong stress laid on a few cardinal articles of his faith, in place of a weak stress laid on many.

REV. L. W. MUNHALL, D.D. [METHODIST EPISCOPAL], GERMANTOWN, PHILADELPHIA, PA.\*

I.—There certainly "is on the part of men in our Christian communities a marked indifference to the Church and its services, and, indeed, to religion in general." This indifference is to be found in all communities the country over—more in some part, of course, than in others.

II.—1. The intense commercialism of the day.

2. The unfaith of the Church.

3. So often receiving a stone when they go and ask for bread.

4. Failure upon the part of the Church to conform to the divinely given directions as to its work and how it should be done.

5. Widespread skepticism; largely produced by the criticisms made of the Bible by many in places of authority in the Church.

6. The natural depravity of man.

III.—By a revolution toward the faith, usages, and zeal of the primitive Church; going back to first principles.

IV.—1. The preacher should speak "as one having authority," in order to command attention and respect. He must, therefore, believe with unquestioning faith that the Bible is the Word of God.

2. The preacher should "preach the Word," "the whole counsel of God"; what it says about sin, judgment, and hell, as certainly and faithfully as what it says about righteousness, love, and heaven.

\*For thirty years Dr. Munhall has been an accredited evangelist, and he is acquainted with all branches of the church and of this country.

3. The preacher should be rid of all mouthings and mannerisms, and with manifest sincerity and quenchless passion tell out the divine message in a plain, direct, and manly way. Sensible men will want to hear such a preacher.

4. The preacher should always prepare and deliver his message in humble dependence upon the Holy Spirit. The preacher who has power with God will have power with men.

REV. CORTLAND MYERS, D.D., PASTOR OF THE BAPTIST TEMPLE, BROOKLYN, N. Y.\*

I.—Indifference of men to religion exists everywhere. This is not the age of infidelity; "indifference" is the word.

II.—There are various secondary reasons why the men of to-day are not in the churches in larger numbers. The materialistic spirit of the age; the mad rush for wealth and position, so that the six days' tension can not be relaxed on the seventh day. Secular thought and ambition is satisfied in Sunday newspaper and its kind. All this increases the demand for amusement, and this has crowded its way into the sacred twenty-four hours and almost completely secularized them. The thousands of men employed on the Sabbath are thus kept away from church, and the vast host is rapidly increasing.

But there is a reason above any or all of these, in the Church itself; not in its spirit, for it is benevolent and philanthropic and educational, and commands the admiration of the world for these things, and increasingly so; but rather in the character of its services and preaching. Men are not attracted by form and ceremony and appeals to the esthetic or emotional; and all churches have been placing emphasis upon this

\*Dr. Myers is the author of "Why Men Do Not Go to Church," published by Funk & Wagnalls Company. He is pastor of an immense church in which he has been eminently successful, especially in attracting and saving men. For nine years there have been about two hundred additions each year to the Brooklyn Temple. About one-half of them have been men. This last year just three-fifths of the whole number were men.

element, to the detriment and almost the death of that which is more important. Musical performances and Sunday night concerts have wrought more injury than they have ever accomplished of good. Women and children may be pleased, if not helped, by this, but men will be driven away and the influence of the church lost. Small churches and large ones have all been guilty, and now are suffering the penalty. Men are disgusted with the advertisement of a concert or a ritual and a ten-minute sermon or no sermon at all.

III.—The kind of sermon also is a great factor in this problem. The ideal sermon to attract men is the sermon which begins where the men live and where they are at that moment, and leads them unconsciously away to the Cross and the soul's Lord.

IV.—The man who has been buried in business all the week and in Sunday papers before he comes to the church will go to sleep and not come again if the preacher gives him either philosophy or cold theology. He wants both, but not clothed in ghostly form, but in the very life of the day in which he is living. The wise preacher ought to study how to begin where the man lives and lead him out of the valley on the mountaintops of vision. Preach politics? Yes—but always end at the Cross. Preach business? Yes—but always stop at Calvary. Preach social questions? Yes—but reach the point of social salvation. The men of to-day are not tired of the sermon; they are tired of most sermons. The greatest and most effective sermons on repentance and faith can be preached about what men are thinking about. This is the very genius of the Gospel.

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REV. W. S. DANLEY, D.D., PASTOR  
FIRST CUMBERLAND PRESBYTERIAN  
CHURCH, MCKEESPORT, PA.

I.—In my own churches I can not say that women have far excelled men in attendance upon the services of the church, but observation and report of

conditions elsewhere lead me to believe that men generally, as compared with women, are indifferent to religion.

II.—This conceded indifference to religion on the part of men is caused by the preaching of what has been called a feminine Gospel; by the failure of the Church to meet the demands of the tripartite man; by business competition and distraction; by Sunday weariness and laziness; by counter attractions, such as newspapers, clubs, and secret societies; by peculiar environments and temptations; by love of money and money-making; by lack of faith, not in the Bible, but in professed Christians; and especially by drinking and impurity, from which two sins women, as a sex, are free.

III., IV.—This indifference can be largely removed by the preaching of a more virile Gospel; by a more manly and intelligent ministry—a ministry not afraid of men, and in sympathy with men as well as women; by putting more Bible, and good Bible doctrine touching rewards and punishments especially, into sermons; by more hopeful preaching to men as men; by a manifestation on the part of ministers of a greater confidence that conversions among men, as well as among women and children, are to be expected; and by as much attention to the religious training of boys as is generally bestowed upon girls. In a word, our ministers must love men more than they do, and fear them less; must have a warm heart and hand for them; must get acquainted with them, and must make provision for them spiritually, mentally, socially, and physically in the church.

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*It is the truth that makes a man angry. . . . It is the truth that blocks the way of bad men, and balks their designs. They can't get over it. It would be fine for them if the Bible could be proved to be false; but its solemn teachings are their stumbling, and hence their hatred of sound doctrine.—The Salt Cellars.*

## THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D., PHILADELPHIA, PA.

**JUNE 1-7.—THE SOUL'S SUPREME CHOICE, AND WHAT COMES OF IT.**

*I have set the Lord always before me : because he is at my right hand, I shall not be moved.*—Psalm xvi. 8.

It is strange, when one comes to think of it, how much in these lives of ours is utterly beyond the sphere and reach of our personal wills.

For example, your birth, your ancestry, the country of your birth, the circumstances about the beginning of your life,—all these lie beyond the reach of your own will.

To come still closer and to touch upon an even more vital matter, your *temperament* is, at least in its beginning, wholly beyond the empire of your will. The special trend of your disposition—whether it be sanguine or bilious or nervous or phlegmatic or tempered, *i.e.*, most harmoniously including the best elements of these others—is the result of your heredity. Certainly with the beginnings of it, with the original sort and tendency of it, your will and choice had nothing whatever to do.

Take now another step and think further: it is strange, it is even startling when you come thoroughly to think of it, how *much* in life is within the control of your personal will.

I. The most controlling and directing thing in life is precisely under the scepter of the personal will; is under no other scepter whatsoever.

Some illustrations. Take David. Twice in the Acts the authorship of this sixteenth Psalm is ascribed to David. That is enough for me. I believe David wrote it. Take an experience in David's life to which it is thought this Psalm may have special reference. Saul, the moody and jealous king, is maliciously pursuing David. The Ziphites have treacherously informed King Saul of David's whereabouts. Saul is hot in hunting him. Saul

camped and sleeps in David's neighborhood. In the dead of night David creeps into Saul's camp and takes the royal spear and the cruse of water from Saul's sleeping-place, and then retiring to a safe distance, from a hill awakens Saul with his shouting and lets him know how completely he has had him in his power. This is David's plaint:

"Now therefore, I pray thee, let my lord the king hear the words of his servant. If the Lord have stirred thee up against me, let him accept an offering; but if they be the children of men, cursed be they before the Lord; for they have driven me out this day from abiding in the inheritance of the Lord, saying, Go, serve other gods."

But precisely that David will not do. He will not serve other gods. He will be true to Jehovah. He will not lay the least harming finger on Saul because he is Jehovah's anointed.

Now that *choice of God* was entirely within the sphere of David's personal will.

Take Dr. Finney. He was sure he ought to accept the finished work of Christ. He says:

"The inward voice seemed to arrest me: the question seemed to be put, Will you accept it now, to-day? I replied, Yes I will accept it to-day, or I will die in the attempt."

That acceptance, involving as it did the choice of God, was entirely within the sphere of Mr. Finney's personal will.

There is much that goes to make up life which is beyond our wills. But there is this chiefest and greatest thing that is within our wills—the supreme choice for life is within our wills. With David we may say, expressing our supreme choice, "I have set the Lord always before me."

II. What comes from such supreme choice?

(a) Conscious divine presence. "He is at my right hand," sings David.

(b) Stability. "I shall not be moved," sings David.

(c) The determination of multitudes of lesser choices. As, for example, David's supreme choice of God arranged, allowed, prevented what multitudes of lesser and included willings in that night-visit to Saul and in David's subsequent behavior.

The imperial thing in life is a supreme choice. The making it is within the reach and rule of the personal volition. The supreme choice determines character.

The most important of questions is, What is my supreme choice?

#### JUNE 8-14.—TWO INCIDENTS AND THEIR LESSONS.

*And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet.—Acts viii. 26-28.*

Two figures appear here—that of the treasurer of Queen Candace; that of Philip the Evangelist. While these figures are intricate with each other, let me separate them as far as may be, and suggest the lessons each may teach.

I. Look first at the treasurer of Queen Candace.

1. He is a signal illustration of a *soul on the way toward and entering into light*.

(a) This treasurer of Queen Candace was one *originally in the dimness*. He was a man of Ethiopia—a general term for those portions of Africa now known as Nubia and Abyssinia. It was a country under the general darkness of the prevalent heathenism.

(b) But this treasurer of Queen Candace, tho amid the religious dimness of Ethiopia, was an *earnest and a seeking*

*soul*. "He had come to Jerusalem for to worship." That shows he must have been a proselyte to the Jewish faith. He had yielded his heathenism for the worship of the true God.

(c) This treasurer of Queen Candace was a man who did not let a *high official position interfere with his religious quest and earnestness*. A good example for modern politicians and office-holders.

(d) This treasurer of Queen Candace was *sedulous in the use of religious means* toward getting into religious light. *E.g.*, the worship at Jerusalem; the thoughtful reading of the Scriptures.

(e) Also, this treasurer of Queen Candace was a man *welcoming further religious light*. *E.g.*, his readiness to give place to Philip in his chariot, his inquiry of him, his listening to him as he preaches Jesus. Such a welcoming mood toward new truth is very noble.

(f) This treasurer of Queen Candace was a *soul instantly willing to use his light in actual obedience*. *E.g.*, the roadside baptism.

(g) So he went on his way rejoicing. He entered into the full light. Is it any wonder?

2. And the great lesson this man should teach us is the *sure way into religious light*.

Says Pascal: "The perception of truth is a moral act." Says Fichte: "Our system of thought is often but the history of our heart. If then the will be steadily and sincerely fixed on what is good, the understanding will of itself discover what is true." Says another: "Belief in God is not a science but a virtue." And with this agrees the Scripture, "With the heart man believeth unto righteousness." So the undermost and necessary qualification toward getting on into religious light is *moral disposition*.

II. But turn to Philip.

1. He was a man *ready for duty*. "He arose and went" (ver. 26). Philip might have urged various objections against his duty: *e.g.*, the great work

in Samaria; the barrenness of the desert way; the as yet unrevealed object of his new mission. But he did not. He was instantly ready when duty called.

2. Philip was a man susceptible to *spiritual impression*. "Go join thyself to this chariot." It were better for us were we more facile to the Spirit's touch.

3. Philip was a man ready to *attempt to reach individuals*. He had preached to throngs in Samaria. He was as willing to preach to a single soul in the chariot. Surely there are lessons here for the Christian worker.

And over both Philip and the treasurer of Queen Candace was the arching Providence of God bringing them together. So the earnest and loving soul, ready and able to help, shall find the earnest and seeking soul needing help. God's world is not at loose ends. Believe this for yourself, and go forth on your mission to find and help the seeking soul.

#### JUNE 15-21.—THE SOUL'S PICTURE-GALLERY.

*Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things.*—Phil. iv. 8.

Perhaps this statement and analysis of another will help us:

"I stand at my window and look out on a landscape. My eye rests on the form and dark outline of a mountain pictured against the sky—*Perception* this.

"I go back to my desk, I shut my eyes; that form and figure pencilled darkly against the blue sky are still in my mind. I seem to see them still—that heavy mass, that undulating outline, that bold rugged summit—*Conception* this, replacing the absent mountain.

"I not only in my thoughts seem to see the absent mountain thus reproduced, but I *know* it thus seen in my thought as the mountain I did see—*Memory* this, connecting the conception with something in my past experience.

"So may go on exercising various other

faculties of my mind upon the mountain I have seen—*Judgment*, comparing it with other mountains; *Reasoning*—trying to think how the mountain came there, how many square miles of surface it may lift upon its sides.

"And now I sweep away, in thought, the actual mountain, and replace it with one vastly more imposing; eternal snows rest upon its summits; glaciers hold their slow and stately march down its sides; the avalanche thunders from its precipices. *Imagination* now has the field to herself."

I. This, you see, is the special function of the imagination. It enhances. It lifts ideals. It paints pictures. It is the soul's picture-gallery.

There is a bank-building on Market Street in Philadelphia, on which is inscribed the fact that in the house once standing on that site Thomas Jefferson wrote the immortal Declaration of Independence. But Jefferson could not have drafted that great instrument had there not flamed before him the imagination, the ideal, the picture, of a great free nation made up of the several colonies.

In a moment of despondency Mr. Gladstone once said, "I am leading a dog's life." "Yes," answered Lord Houghton, "you are leading a St. Bernard dog's life." And Mr. Gladstone's imagination took hold of the reply; painted the picture of a St. Bernard dog up there in the Alps amid the snows rescuing people, and such imagination made him willing to keep on in his services for humanity.

Illustrations of the power of the imagination teem in the directions of science and of art, but there is no space for them. But no scientific discovery was ever made, nor picture painted, nor noble song sung, before which there was not first alluringly hung the imagining, the ideal of it.

But particularly attend to this vigorous law supreme over the imagination—the imagination can only paint its pictures, flash forth its ideals, out of beginning materials already furnished.

Imagination can not of itself create *de novo*. In what the eye has seen, the ears have heard, the hands have touched, the

mind has conceived, in the books read—the imagination must find at least its beginning materials. Mr. Jefferson must have his colonies before he can imagine them a great free nation. Mr. Gladstone must have known of St. Bernard dogs before his imagination could use them as a lens through which to behold the helpful and sacrificial life. This is the law—the imagination can not entirely and of itself create; it must use materials already at its hand.

Suppose now, through evil sights and sounds, through bad companionship, through the reading of impure books, the materials furnished the imagination are materials mean, stained, putrescent—what is the inevitable result? Only pictures blotched with evil can the imagination paint; only debasing pictures can fill its gallery.

III. And now, I am sure, can be plainly seen the enormous importance of the injunction of the apostle in our Scripture: "As a man thinketh in his heart, so is he."

Let Christ, the impersonation of all the high, pure things the apostle enumerates, be the one in whom your imagination shall find material for picture-painting, ideal-making. So shall you crowd bad things out by putting good things in. There is no more determining question for the self than this: What materials am I furnishing my imagination with which to paint the pictures for the picture-gallery of myself?

#### JUNE 22-28.—THE TWO TRIBUNALS.

*And they called them, and commanded them, not to speak at all, nor teach in the name of Jesus. But Peter and John answered, and said unto them, Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye. For we can not but speak the things which we have seen and heard.*—Acts iv. 18-20.

I. Behold the tribunal *seen*. "And they called them, and commanded them, not to speak at all, nor teach in

the name of Jesus." This is the tribunal *seen*—the Jewish Sanhedrin.

St. Peter is preaching to the throng there in the porch called Solomon's, gathered because of the wonder of the healing of the cripple from his birth. Rumors of what St. Peter is saying are drifting through the Temple. Just now the party in chief authority is the Sadducees—cold, cultured, the agnostics of the time, especially denying the future life and the Resurrection. But just now St. Peter is especially affirming these and in the case of Jesus. It is dangerous doctrine. It will breed all sorts of trouble. So the Temple authorities arrest St. Peter and St. John. It is toward evening. They are kept in hold. Early next morning the apostles confront this *seen* tribunal.

1. The *seen* tribunal's charge—"By what power or by what name have ye done this?"—this healing and this preaching (ver. 7). A statute of the Jewish law provided that any one seeking to turn the allegiance of the people from Jehovah should be put to death. And this charge in the form of a question is made, either to accuse the apostles of blasphemy in attempting to turn the allegiance of the people to Jesus, or to frighten the apostles into retraction.

2. The *reply* of the apostles through St. Peter.

(a) A reply *respectful*—"Ye rulers of the people and elders of Israel" (ver. 8).

(b) A reply *uncompromising* (vers. 9-12).

(c) A reply *convincing* (vers. 13-14).

3. The *deliberating* of this *seen* tribunal (vers. 15-17).

4. The *finding* of this *seen* tribunal:

"And they called them, and commanded them not to speak at all nor teach in the name of Jesus" (ver. 18).

II. But St. Peter and St. John confront also an *unseen* Tribunal compared with which the authority and importance of this *seen* tribunal shrivel into utmost insignificance. This *unseen* Tribunal is that which Milton so



grandly designates "The Throne and Equipage of God's Almightyness."

It is this *unseen* Tribunal to which the apostles owe *supreme allegiance*. Instantly are they true to that supreme allegiance. Instantly they reply:

"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we can not but speak the things we have seen and heard" (vers. 19, 20).

2. That *seen* tribunal, august as it then seemed and powerful, *vanished long ago*. But the *unseen* Tribunal of "The Throne and Equipage of God's Almightyness" remains. Other various and seen tribunals have taken the place of that vanished Sanhedrin, but still the awful unseen Tribunal stands. And as in that old time with the apostles, so in our time, every man must make his choice as to which tribunal he will be true to.

First. The church must decide whether she will be true to the seen tribunal of a merely worldly selfishness and expediency, or to the Tribunal unseen and transcendent—in the matter of *foreign missions*.

There is constant worldly criticism and even sneer upon the whole enterprise, especially when disturbances arise like the recent ones in China. I heard one ask what business had the captured Miss Stone in those parts anyway? I have heard professing Christians—and there are sadly too many such—declare, "I do not care for or believe in foreign missions." What must be the answer of the Church of Jesus, confronted as she is by the great unseen Tribunal? What can her answer be but the answer of those apostles?—"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye; for we can not but speak the things which we have heard"; even our ascended Lord commanding, "Go ye therefore and make disciples of all the nations."

Second. Men are confronted by the two tribunals—the seen and the Unseen—in the matter of *business*.

Third. Men are confronted by the two tribunals—the seen and the Unseen—and must make their choice of allegiance to them, in the matter of *the observance of the Sunday*. Apply to the secular Sunday newspaper, etc.

To which tribunal are *you* yielding allegiance?

JUNE 29-30; JULY 1-5.—THE KIND OF MEN OUR REPUBLIC MAKES—PRESIDENT MCKINLEY.

*Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.*—Heb. xii. 1.

It is to the incitement of example the author of the Epistle to the Hebrews is appealing in our Scripture. And that is a high and strong incitement. The Arabian proverb says: "A fig-tree looking on a fig-tree becometh fruitful." Nothing can help life like life. And surely it is wise and well, at this recurrence of the anniversary of the birth of our republic, to make it valuable and impelling to ourselves by fixing our gaze upon some shining instance of noble character, service, patriotism, fostered by our institutions, and to get suggestion and push toward better living from such earnest looking. And certainly, the name and fame of no product and servant of our republic can, this year, appeal more closely and strongly to us than those of the great, good, humbly Christian President so suddenly and sadly smitten down, and so lately.

First. President McKinley teaches us the old and glorious lesson of the *opportunity* of our republic. He rose from the usual throng to the highest place, and he did it because our republic opens the opportunity of doing it. Said Abraham Lincoln, in an address to the 149th Ohio Regiment in 1864:

"But this Government must be preserved, in spite of the acts of any man or set of men. It is worthy your every effort. No where in

the world is presented a government of so much liberty and equality. To the humblest and poorest amongst us are held out the highest privileges and positions. The present moment finds me at the White House, yet there is as good a chance for your children as there was for my father's."

Second. President McKinley teaches us the lesson of the *empire of character*. How, in the various positions he held, and especially in his last and greatest one, and the people came the more thoroughly to know him, and his character more and more shone out, did he become honored and trusted. Let us heed the lesson—we can not too earnestly heed it—it is character which wins scepter. To be, in all high true ways, is the best ambition. Of such ambition no one can have too much.

Third. President McKinley teaches us the lesson of a *courteous contention*. Of course much of his life was passed in strenuous debate. Not easily did his policies win sway. He must argue for them, and against strong opponents. But he never once forgot the courtesy due an opponent. He was never guilty of a merely personal rasping. He was always the brave, considerate gentle-

man. So what he said could not make merely personal enemies. I think President McKinley a most shining example here. He said once—how richly worth treasuring the words:

"This Government was created by the people for themselves, and, night or day, that thought is always in my mind. Some hard things have been written and said of me, but that sort of thing is a necessary incident of popular government. It must always be so. My plan is to forget the evil and remember only the good. The bitterest critic I have can come to see me, and he will find a warm hand to greet him. It is the only way for an American to live."

Fourth. And President McKinley's tender and beautiful *family life* is a splendid specimen of what all American homes should be.

Fifth. And he is also a signal illustration of the fact that even in the Sardis of politics a Christian need not soil his robes.

Sixth. And what lessons of submission, forgiveness, trust, victory, does his great death teach us! "Them that honor me I will honor," said Jehovah. How true to the last letter do the life and death of the gracious President prove that promise!

## PREACHERS EXCHANGING VIEWS.

Conference, Not Criticism—Not a Review Section—Not Discussion, but Experience and Suggestions.

### "Not Necessarily a Proof of Plagiarism."

WE might multiply examples of seeming plagiarism such as given by Rev. T. Fenwick in the April HOMILETIC REVIEW. Several years ago, one Monday morning, after preaching on Sunday upon "Putting away Childish Things," I looked into a volume of J. Thane Davidson's and found, not only a sermon, but several divisions of it, exactly as I used it.

The divisions were I thought new, and I am sure I had not noticed even the sermon before preaching.

In a note concerning his poem, "Fidelity," Wordsworth says:

"The sentiment in the last four lines was uttered by a shepherd with such exactness that a traveler, who afterward reported his account in print, was induced to question the man whether he had read them, which he had not."

The lines speak of the faithfulness of a dog who remained by the side of his drowned master, and are as follows:

"Yes, proof was plain that since the day  
When this ill-fated traveler died,  
The dog had watched about the spot  
Or by his master's side.

"How nourished he through such long time  
He knows, who gave that love sublime,  
And gave that strength of feeling, great  
Above all human estimate!"

J. F. MURRAY.

CALIFORNIA, PA.

**Matthias or Paul?**

MAY I offer a suggestion as to what seems to me to be the true solution of this question of the twelfth apostle?

Brother Ericson calls attention in the May number to the fact that there were really thirteen tribes instead of twelve, which was true, but there is nowhere any recognition of that fact in the New Testament. Our Savior says (Luke xxii. 80), "Ye shall sit on thrones judging the *twelve* tribes of Israel." Paul says (Acts xxvi. 7): "Unto which promise, our *twelve* tribes," etc. James addresses his epistle "to the *twelve* tribes which are of the dispersion." John (Rev. vii.), in enumerating those who were sealed of the children of Israel names the tribes, but omits the tribe of Dan so as to make but twelve; and, in describing the new Jerusalem (Rev. xxi. 12), he says: "Having twelve gates . . . and names written thereon, which are the names of the *twelve* tribes of the children of Israel." "The *twelve* tribes" seems to be the customary way of designating *the nation as a whole*.

The original choice of twelve apostles seems to have been a special recognition of that fact, a provision, not for evangelizing any twelve sections of territory, but rather to declare to all

Israel that her Messiah had come and was seeking to gather the whole flock. There was emphasis on the *twelve* of the apostles because Israel was reckoned as a twelve.

This fact made it desirable that the twelve should appear at the very beginning of the apostolic work. The proposal to gather together in the twelve tribes by the agency of eleven special messengers would have appeared incongruous. So the eleven thought evidently, and therefore chose Matthias that they might be ready when the power came. "He was numbered with the eleven apostles," and in all the apostolic ages it seems never to have occurred to any one that they had made a mistake.

Where then do we locate Paul? He was not an apostle to the twelve tribes, but especially to the Gentiles among whom the number twelve had no significance; a special apostle for a special work mostly outside of Israel. Does it seem as if his name ought to appear on the foundations of the heavenly city? Let us remember that that whole description is highly figurative. We need not fear that he will fail to receive his due in the good time coming.

C. E. BASCOM.

ATTICA, N. Y.

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## SOCIAL SECTION.

### RELIGIOUS AND SOCIAL THOUGHT AND MOVEMENT.

By J. H. W. STUCKENBERG, D.D., LL.D.

#### I. RELIGIOUS THOUGHT AND MOVEMENT.

##### How Shall We Deal with the Doubter?

THE question comes from a prominent Christian college, but is of general significance for preachers and for that reason is briefly answered here.

We must distinguish between frivolous and honest doubt. The latter deserves respect and ought to receive the wisest treatment.

There are general rules of apologetics which can be applied. But each particular case should be diagnosed in order to discover the personal grounds of doubt. Is its source in the training or environment, in the heart or mind? Thus whatever the pulpit may do to strengthen faith, each case requires personal attention and pastoral care. The specific for the particular disease in hand should be administered. The stress must be placed on the argument and treatment *adapted* to that peculiar case.

Often it is less argument that is needed than soul culture. The doubter should learn to know himself better, to consider the deeps of the spirit and conscience. By awakening the spiritual consciousness a need is created which will seek the required supply. They that hunger and thirst after righteousness shall be filled. The soul with spiritual yearning and aspiration will find in Jesus Christ and His Gospel an unfailing supply. The person of Christ and the simplest, most direct teachings are most effective. Stern and unappreciated dogmas may repel, while the living truth attracts, and by its very effectiveness, its adaptation to the soul and conscience, produces the conviction of its genuineness. It has a self-authenticating power.

Let any truth, ethical or religious, that is believed be acted out and carried to its utmost conclusions. Thus step by step, by a wise pedagogy, the intellect, the heart, and the conscience may be led into the richness and fullness of Christian faith.

Quit speculating; enter into practical Christian work; do and say what you believe to be right, and you will come out right in the end. This advice was given to a doubter by an eminent theologian; it was followed, and wrought a perfect cure.

One of the most celebrated historians of the nineteenth century said that he was led through doubt to faith by personal experience and by great national movements. He realized the need of God for his heart and life and for the direction of the movements of society and the world. Experience may be the dearest school, but it also leads to depths and heights which are beyond the reach of logic.

Few subjects are more timely. Were its meaning fathomed and its lessons applied, many who are drifting away from the Church might be saved. There are villages, towns, and cities where the young are reared in an environment of the most frivolous and most destructive skepticism, infidelity is

contagious and becomes epidemic. The Church can not reach those affected because they never attend its services. Hence the importance of public apologetic addresses, perhaps under the auspices of all the churches, to overthrow the popular and often shallow objections to Christianity, and to establish a firm basis for the Christian faith. The whole atmosphere requires intellectual, moral, and spiritual purification.

#### Religious Inspiration in Scholarly Research.

In the Berlin Academy of Sciences Professor Schmoller delivered an address, a few years ago, in which he stated that we can not end our inquiries with the things about us. We must go beyond them, deeper, in order to understand the cosmos and humanity. "There never was a great historian who did not have a firm conviction respecting the relation of God to human history, the origin and aim of historical development, . . . and the final moral and political problems." He shows that the eminent historians, Ranke and Treitschke, both members of the Academy, emphasized religion in the interpretation of history. And another member of the Academy made the same claim respecting Ernst Curtius, one of the greatest historians of the nineteenth century. The esteem in which Curtius was held by the Academy was made evident by the fact that for more than twenty years he was its secretary. In his own life as well as in history he recognized the hand of God, and on all proper occasions gave expression to his religious faith.

Perhaps still more significant is the inspiration of religion in scientific research. The law of the conservation of energy has been pronounced the greatest discovery of the nineteenth century. Three of the scientists especially prominent in formulating this law were Robert Mayer, a German, Colding, a Dane, and Joule, an Englishman. Hoeffding, in "History of Modern Philosophy," says:

"What is the bearing of the new law on mental phenomena? In this respect it is noteworthy that nearly all its discoverers started from distinctly spiritualistic and teleological conceptions. Mayer several times pronounced himself opposed to materialism, and expressed his conviction that scientific truths are related to the Christian religion as streams and rivers to the ocean. He gave utterance to these views at the Natural Science Congress at Innsbruck in 1899. . . . Colding's standpoint may be gathered from the following passage: 'The thought that natural forces are imperishable first occurred to me in connection with the view that the forces of nature are akin to the spiritual element in nature, to the eternal reason as well as to the human mind. In other words, I was led to the idea of the constancy of natural forces by the religious conception of life.' According to Colding and Joule, when God created the world He deposited a certain total sum of force in nature; this total amount can neither be increased nor diminished; it can only be distributed in different ways."

#### **Pessimism Impossible.**

No one who masters the forces and tendencies of the age questions that some of the movements are discouraging or even disheartening. Many things are regarded with serious apprehensions in social and political affairs, in the Church and in the general trend of the intellectual life and in ethics. But a deep and broad view of the situation dispels clouds that arise and inspires hope. However dark the present, the Christian outlook into the future must be bright.

Philosophers like Professor Ladd, of Yale University, proclaim this as "God's world." The world, the individual, the human race can find their interpretation only in the "Holy One, whom the highest religious consciousness believes in and worships as God." We may not see the future in the present; we may not be able to interpret God's ways and justify them to man; we can not correlate all the things of the present and see the divine purpose in them; but if we believe in the God who is a Father pessimism is impossible.

In his "Philosophy of Conduct," Dr.

Ladd, speaking of the world-ground, says:

"This World-Ground is a Personal Will that is pledged and able to effect the progressive realization of the ideals which, too, owe their origin and historical development to Him. In a word, the same ethical spirit who inspires the moral ideals of man, and who reveals His own being in their historical evolution, will secure, and is securing, the realization of the ideals of the world's actual on-going. If one may have a reasonable faith in this conclusion, then certainly, however severe the temporary conflict may be, and whether this conflict be raging within the soul of the individual or within the social organization, its final issue and fuller significance are secure."

Indeed, we look upon God as the source of our ideals, and we look to Him for their realization.

## **II. SOCIAL THOUGHT AND MOVEMENT.**

### **Social Facts and Trend.**

The English Parliament has rejected the bill limiting the labor of miners under eighteen years old to eight hours a day and prohibiting the employment of those under eighteen years. As a consequence, boys from thirteen to sixteen work in the mines nine, ten, or even twelve hours a day. The mortality among the young miners is said to be unusually large. England has one hundred thousand miners from sixteen to twenty-one years old, and forty-seven thousand who are under sixteen.

Germany, among other things, manifests its Christian social activity through the various associations it forms for the application of the principles of the New Testament to the social problems and the labor agitations of the day. That they are alive is evident from their growth, their interesting meetings, their addresses and journals, and their efforts to put the economic relations on a Christian basis. Among the younger of these associations is the "Free Churchly Social Conference," which is a union of men and women who stand on the basis of

the Reformation and strive to make the Gospel the controlling power in society and in the life of the nation. Their monthly organ has a wide circulation. The association had 100 members in 1897, 500 in 1898, 920 in 1899, 1,850 in 1900, 1,750 in 1901.

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Professor Graham Taylor, of Chicago, recently delivered an effective address at a conference for promoting rural social progress. In the course of his remarks he said: "Country life suffers from lack of social life. This it is the church's function to provide. It should have (1) a vision of its social functions; (2) a far-sighted view of denominationalism; (3) a power of generating public spirit, the spirit of cross-bearing." He traced "the history of the church which seeks to build itself out of a community instead of seeking to build up the community out of itself, thus creating the paradox of a community of Christians not being a Christian community."

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It can not be the sole function of the church to absorb within itself the best ethical and spiritual elements of a community. In proportion as it is the concentration and culmination of the best energies, its power is to be exerted to vitalize and spiritualize its environment. That individual Christians act separately and do not make the society, the politics, the economics, and the general life of a community Christian is a surprising anomaly and yet a common phenomenon.

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#### From Agitation to Investigation.

Among the most encouraging signs in the discussions on the social problems is the tendency to pass from blind passion and wild agitation to calm inquiry and deliberate consideration. The transition from class prejudice and hatred to impartial study is necessarily slow, but it marks a change for the better which is of inestimable importance.

For the promotion of this transition a prominent place must be assigned to the Social Museum in Paris, Amsterdam, Lyons, and other cities. It is even to make its entrance into Russia, an effort being made to establish one in Moscow. The funds required have been secured, one man giving 50,000 rubles, and a committee to carry out the project is already at work. The purpose is to make the institution a center for all kinds of social information and study, for capitalists and employers as well as for wage-earners. It will undertake to arbitrate between laborers and employers at the request of both parties; it proposes to give information and advice on social subjects to parties appealing to it; it will seek to promote the health, welfare, and technical interests of working men, and to gather such material as will help the wage-earners in the various spheres of their activities; it will aid governments and officials in their social investigations; and will seek to further its objects by means of lectures, publications, and other methods for promoting social study and social welfare.

That such an institution is much needed in the United States is evident. That none has as yet been established is astonishing. Indeed, there ought to be one in every great industrial center. It would serve to promote social study in general, to train experts in labor problems, to settle disputes, and to insure peace and progress and justice where now we have conflicts, strikes, cruelty, hatred, and threats of revolution. Such a social museum would further the union and cooperation of all students of social questions and of all who work for the peace and prosperity of the different elements of society.

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#### A New Movement.

*Sociale Praxis*, Berlin, calls attention to the fact that a strong reaction against the use of alcohol is taking place in Germany. Heretofore little result was produced by fighting what

was called "immoderate drinking"; but now that scientific investigation has proved moderate drinking positively injurious a great change is manifest. It has been "unanimously" established by this investigation that even small quantities of alcohol interfere with the more delicate activities of the brain. This interference grows with the continued use, and is the more dangerous because the drinker is not conscious of the evil effects. "The total abstinence from the use of alcoholic drinks is consequently important in proportion to the demands made on the judgment and decision in the various callings, and according to the responsibility of the position." For this reason the railway employees are declared to be under special obligation to become total abstainers. Health, life, and property depend on them in an unusual degree.

England has had a total abstinence society among the railway employees for eighteen years, which now numbers twenty thousand members.

A similar organization is now being formed in Germany. A railway director, Otto de Terra, has taken the matter in hand and is meeting with unexpected success. The appeal for the organization has by no means reached all the parties concerned, but already hundreds have signified their readiness to join, among them high officials, physicians, and all grades of employees, laborers included. It is a most encouraging sign that a railway total abstinence society is to be added to similar organizations among physicians, teachers, merchants, and manual laborers.

Political and religious aims are not included, but the society proposes solely on hygienic, moral, and economic grounds to fight the use of alcoholic drinks (wine, beer, and all forms of whisky and liquors). The ordinary use of alcohol is declared to injure "to the utmost" the present and coming generations in respect to health and their mental and economic welfare.

"The aim of the association is to be accomplished by the following means: by the example of total abstinence on the part of the members; through scientific lectures, through reports and discussions of various phases of the alcohol problem; through a journal advocating the cause of the association; through the circulation of total-abstinence literature, and through the establishment of a library; through the support of all efforts directed toward the removal and decrease of alcoholic drinks; through influence exerted on the press and legislation; and by establishing and supporting refreshment-halls without alcohol."

### QUESTIONS.\*

**Has an Executive Official a Right to Decide What Laws to Enforce and which to Ignore?**

Emphatically and unconditionally no. The solemn oath of his office leaves him no alternative. As an executive officer he has no legislative functions. But he usurps the functions of the law-making power and of the judicial authority which decides on the validity of the law if he sets aside any law which he has been elected, and which he has sworn, to enforce. In other words, he exercises the worst form of tyranny by exercising all the functions of government, including the legislative and judicial, when in reality he has a right to only one function, namely, to execute the existing law. His arrogant assumption tramples on the rights of the people who make the law.

If one executive can set aside a law, why may not another do the same? Thus every law of the land may be set aside and the will of the people negatived.

But if an executive official, after taking an oath to enforce the law, can with impunity ignore an existing law, why should not every citizen have the same right to decide which law he will obey and which violate?

The result is the direct failure of government. Downright anarchism takes its place. And this political an-

\* Address questions on social subjects only to J. H. W. Stuckenberg, 17 Arlington Street, North Cambridge, Mass.

archism is to-day our greatest political curse. Candidates sometimes pledge themselves to violate certain laws if elected to office. Hence temperance and other laws, sometimes the best on the statute books, are null and void. Respect for law under these conditions is impossible. If a law is such that it can not be enforced or ought not to be, the only resource left is to repeal it. But an executive officer who deliberately declares that he will not enforce it, after he is pledged by his oath to enforce it, takes his place among usurpers, perjurers, and anarchists.

#### What is the Value of Sociological Science to the Christian Minister?

This science teaches him the nature and the forces of society, the causes of social development and decay, and the conditions of individual efficiency in social work. The preacher must understand the society he seeks to influence if he wants his labors to be most effective. By investigating the family, the church, the state, voluntary associations, the social energies and movements, the minister learns what society needs. When in possession of this knowledge, he can intelligently select the needed truth and adapt it as needed. It is of especial value in aiding him in the study of his church and community, of the evil forces in society which are to be counteracted and the good ones which are to be cultivated.

Social study is, in fact, revolutionizing the work of the church. As the minister and the church are themselves involved in society, so they are beginning to realize that they have a share in social and political problems, in the shaping of public opinion, in the affairs of communities, and in the great concerns of humanity. As the individual depends so largely on his social environment, so he helps to make society and shares the responsibility of the forces which control it and of the course it takes. Preachers who study and apply sociology declare that they

understand the deep significance and broad application of the Gospel as never before, and that the power of their work has been greatly augmented.

#### What are the Supreme Social Considerations for Americans To-Day?

Our place in the society of nations gives great weight to our foreign relations. The world expects of us examples of freedom and nobility which are worthy of imitation. Our foreign policy ought to be the culmination of the best development of culture and civilization. But the supreme duty of the hour is greater concentration on home affairs; self-culture in social righteousness; a regard for and study of the condition, unrest, and agitation of the toiling masses; the removal of dangerous antagonism by means of education, justice, and Christianity; the consecration of wealth to truly human interests; the harmonizing of the conflicting classes; and the destruction of personal greed and corruption in public life. We must cleanse the leprosy at home if we want to spread health abroad.

These supreme social considerations appeal especially to persons of spirituality and intellectual culture. Consecrated scholarship should let its light shine into the dense darkness of our social life. What has been said of England is no less true of America: "The peril that is on us, at this hour, lies in the economical impotence and despair that are paralyzing the educated classes." Can not intellect, morality, and religion wrest the leadership from ignorance, selfishness, the brute force of materialism which reigns in commercialism, from the saloon, and from anarchism?

BUSHNELL's felicitous epigram is indeed true: "The soul of all improvement is the improvement of the soul." But that is the beginning not the end of our work. We must not be so busy saving souls that we have no time to save men and women.—*Hugh Price Hughes.*



## LIVING ISSUES FOR PULPIT TREATMENT.

### Recent Industrial Combinations.

*The abundance of the sea shall be converted unto thee.*—Isa. lx. 5.

THE progress of industrial combination, so far from abating, seems to have taken a fresh spurt. Not content with the control of some sixty thousand miles of railroad from the Atlantic to the Pacific, the oligarchy has annexed another great system, the Louisville & Nashville, narrowing still further the independent territory in the South Atlantic.

From the land these consolidators have turned toward the seas, and now the great transatlantic lines of steamers own a common master. A New Jersey company, with a capital of \$150,000,000, is to take over six of the leading lines with their two hundred and eight steamers. It is also probable, according to report, that the Cunard, the Wilson, and the Holland-American lines, with more than one hundred other vessels, will be added. The plan is to exchange stock in the old companies for certificates of the new company. But the old lines will not lose their identity. Each will continue under its present national flag.

J. P. Morgan, of course, arranges the combination. This suggests the close alliance between the ocean company and the American railroads. It will be feasible and advantageous to the two interests to establish freight rates from our cities east and west all the way to Liverpool. And wo be to the railroad, steamship line, or other interest that is not a part of the consolidation. Will the foreigner be favored by low rates at the expense of the home consumer? That remains to be seen.

Meanwhile there is widespread interest in another combination—the so-called Beef-Trust. There are six companies whose combined sales of meat are said to reach \$600,000,000 a year. Besides the immense slaughter-houses in Chicago, Kansas City, and other centers, these interests own hundreds of thousands of cattle on the ranges;

they control refrigerator cars by the thousand; they have depots for distribution in all the important centers of the country. Thus are they establishing an unbroken line from the plains to the local dealer.

Lately the prices of meat have been materially advanced—about twenty per cent. on staple goods in the past two months. Some lay this to the greed of the trust; others assign natural causes, chief of which is the failure of the Western corn crop. And now comes the story that the meat-trust, flushed with victory, is about to extend its operations to other fields and to form a gigantic food combine. Whatever the facts, the American public has become educated to believe anything possible in the way of combination.

What can be done about it is a serious problem. The Attorney-General of the United States has already taken action to bring the Northern Securities Company before the courts, and is investigating the beef combine. President Roosevelt's attitude is well understood. In the words of his Charleston speech: "After combinations have reached a certain stage, it is indispensable to the general welfare that the nation should exercise over them, cautiously and with self-restraint, but firmly, the power of supervision and regulation."

### Corruption in Our Cities.

*Men of high degree are a lie.*—Psalm lxii. 9.

THE course of American city government is anything but inspiring. St. Louis is the latest city to come to the front for unenviable notoriety. The February grand jury of that city, after extended investigations, declares that the conditions "are almost too appalling for belief." One ex-alderman has been convicted of accepting a bribe of \$9,000, two ex-councilmen have fled rather than face trial, a half-dozen are under indictment, and several others

are saved only by the statute of limitations. A number of members of the House of Delegates were found to be "utterly illiterate and lacking in ordinary intelligence." Yet their votes and influence brought sums ranging from \$100 to \$100,000. A city official, with a salary of \$300 a year, boasted that he made \$25,000 annually out of his office. One franchise cost the promoters \$250,000, but it brought them \$1,250,000, and the city got nothing.

Chicago citizens console their neighbors by pointing to their own recent triumph for good government. Two or three years ago Chicago was as much under the thumb of robber aldermen as is St. Louis. Then was organized the Municipal Voters' League. In the April election the League won a complete victory over municipal corruption, and the new city Council stands three to one for good government. Only seven "gray wolves"—men who stand for the old corruption—were reelected. The citizens, by enormous majorities, voted for municipal ownership of street railroads and gas and electric-light plants. They also carried by an overwhelming vote the principle of direct vote at primaries for the nomination of city officers.

Victories like those of Chicago and New York City demonstrate the irresistible power of awakened public conscience. Municipal corruption is our foulest blot in the eyes of the world. What England did a generation ago to cleanse her municipalities is equally within the reach of the American.

#### The Papers We Read.

*Of making many books there is no end.*  
—Ecc. xii. 12.

A TOTAL of 4,837,108,000 copies of dailies, weeklies, and monthlies is issued in the United States during the year, according to an estimate of John Cotton Dana. The output of dailies is 2,865,466,000, or two-thirds of the entire number. There are 1,208,190,000 weeklies and 263,452,000 monthly copies. Analysis of the contents shows

that 28 per cent. of the entire space is devoted to advertising, and of this over one-quarter is supplied by the dry-goods, clothing, and department-stores. It is somewhat assuring that less than two-thirds of one per cent. of the advertising is of intoxicating liquors, while advertisements of books take three times as much space.

Of the general reading matter only 3.5 per cent. is devoted to literature, including essays, book reviews, poetry, etc., as well as stories. Sports and amusements take up 10 per cent., while the criminal, sensational, and trivial absorb 15 per cent. of the entire space. Estimating 40,000,000 possible adult readers, there is an average of 100 copies per year to each reader.

#### The Watch and Ward Society.

*Abhor that which is evil.*—Rom. xii. 9.

Boston has an efficient organization for "the promotion of public morality and the removal of corrupting agencies," in the Watch and Ward Society. Prior to its organization highly objectionable books were sold everywhere. To-day the open sale of immoral literature has been suppressed in Boston and other New England cities. Particular attention has been directed to the cheaper theaters, in compelling the omission of objectionable portions. Bill-posters of questionable character have been removed from the streets and store windows. Complaints have been made to the police against disorderly cities. So far from confining its work to Boston, the society has visited thirty-nine cities and towns during the past year.

#### Better than He Knew.

*Sick with bottles of wine.*—Hosea vii. 5.

HIRAM JOHNSON of Fayetteville, Tenn., advertised his saloon thus:

"FRIENDS:—Having opened in Fayetteville several years ago a commodious shop for the sale of Liquid fire, I embrace this opportunity to inform you that I have commenced the business of making

DRUNKARDS, PAUPERS AND BEGGARS for the sober, industrious, and respectable portion of the community to support."

## MISCELLANEOUS SECTION.

**"POPULAR" PREACHERS, YET FAILURES—WHY?**

By D. S. GREGORY, D.D., LL.D.

IN discussing and seeking to answer the question, "Failures Tho Preaching the Truth—Why?" it was shown why able and scholarly men, who are profound thinkers, fail to reach and grip men with the truths they preach, and so fail to attain either pulpit popularity or pulpit power. It is patent to any observer that there is another class who by reason of certain showy gifts come to be known, for a time at least, as "popular" preachers, but who, for lack, whether of stable religious basis or of adequate staying powers, become even more conspicuous "failures"—"castasides," to use Paul's figure—than their too profound and scholarly brethren. Names of men of this character will occur to almost any one, men who once filled prominent places in leading cities, won for themselves great and even national "popularity," and were credited with conspicuous success, but who have already passed living into oblivion, the apparent results of their brilliant careers quickly crumbling and disappearing. And many less known names occur to one, of those whose failure to accomplish the genuine work of the Gospel ministry has been at least as conspicuous as their "popularity," even tho by frequent changes they may have kept themselves well before the public and well-salaried.

The secret of such ministerial failure becomes clear in the light of the distinctive aim of the preacher of the Gospel. That aim is, not to be either "popular" or "profound," nor to secure a comfortable living or a respectable position, nor even to teach the doctrines of theology, but *to enlighten sinners regarding the way of salvation, in order to embody saving Bible truth in their lives and thereby transform them into obedient servants of Christ and con-*

*secrated witnesses for Him in the establishment of His kingdom.*

The universal law of adaptation holds here of course as everywhere else, so that the perfect adaptation of the divinely appointed means to this end is, humanly speaking, the only way to escape failure and to win true success.

This seemingly anomalous result of actual failure, even with manifest popularity and apparent success, here under consideration, may come from narrowness or shallowness in the theoretical grasp of the Gospel ends to be attained or of the means to be used in attaining them, or from neglect or inefficiency, consequent upon ignorance, or upon lack of moral earnestness, or upon godlessness, in the practical application of the means for securing the ends.

The purpose of this paper is to offer some suggestions to any who may be seeking, and perhaps winning, ephemeral popularity and apparent success, to help them so to broaden their horizon and to strengthen their work that they may make the transient permanent, and become men of real power in the Kingdom of God.

Popular talent—let it be emphasized—is not to be despised by men who boast of scholarship and profundity; it is a tremendous gift no less in its possibilities for good than in its risks of evil. How can it be divinely based and backed and buttressed so as to make it an increasing power for good?

I. A prime necessity is *a broader and more vital grasp of the Bible as God's redemption and way of life for lost men.*

The preacher possessed of popular talent is one who has the art of putting his message—whatever it may be—from the pulpit in form attractive to his hearers. It of course makes an infinite difference whether he devotes this talent to topics of trivial character and transient interest, or to those of supreme and eternal importance. In the former way he may strike the fancy for an

hour, but can exert no enduring influence, while the latter gives his message perennial power.

The Bible has undoubtedly always been the source of the genuinely successful preacher's power and the reason for sustained interest in his preaching. Spurgeon in London and John Hall in New York showed what men saturated with the Bible can accomplish. The rapidly waning influence and final total eclipse of "Adirondack" Murray, of Boston fame, which gave such a shock to the American people, show how worthless a thing popularity is in the preacher who has no Biblical and Christian foundation. Brilliant, attractive, and audacious as Theodore Parker was, his so-called church disappeared like the summer dew. "Do you attend Theodore Parker's old church?" said a friend to one of the former prominent members of that parish, after Parker had left it and gone abroad. "Oh, no!" was the reply; "Murray's preaching is good enough for me." Neither the man who rejected God's revelation, nor the one who skipped its great essentials, had any sure foundation for enduring popularity. So it has been with the other men—whose names go unmentioned—who have ventured upon the same rocket-rôle.

If the popular preacher is to become and continue masterful in his message to men, the way to do it is to get new and larger and more vital views of the Bible as the Word of God. That Book is his only authoritative message, the one only reason for his existence. That he does not know its contents is a disgrace; that he does not master them is a perpetual weakness; that he so soon passes the dead-line is an inevitable consequence.

It is not necessary to prove by argument that just here is one of the main sources of pulpit weakness and inefficiency at the present time—in lack of knowledge of the Bible. The child and youth get no connected or complete view of it on the way up to the theological school; the theological student

confessedly gets no knowledge of the English Bible—that is, of the contents of the Bible—in the seminary; and the study of theology is now so largely discounted that he fails to get the old basis of Biblical doctrines that used to stand the preacher in such good stead. And so even the most brilliant young man often enters the ministry with the least possible furnishing of the kind needed. If he does not find, or is not driven to invent, some way of supplying these defects, a work that ought to become a perpetual delight becomes a dreary drudgery, and the end of his effectiveness, if not of his usefulness, comes early.

It is possible here merely to suggest some of the various ways in which he may supplement the little he has at the outset of practical Scriptural furnishing, may gain the requisite broad views of the Book that contains his divine message, and may thereby add a mighty increment of higher power to that popular talent with which nature may have endowed him.

Let him study and master the Bible, not only as literature, but also as a literature at once grand and unique.

De Quincey's well-known distinction between the "literature of knowledge" and the "literature of power"—the one of slender and passing influence and the other of permanent and shaping potency—is in place here. As of the "literature of power" the Bible rises incomparably above all other literatures in virtue of its dealing with the grandest of all problems temporal and eternal, the problems of religion. The grand modern literatures of universal interest—the Italian of the Renaissance, the German, the English from the Anglo-Saxon to the Victorian—have all received their inspiration directly from the opening of the Bible to the people. The greatest of preachers—such as Luther and Whitefield and Wesley and Edwards—have received their inspiration from the same source and have passed on the impulse to the masses,

The preacher of talent who would add permanence and power to his popularity will find that the best way to do it is to master the literature of this Book of God. Its varied and matchless literary forms—so largely neglected—will help him to a better understanding of its thought. He will find Professor Moulton's book of service here. The study of the Scriptures, book by book, taking each as a product of constructive thought—and the grandest of all such products—will open a new world for preacher and people. The study of the comprehensive unity of the whole will reveal a still larger world, whose existence has perhaps been almost unsuspected save to the fewest of Bible lovers. The preacher who has been seeking to make his message attractive by showing himself familiar with secular literature even to the latest novel—things of petty and narrow interest—will, as he carries forward such study of the Word of God, find himself supplied with topics of universal interest and never-failing freshness, that will bring him into touch with every human heart-throb, and through which by even moderate use of his popular qualities he will acquire a permanent mastery of men.

Let the preacher take up along with this literary mastery the study of the Bible as a progressive historical movement, carrying forward God's purpose of redemption from commencement to consummation. Tracing God's self-revelation as the successive revelations of the persons of the Trinity, and as the successive stages in the divine process of redemption, will make the Book new to himself and give him innumerable fresh messages for his people, infinitely more attractive and captivating than any that he could draw from either past or current secular history. As furnishing an epitome of history and the divine key to all human history, the Bible can never lose its attraction for mankind, and so can never fail to furnish timely themes for the pulpit.

Let the preacher add to these the

study of his Bible as unfolding the natural and divine answers to those pressing problems that a human soul can never escape and he will find a new source of attractiveness and power. Man carries in his breast at least five such personal problems: Whence came I? On whom can I depend? Whence the evil and disorder in the world and in my soul? Is there any escape? For what may I hope? They cover everything that has to do with life and death, with time and eternity, with the soul and its destiny. They are for man not questions of science merely, but questions of life, beside which all others sink into absolute insignificance. The Bible unfolds the only clear, certain, and reasonable answers to these ever-living questions, in its doctrines of creation, providence, original sin, incarnation, and redemption. The man who masters them in the Bible and deals with them in the pulpit holds the skeleton key to all human hearts. The man who skips them, in order to win popular applause by the attractions of current gossip, literature, esthetics, or politics, dooms himself to present weakness and to ultimate failure, however conspicuous his showy qualities. Human souls always weary of things petty and passing. Nothing short of a broader and more vital grasp of the Bible as God's redemption and way of life for lost man can assure a preacher a permanent hold upon the people.

From these bare hints, suggested as points of departure in a process of betterment, pass on to the crucial point in the whole matter, which too can be but barely sketched.

II. A second necessity, if the preacher would hold his place of usefulness and power, is that *he grasp for himself, and keep always foremost in his preaching, the essential formative principles of Christianity.*

The broad, generous general study of the Bible that has passed under consideration—is it not much neglected at the present day?—is not enough in itself; indeed, it furnishes merely the

basis for that which is to bring the messenger of God into living and transforming contact with men, and thereby give him permanent power over them. All truth may be equally true, and yet not equally important. Ideas or truths are recognized as the forces back of all human movements; but not all ideas have impelling power. Truths have been distinguished as "ideas of perception or apprehension," and that are mere knowledge or science; and those of "formation," or such as lay hold on human motive forces, and furnish types and ideals for men and races. *Formative ideas*—among which those of religion are first, and those of Christianity supreme—are the chief transforming and impelling powers in human progress and history. The formative truths of Christianity, as found in the Bible and giving significance to all other Scriptural truths, must always furnish the central themes of the effective, prevailing, staying preacher. These must be fixed upon and lifted up out of the mass of truth.

Three formative ideas constitute the fundamentals of the preacher's message as formulated in the catholic theology of the past: (1) The doctrine of the reality of the vicarious atonement provided by the sufferings of the incarnate Son of God; (2) the supernatural and miraculous character of the religious revelation in the Bible; (3) the direct operation of the Holy Spirit in regenerating and communing with the human soul,—*atonement, inspiration, regeneration*. These are the perpetual essentials. Lacking the first, Christianity is a religion without a system of redemption; lacking the second, it is a doctrine without authority; lacking the third, it is a system of ethics without spiritual power, able only to condemn and doom. These have come down to us as the life-giving doctrines of the Word. These are unchanging, essential, doctrinal Christianity as handed down from the past.

From the practical side three formative ideas, centering in Christ and the

Great Commission, constitute the working Christianity of the present: (1) The doctrine of a world perishing in sin, from which there is salvation only through faith in Christ and His cross; (2) the sinner saved for service in the Kingdom of God, involving a life of obedience and consecration to Christ; (3) the mission of the Church, as made up of saved sinners, to obey the Great Commission and rescue from doom the present generation of mankind by giving it the Gospel before it perishes. *Saved by the Cross, saved for service, saved for world-rescue*—these are the perpetual practical essentials. Stripped of the first, Christianity so-called must revert through Deism to neo-Paganism; stripped of the second, it has no living spiritual bond uniting men to Christ; stripped of the third, it loses its humanity, is consumed by selfishness, and has no enterprise fit or large enough to satisfy a saved immortal soul. These are the transforming vital truths that constitute essential practical Christianity of the present.

These together—the old and the new—must always form the substance of the central message of the preacher who is to have staying power in furthering the interests of the Kingdom of Christ. They are adapted to the use of the Spirit in transforming the heart of the unbeliever, and in girding and sending forth the believer on his mission as a witness of salvation to the lost.

That the preacher who omits these formative truths—however brilliant and gifted in popular power—must fail has been demonstrated in these recent years before all the world. Nothing can be permanently popular and powerful that does not reach down and lay hold of the deepest springs of action and motive forces in the human soul.

And is not here revealed the secret of the present depressed spiritual condition, of the decadence of the pulpit, and of the waning interest in and influence of the ministry? In times of such coldness how many church-members have any adequate conception of these

six vital formative truths? Indeed, how many ever hear of them? How many preachers there are who are lamenting that they have not been trained to reach out after the broad and quickening views of the Bible! How many—judging from their preaching—have never risen to the conception of the duty and responsibility of the Christian to give the Gospel to *all the world immediately!* Is it any wonder that worldliness abounds, that self-indulgence is rampant, that conversions are few, and that missions languish?

The universal law of adaptation—emphasized at the outset—has been violated, and failure has inevitably resulted. Popularity has not taken on power, because it has not gripped the root-principles, the formative truths, of Christianity. If this discussion shall but suggest to such passing and worthless popularity the way out of itself into something larger, better, and more powerful, the main object in penning it will be attained. Is not the word of the Master for these times? "He that hath ears to hear, let him hear!"

## EDITORIAL SECTION.

### EDITORIAL NOTES.

"Bethabara" and "Beth Barah"—  
Some Corrections.

IN the April number of *THE HOMILETIC REVIEW* a printer's "filler" was inserted in a vacant space at the end of Colonel Conder's article on "Exploration of Eastern Palestine." The "filler" was taken from the last edition of the "Schaff-Herzog Encyclopedia," which was issued when Colonel Conder was "Lieutenant Conder," and must therefore have been written before 1881. We give Colonel Conder's corrections and comments for the benefit of our readers, to whom they will prove interesting and enlightening.—*Editors.*

ENNIS, COUNTY CLARE, IRELAND,  
May 24, 1902.

The extract is extremely incorrect in its statements.

It says:

"Origen could not find any such place (as Bethabara) on that river."

We do not know that Origen ever visited the upper Jordan. What he said was that most Manuscripts in his days read "Bethany" instead of "Bethabara"—which no doubt was a mistake due to the name Bethabara being only once mentioned in the Bible.

"All the Fathers followed him."

This is also incorrect, even if it had

any value. The great Onomasticon of Eusebius and Jerome speaks of Bethabara:

"In Judges vii. 24. There is a Beth Barah."

This, of course, I have known ever since 1872. The note fails to mention that Beth Barah (בֵּית בָּרָח) *can* have no connection with the name Bethabara (בֵּית עֲבָרָא), an important and radical guttural occurs in the latter words, and the two names have quite different meanings.

I have long since shown (it was not known before) where Beth Barah was, as well as Bethabara.

Yours truly,

C. R. CONDER.

By a mistake of the printer Colonel Conder appears as "M.R.D.S.," instead of "M.R.A.S." (Member of the Royal Asiatic Society).

The recovery of the site of Bethabara by Colonel Conder and its identification with *Abdārah*, south of the Sea of Galilee instead of with the traditional place near the fords of the Jordan near Jericho, is a matter of peculiar importance, as it reconciles (as shown in the article already referred to) certain apparent discrepancies in the text which some have been inclined to pronounce irreconcilable.

### The Catastrophe in Martinique.

THE terrific volcanic explosion that on May 8, in three minutes, blotted out the city of St. Pierre, Martinique, with its 25,000 inhabitants, and all the shipping in its harbor, and destroyed in the surrounding region perhaps almost as many more persons, is in some respects a vivid reminder of the destruction of Herculaneum and Pompeii in A.D. 79. The destruction of life in the recent instance was greater, as the catastrophe was practically completed instantaneously, leaving no chance for escape. Moreover, the area of destructive forces is still being extended, so as to threaten—in the judgment of some of the scientists—the submergence of Martinique, and even of the rest of the lower Antilles.

This is not of course the greatest of such disasters in the extent of destruction of life. In the earthquake at Yeddo, Japan, in 1703, 200,000 perished; and in the earthquake at Lisbon, November 1, 1750, 50,000. The greatest of all modern volcanic explosions was that on the island of Krakatoa in the Straits of Sunda, between Java and Sumatra, August 26, 1883, within the memory of men still young. That explosion set in motion air-waves moving 700 miles an hour, that traveled around the earth four times one way and three times the other, thus disturbing every self-recording barometer in the world seven times before they ceased. The sea-waves created by the explosion wiped out all the towns and villages on the neighboring shores of Java and Sumatra bordering on the strait, destroyed all the shipping there and nearly 40,000 lives. An island six miles square and 700 feet in elevation was submerged to the depth of 900 feet and two new islands were created.

But the present catastrophe has some peculiar features, in addition to awful suddenness, for the civilized world.

The news of its occurrence reached all the world in almost a moment of time—by cable and telegraph system—

giving an instantaneous world-wide shock. There were no survivors who could tell the details of the disaster. All the chief nations were represented among those swallowed up, so that a thrill of sympathy passed round the globe manifesting itself in a spontaneous outburst of practical beneficence that shows that all the world recognizes human kinship and brotherhood.

We are naturally startled by the revelation of the forces of destruction in the bosom of that earth on which we tread so confidently, and led to think of future possibilities. When the earth's crust shrank, and the mountain systems reaching north and south around it—comprising the Rockies and the Andes—were thrown up, there was probably a catastrophe of the order of that in Martinique but universal in extent. Again, when that crust shrank once more and the still higher systems from east to west—embracing the Himalayas—were thrown up, leaving along the line most of the great volcanoes on the globe, there was probably a like universal catastrophe. Is the time approaching for another such upbreking and submergence? Verily God holds the earth in the hollow of His hand!

If ever the buried city of St. Pierre is dug up, and any remains of its inhabitants and their civilization shall be found to have escaped utter annihilation, the situation will doubtless be found very much the same as in the cities buried by Vesuvius in A.D. 79. The Latin civilization is the same—as little touched by the influences of a vital Christianity—as it was more than eighteen hundred years ago. Christendom—especially Protestant Christendom on which hang the hopes of mankind—ought to ponder prayerfully the question, Who is responsible for these ages without any progress of the Kingdom of God among these races and over these vast regions?

And ought not the present magnificent spontaneous uprising of humanity, in sympathy for human physical suffering, to suggest to the Church a like



uprising of Christendom in behalf of the souls that are perishing for lack of the Gospel that Christ has commanded her to send to them?

### The Decline of Darwinism.

IT WAS shown some time since, in THE HOMILETIC REVIEW, that Professor Haeckel, in his recent work "The World-Riddle," laments over the fact that practically all his former pupils and disciples who have attained prominence in Germany have repudiated his Darwinian views. Professor Zöckler, in the *Beweis des Glaubens*, now declares that, "notwithstanding the phenomenal success achieved by Charles Darwin in the proclamation of his evolution theory, which spread into other realms of thought than that of natural philosophy," a mere glance at the history of the four decades since it first came before the public makes it evident that "the beginning of the end is at hand." Having attained its greatest popularity about the time of the death of Darwin (1882), from that time there has been "a slow but sure retrogression," as shown by the increasing number among naturalists who oppose it either *in toto* or at least in its original form. The old Darwinism has been to a great extent undermined, and the substitute for it repudiates the materialistic monism that was its essential element as formulated by Darwin and Haeckel. According to Professor Zöckler, the best statement of the present status of Darwinism in Germany is that given by Dr. Stöckle of Würzburg in his recent work on "Kölliker and his Relations to Darwinism." Kölliker is a veteran authority in his department.

Notwithstanding his naturalistic leanings—he rejects miracles and interferences with natural processes—he strongly expresses his opposition to Darwinism on the following essential points:

"1. Darwinism does not explain the connection and harmony of the different classes of organisms.

"2. Its utility principles do not explain the phenomena for which it aims to account.

"3. The absence of real transitions of one species to another in our day, or in former days as far as we can trace, is an element of weakness."

This leaves little of the old Darwinism. As Zöckler shows, Kölliker is but one of a multitude of retrogressive naturalists.

### Reversing the Divine Order.

THERE can be no doubt that, in the divine view of things presented in the Bible, the chief work of a Christian people lies, not in the furnishing of means for self-indulgence, but in advancing the higher interests of humanity, and especially of the kingdom of God. That this order was reversed in the United States last year appears from an estimate of the money raised and spent for various objects, as shown by this significant table:

Foreign missions.....	\$5,000,000
Home church work.....	100,000,000
Public schools.....	195,000,000
Amusements.....	400,000,000
Bread.....	600,000,000
Tobacco.....	800,000,000
Intoxicating liquors.....	1,250,000,000

Almost three times as much *thrown away* as was spent for all the worthy objects, including bread for the whole nation!

## NOTICES OF BOOKS OF HOMILETIC VALUE.

TRAINING THE CHURCH OF THE FUTURE: Auburn Seminary Lectures on Christian Nurture with Special Reference to the Young People's Society of Christian Endeavor as a Training-School of the Church. By Rev. Francis E. Clark, D.D., Founder of the Young People's Society of Christian Endeavor. New York and London. Funk & Wagnalls Company, 1902. Price, 75 cents, net.

The importance to the Church of the Future of the Society of Christian Endeavor, and of kindred organizations under other names, can scarcely be overestimated. One great lack of the past, felt by many long before Dr. Clark was born—and often provided for of necessity by wide-awake pastors, through similar agencies in individual churches—was that of some practical method under proper church supervision and direc-

tion, for training the young for service in the Kingdom. Dr. Clark crystallized the organization suited to meet the need, and it has had a phenomenal life and growth.

Fault has sometimes been found with the young people by the churches for introducing an agency quite too independent of the churches, and not always helpful to them. We are satisfied that the cause of this difficulty, where it exists, is to be found quite as much in the attitude assumed by the pastor and the older people, as in the action of the young people. The Endeavor Society was meant by its originators and directors to be only and wholly helpful to pastor and people, and we believe that it is just what is needed for the development of Christian activity, just where it must always begin, that is, among the young Christians. *What is needed is that all pastors and churches should wake up, take their place in the lead, and inspire and direct the young in preparation for the great work that lies before them.* In this book Dr. Clark shows them just how to do this, besides setting forth the aims and claims and machinery of the Society.

The topics following the introduction set forth the scope of the main body of the work: "The Church of the Future," "Methods of Christian Nurture Past and Present"; "The Young People's Society of Christian Endeavor as a Training-School of the Church"; "Other Training Classes in the Christian Endeavor Society." "The Appendices," on "World-Wide Endeavor," "Model Constitution"; etc., will be found helpful to those who are seeking to direct and use the activities of Endeavor Societies.

**CENTENNIAL SURVEY OF FOREIGN MISSIONS.**  
A Statistical Supplement to "Christian Missions and Social Progress," being a

Conspectus of the Achievements and Results of Evangelical Missions in all Lands at the Close of the Nineteenth Century. By James S. Dennis, D.D. Fleming H. Revell Company, publishers, New York, Chicago, London. Price, \$4.00.

This is a fit supplement to the great work of Dr. Dennis on "Christian Missions and Social Progress." In the space of 400 folio pages is given such a view of the achievements of foreign missions in the nineteenth century as has never been attempted for any century before or for any other enterprise.

The book covers the entire work of missions, evangelistic, educational, literary, medical, philanthropic and reformatory, and cultural, and so arranges the vast field of facts as to make every portion of it easily accessible to any one who consults it. In the part devoted to "Statistics of Bible Translations and General Literature," for example, one will find practically everything that is to be known about Bible Translations, Bible and Tract Societies, Mission Publishing Houses and Printing Presses, and Periodical Literature, and will find it in such shape that he can put his finger upon any desired topic in a moment.

The work grew out of the appointment of Dr. Dennis to prepare the Centennial Statistics for the Ecumenical Conference on Foreign Missions, held in New York in the autumn of 1899. As a book of reference the "Centennial Survey," in present and subsequent editions, will henceforth be as indispensable to one who desires to grasp the great field of Foreign Missions, and keep in touch with the work for the evangelization of the world, as is the concordance for one who desires to have ready command of whatever is in his Bible.

## OUR BLUE MONDAY CLUB.

[Any clergyman admitted to membership who will send us at least one original story a year which will help to dissipate the Monday blues.]

Soon after I was settled in my first charge at Saddle River, N. J., on a Sunday evening after service my door-bell rang. On opening the door I met a man who said: "I want to get married." "Where is the bride?" said I. "Out there," he answered, pointing, when she immediately appeared from her hiding-place in the darkness and I discovered that she belonged to the African race. I invited them into the parlor to wait until I could call witnesses—some near neighbors—after which I proceeded with the regular ceremony. I asked the ordinary questions and received the proper answers, according to instructions. When I commenced the prayer he followed after. I knew he could not follow an extemporaneous prayer successfully, and so, to avoid confusion or embarrassment, I switched off to the Lord's prayer, thinking he could, of course, repeat that. He did until we came to the petition "Forgive us our trespasses," when he hesitated for some time, then finally said: "That's a little too high for me." He staggered at the word "trespasses," and I was obliged to finish the prayer alone, amid the laughter of his friends, who had appeared in the mean time, and the witnesses whom I had invited. I knew I had a case on my hands, and a ridiculous one—especially so, when I asked him if I should report him as white or colored, and he answered "Yes."

OBERLIN, PA.

CHARLES A. HUTTON.

WHILE filling the position of assistant pastor of the First Baptist Church, Elgin, Ill., last year, it became my duty and privilege, among other things, to conduct the weekly meeting of Sunday-school teachers. One evening, while reviewing the lesson, "Jesus before Caiaphas," one of the lady teachers made a most peculiar slip of the tongue. She was naturally a very rapid speaker, and this seemed to make her words more laughable. I had asked the question, by way of review, "How many of the disciples had followed Jesus into the court of the high priest?" Some one mentioned the name of John, and then there was a moment's pause. After the space of another second or so, this young lady spoke out real positively and quickly: "Why," said she, "I'm sure Peter was there also, for don't you remember how he went out and crowed and the cock went bitterly!" It is unnecessary to say that every one present was compelled to laugh; in fact, it was with the utmost difficulty that we were able to continue with the lesson.

TRIMONT, ILL.

HARLAN BALLENTINE.

The busy mother is preparing the evening meal. Having laid the cloth she brings the bread and then places the dishes. Being called to attend to more pressing duties, some time elapses and no further supply of eatables comes to view. At last five-year-old Gordon, who is fond of sweet things, in despair at the prospect of nothing but bread for tea, cried out indignantly: "Mother, don't you remember that the minister said, 'Man shall not live by bread alone?'"

VICTORIA ROAD,  
ONTARIO, CAN.

A. J. TERRILL.

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